THE

STUDENT'S COMMENTARY

THE BOOK OF PSALMS

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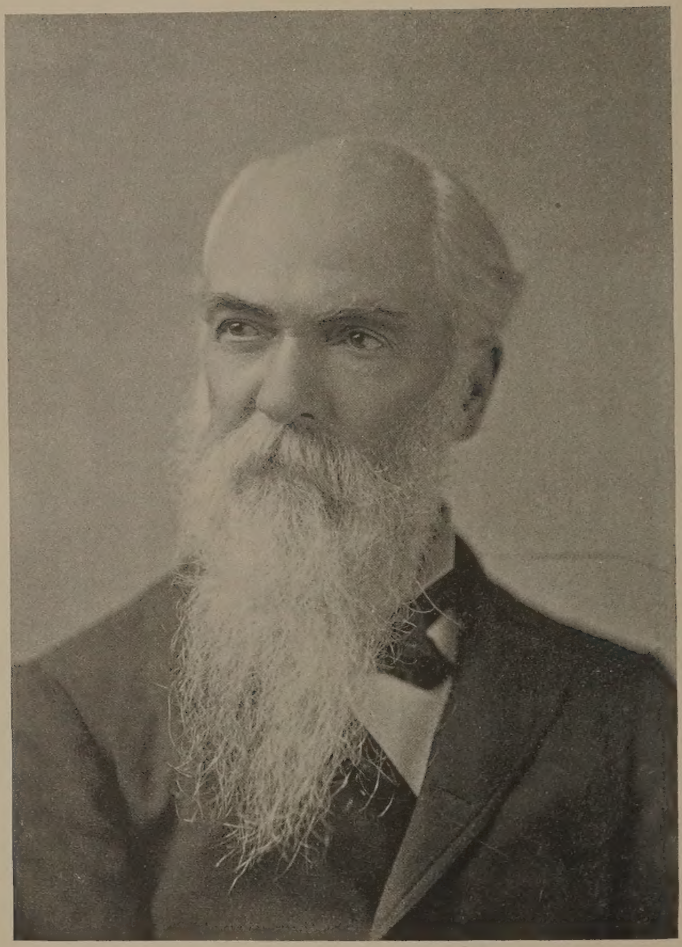
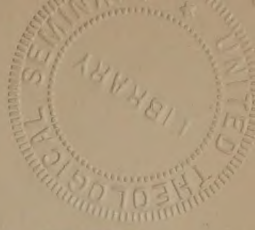


James Strong.



THE

STUDENT'S COMMENTARY

THE BOOK OF PSALMS

CONTAINING

A FREE METRICAL RENDERING,
A RHYTHMICAL TRANSLATION,
AN EXTENDED INTRODUCTION,
AND A TABULAR ANALYSIS
OF THE ENTIRE BOOK

ALSO A LOGICAL, EXEGETICAL,
AND PRACTICAL EXPOSITION,
AND LEXICAL, GRAMMATICAL,
AND VINDICATORY NOTES
ON PSALMS I–XVII

BY JAMES STRONG, S.T.D., LL.D.

WITH A PREFATORY MEMOIR OF THE AUTHOR
BY HENRY A. BUTTZ, D.D., LL.D.

~~2522~~

~~EVANGELICAL~~
~~SCHOOL OF THEOLOGY~~

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EVANGELICAL
SCHOOL OF THEOLOGY

PROFESSOR JAMES STRONG, S.T.D., LL.D.

PREFATORY MEMOIR.

THE lives of scholars do not always receive full recognition in the thought of the busy world. Here and there a monument is erected to their memory and words of praise are uttered by the press, but ordinarily they pass from the notice of the world as quietly as they have lived. Their memories are only perpetuated in the productions of their pens and in the quiet influence they have personally exerted. The Church, however, has not this narrow view. Her scholars are recognized as a part of her wealth, and when they die she mourns them as her beloved children whose memory is most precious. It is not the purpose of this brief paper to give a complete biography or formal estimate of Dr. Strong as a scholar, a professor, and a Christian. We may only touch some of the salient points of his life, and some of the characteristics which were readily observable by those who knew him.

Dr. Strong was born in the city of New York on the 14th of August, 1822, and died at Round Lake, N. Y., August 7, 1894. He prepared for college at the Lowville Academy, Lowville, N. Y., and graduated at Wesleyan University in 1844 as the valedictorian of his class. The same institution conferred upon him the degree of S.T.D. in 1856, and LL.D. in 1881. He was instructor of languages in the Troy Conference Academy at Poultney, Vt., from 1844 to 1846, where he met Miss Marcia A. Dustin, of Middlebury, Vt., to whom he was married July 18, 1845. In 1858 he was elected Professor of Biblical Literature in Troy University, and became acting president of the institution. In 1868 he became Professor of Exegetical Theology in Drew Theological Seminary, a position which he occupied with eminent usefulness for a quarter of a century. The last year of his life he was Professor Emeritus in the same institution. He occupied other positions of great importance, but the above gives a general summary of his life.

Most of Dr. Strong's work was accomplished, however, while he was professor in Drew Theological Seminary from 1868 to 1894. Every life that is truly great in character and achievement has its origin in some profound conviction of obligation. This sense of obligation is the key which will explain its source and method. To find this key is the problem of the student of scientific biography, for a biography is not a mere recital of the various events in the career of an individual, but a statement of the motives and methods through which his life work has been accomplished. The key which will best unlock the character of Dr. Strong as a professor and as an author was the conviction that he was divinely called to interpret the word of God. He felt this call as fully as the

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minister feels his call to preach. He expressed this conviction more than once. He believed that there were certain problems which he was called upon to solve, and which it would be treason for him to abandon. Those who were intimate with Dr. Strong during the preparation of his elaborate work on the Tabernacle will appreciate his profound conviction in this matter. Dr. Strong believed that as the natural world had waited for thousands of years for its interpreters, so the Tabernacle had waited for him as its expounder. His last conversation with the writer, as he lay upon his bed in his room at Round Lake, was upon this subject. He was as earnest in his projects as in the beginning of his career, and set forth his plans of exposition of the Scriptures with all the zeal of a young scholar just entering upon his life work. Little did either of us think that he would so soon enter upon the realization of that toward which his thoughts and studies had so long been directed.

If one might venture upon an analysis of Dr. Strong's character he would say, first of all, that the religious element was predominant in his life and thinking. He was a Christian by conversion, he was a religious man by tendency. The problems of Christianity, its hopes and its conceptions, were almost native to him. Hence his studies habitually took a religious direction, so that in business life he never forgot his studies and never ceased his scholastic pursuits. He could build a railroad, which he did on Long Island, while not neglecting his expositions of sacred truth.

Another element in Dr. Strong was his intense faith in the Bible *as the word of God.* He did not doubt that the Bible, from Genesis to Revelation, was an inspired book. He maintained unflinchingly the Mosaic authorship of the Pentateuch, the verity of the one Isaiah, the accuracy of the Mosaic account of the creation, and the Pauline authorship of the Epistle to the Hebrews, as well as the thirteen other epistles attributed to him. In short, he held to those views of the Bible recognized as orthodox, in contradistinction to those recognized as liberal or advanced. He held this, not as a traditional inheritance from his fathers, but as a conviction based upon a careful study of the originals. These views he not only maintained stoutly and declared without hesitation, but he stood ready to defend them, and believed that he held no opinions on these topics that he could not maintain before the bar of the most advanced scholarship.

As a student he was unflagging. He did not seem to have hours for study, but all hours were study hours. He was an early riser and worked diligently, but often boasted that he did not consume midnight oil. When he was engaged in the study of a special subject his interest was intense. The subject took complete possession of him; it haunted him by day and by night; and when we saw the light burning brightly in his window at eleven or twelve o'clock we knew the spell was upon him and something must be finished before he slept. Those who knew him when he was working on the Tabernacle will appreciate this. It absorbed him, and he would hold you with it as in the "Rime of the Ancient Mariner." He often arose in the night to make a note of something that seemed to have been revealed in his dreams. This constant application accounts for the amount of literary work he was able to accomplish.

As a scholar he had a rare insight into the needs of the people. He appreciated their wants and attempted to supply them. His Concordance grew out of his desire to supply what he regarded as a necessity of the Church. While he discussed the great intellectual problems connected with the word of God,

he had also in view the practical needs of ministers and laymen. Dr. Strong's interest in the general work of the Church was indicated in his devotion to lay delegation. In that struggle he took a prominent part, and no one was more intensely gratified than he when laymen were admitted to the highest ecclesiastical body of the Church. He was elected from the Newark Conference as a lay delegate to the first General Conference of which laymen formed a part, and he exerted large influence in determining its method of administration.

His scholarship was also marked by rare independence. Dr. Strong did not abandon an old interpretation for a new one, even when the new was supported by eminent authority, unless the reasons carried conviction to his own mind. He always claimed the right to think, and exercised it, too, with great independence. In the view of some his expressions of opinion partook of the nature of dogmatism, but those who knew him best were conscious of the modesty which lay back of his strong affirmations of his beliefs. He was an American scholar, born on our own soil and the product of our own training. He was as little dependent on foreign thinkers as any of the great scholars whom we have known. No mention of Dr. Strong's relation to Biblical scholarship would be complete without recording the fact that he was a member of the American Committee for the Revision of the Old-Testament Scriptures, and took an active part in their deliberations until the conclusion of the work. His profound sympathy with the great problems of the Bible and his deep spiritual insight, added to his scholarship, made him an invaluable member of the Committee in the performance of their arduous task. A letter from Professor William Henry Green, LL.D., of the Princeton Theological Seminary, the President of the American Committee, speaks of the sense of loss which they as well as ourselves had sustained.

A remarkable fact concerning Dr. Strong's career as a scholar is that while he was one of the foremost Biblical scholars of the world he was a layman, and would never allow himself to receive license as a minister, although often urged to do so. He regarded himself as called to teach and to write, but not to stand in the pulpit as a minister of the Gospel. Many of those who have read his expositions of sacred truth have been astonished to learn that their instructor was a layman. He was one of the very few laymen who have consecrated their lives to the advancement of Biblical scholarship. John Kitto, whose works years ago were found on the study table of most ministers, affords another example of a layman delving in mines and digging the choice ore which has been supposed to be exclusively the work of the preacher. Both Kitto and Strong, though laymen, bore the degree of Doctor of Divinity. If we should seek the explanation of these unusual honors, we will find it in their native love of learning and their profound reverence for the Bible.

Nor will our view of Dr. Strong as a scholar be complete if it does not include the breadth of his learning. Dr. Strong was a man of immense learning. He was profoundly versed in Greek and Hebrew, and also in other Semitic languages. He had traveled extensively in the Orient, and was familiar with the latest developments of archæological research. He was well acquainted with French and German; besides, his information on all topics of human interest was astonishing. He knew more about almost everything than most people know about anything. This knowledge was not superficial, but was accurate and profound. He will take rank among the most voluminous authors in ecclesiastical literature. He was early led into the field of authorship which he pur-

sued unceasingly until the close of life. His earliest critical work was his *English Harmony and Exposition of the Gospels.* It is well known that Dr. McClintock and himself were associated together in editing the *Biblical, Theological, and Ecclesiastical Cyclopædia;* but the death of the former distinguished scholar and preacher, soon after the work was begun, left the completion of the work on the shoulders of Dr. Strong. How well he accomplished the great task, with what patience and perseverance he toiled on through the entire ten large volumes, and then through the two supplementary volumes, the books themselves, which are on the shelves of most evangelical ministers, attest. This work will long remain a monument to his patience and his breadth of scholarship.

His other monumental work is his *Exhaustive Concordance of the Bible.* For completeness it is certainly without a parallel. He supervised it with the utmost care, and, so far as one can see, has exhausted the subject, and the present generation will scarcely see another attempt in the same direction. Some have complained that it is too exhaustive; that there are things in it which one does not need. Dr. Strong's object was not to meet necessities only, but to make a complete concordance of the Holy Scriptures. This he has accomplished. He projected also the *Student's Commentary on the Bible*, and had given to the Church his long and careful study of Ecclesiastes. At the time of his death he was engaged in writing this commentary on the Psalms, for which he had made most careful preparation, and it was well advanced. A mere list of his works will astonish one. Rev. S. G. Ayres, Assistant Librarian of Drew Theological Seminary, has prepared a complete catalogue of Dr. Strong's publications, which is here given:

English Harmony and Exposition of the Gospels (New York, 1852; translated into Japanese, Tokyo, 1887); *Manual of the Gospels* (New York, 1853); *Sunday School Question Books* (5 vols., New York, 1854–60); *Greek Harmony of the Gospels* (New York, 1854); *Sunday School Labor*, a prize essay (New York, 1855); *Epitome of Greek Grammar* (New York, 1856); *Epitome of Hebrew Grammar* (New York, 1857); *Theological Compend for Advanced Scholars* (New York, 1859); *Scholastic Education and Biblical Interpretation*, an inaugural address at Troy University (Troy, 1859); Editor of Stier's *Words of the Lord Jesus* (3 vols., New York, 1863); an Address before the Psi Upsilon Fraternity at Middletown, Conn., at its thirty-third annual convention (Cincinnati, 1868); *Epitome of Chaldee Grammar* (New York, 1869); *A Year with Christ in the Old Testament* (New York, 1869); *Introduction and Analysis of the Epistles to the Romans, the Hebrews, and the Book of Revelation* (New York, 1873); *Tables of Biblical Chronology* (New York, 1875); *Greek in a Nutshell* (New York, 1876); *Introduction and Analysis of the Book of Ecclesiastes* (New York, 1877); *An Explication and Vindication of Solomon's Song* (New York, 1878); *Scripture History Delineated from the Biblical Records and from All Other Accessible Sources* (New York, 1878); *Irenics* (New York, 1883); *The Tabernacle of Israel in the Desert* (Providence, 1888); *Sacred Idyls: A Metrical Version of Solomon's Song* (1889); *Doctrine of a Future Life* (1892); *Sketches of Jewish Life in the First Century* (1892); *Students' Commentary on Ecclesiastes* (1893); *Exhaustive Concordance of the Bible* (1895); Editor, with John McClintock, D.D., of the first three volumes of the *Cyclopædia of Biblical, Theological, and Ecclesiastical Literature*, and afterward alone (10 vols., New York, 1867–81); Editor of the Supplement to the *Cyclopædia* (2 vols., 1885–86); Editor of the volume on *Daniel* and *Esther* of *Lange's Commentary* (New York, 1876).

It was as Professor of Exegetical Theology that he was most at home, and the professor's chair was the place where all his qualities of head and heart shone most brilliantly. To describe him in his lecture room, surrounded by his students, would require the artist rather than the biographer. On the part of the students there was the confidence that their instructor was, by virtue of his attainments and recognized position, abundantly qualified to impart to them the best that was known on the subject under consideration. On his part he spoke with the authority of a master. He had studied the problems under discussion so long and thoroughly that he did not hesitate to announce his decisions in the most positive terms. His method was both general and particular. He often treated the Bible in its broad outlines, and again he would devote himself to the most exhaustive and microscopic examination of particular words and phrases. His method of exposition is shown in the *Student's Commentary on Ecclesiastes*, and the completed chapters of his *Student's Commentary on the Psalms* found in this volume. Dr. Strong in the class room was full of life and vigor. When thoroughly aroused in the expositions of the Scriptures his face fairly beamed, and in passages full of profound learning, of tenderness, and often of wit, he held his classes with rapt attention until the close of the hour.

The relations of the members of the faculty of an institution of learning are very confidential. They learn to know each other in so many aspects that the slightest lack of harmony is at once perceived and felt. It is a place where one's qualities of companionship and brotherhood are tested to the full. All his colleagues will attest the sweetness of Dr. Strong's spirit and the beautiful companionableness of his disposition. He was not merely one among us, but he was one of us. He was the Nestor of our faculty. For twenty-five years he served the institution with distinguished success as well as with marked fidelity. No seminary duty was evaded or lightly regarded. When his colleagues were called together he was always with them. When they were in need of counsel his wisdom was at their service. When they were sick there was no more tender comforter than Dr. Strong. When a long illness darkened the home of one of his colleagues Dr. Strong was there every morning to make inquiries and ever ready to give loving sympathy and generous aid. At another time, when Dr. Strong thought one of his associates overworked and should have rest, he called him aside one morning and said, "Now, you must not work so hard. Take a rest. Do not hesitate to throw all the work you can on me; I will do anything you desire." At the time when he said this he was himself so weak that he needed rest much more than the one he so generously proposed to aid. Those who did not know Dr. Strong intimately could not know what a royal, tender heart he had.

Dr. Strong was a poet of no mean order. Some of his verses, especially his metrical and rhythmical renderings of the Psalms found in this volume, show him to have reached a most delicate appreciation of the highest forms of Hebrew poetry. Metrical versions of the Psalms, the bringing forth of the profound spirit of reverence and even awe that permeates them, a comprehension of the deep spiritual philosophy underlying them, and of the sympathetic qualities which pervade these sublime utterances of the inspired Psalmist, require spiritual experiences, vivid emotions, and such a thorough comprehension of Hebrew life and thought as are given to but few. Those who knew Dr. Strong recognized in his personality and training all these characteristics. He entered into the very spirit of the prophets. To hear him pour out his soul in prayer was like listening to

one of the Hebrew seers breathing forth his supplications. Indeed, his prayers were often poems full of the spirit and life of the Old Testament and the New. He made a translation of *Dies Iræ* which those who have read believe will compare favorably with the noted translations of that great work. The metrical versions of the Psalms found in this volume herewith presented are well worth the study of the minister of the Gospel as a part of the exposition of the Psalms. As specimens we insert his rendering of Psalm xci :

Whoever dwells beneath God's wing
Will find a shelter and a shade:
'T is thus with confidence we sing
In peril his deliv'ring aid.

While thee, believer, he defends,
Nor man nor nature need alarm;
His fost'ring arm o'er thee extends
An ample shield from every harm.

To thee no dire surprise by night,
Or open missile of the day;
No pestilence in dark or light,
Or swift or slow shall bring dismay.

Though thousands perish at thy side,
Destruction shall not nearer thee
Approach, than that what dues betide
The bad, thy eyes may thankful see.

Since thou hast said, "Jehovah high
My refuge is, and sure abode,"
He too declares, no evil nigh
Thy dwelling ever shall intrude.

For angels he will make thy guard,
Wherever thou art called to go;
Their loving hands thy feet shall ward
From fall or harm thy journey through.

'Mid lions thou may'st safely tread,
Or serpents; for, "To those that cling
To me, deliv'rance" (he has said)
"Aloft as vot'ries mine I 'll bring.

"Their call in trouble I will hear,
And honor them with succor nigh;
Their term of life to fulness bear,
Till final safety they descry."

We note also a part of his rendering of Psalm cxxxvi:

Jehovah for his goodness thank,—
His kindness is to endless days;—
Him who supreme as God holds rank,—
His kindness is to endless days;—
Him who as Lord of all has rank,—
His kindness is to endless days.

He formed each luminary bright,—
His kindness is to endless days:—
His sun directs by day with light,—
His kindness is to endless days;—
His moon and stars direct by night,—
His kindness is to endless days.

He smote Egyptian firstborn all,—
His kindness is to endless days;—
Delivering Israel from thrall,—
His kindness is to endless days;—
With mighty hand and deed so tall,—
His kindness is to endless days.

He made the Red Sea part in twain,—
His kindness is to endless days;—
And Israel led across the main,—
His kindness is to endless days;—
But Pharaoh's host hurled back again,—
His kindness is to endless days.

These selections are not given as representing the best that Dr. Strong has accomplished in this field, but as showing how fully he had entered into the spirit of the Psalmist. He had the most delicate appreciation of the highest forms of poetry. He possessed the poetic genius in connection with a profound sense of Christian truth. No poet destitute of the latter could possibly give such a rendering of these grand hymns of the ages as Dr. Strong has done. It is worthy of note that the last verse of Holy Scripture which it appears Dr. Strong had fully expounded and made ready for the press was the fifteenth verse of Psalm xvii : "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness."

The death of Dr. Strong came, even to his nearest friends, as a surprise. His physical weakness was well known, but he had passed through so much that those

nearest to him supposed that he would live and labor for years to come. Indeed, for several months he had been in exceptionally good health. He had gone to Round Lake to lecture at the Summer School of Theology with much satisfaction. He had been accustomed to lecture there from year to year, and felt at home. He always said that the time spent in his lectures there refreshed rather than wearied him. At this time he was unusually absorbed in his writings, and had large plans for the future. Those best acquainted with him had never seen him more hopeful or more absorbed in his work. He was suddenly attacked with what appeared to be only a renewal of his former troubles. His family and friends urged him to desist from work, but the mental and spiritual forces burned brightly, and he persisted in going forward with his lectures. He delivered two lectures, one on "The Book of Revelation," and the other on "How I Made My Concordance." The former was introductory to that mysterious portion of the Holy Scriptures which has caused so much perplexity to the interpreter. Dr. Strong had given long and patient study to this book, and believed that he had discovered the key to its exposition. His preliminary lecture on that book was rich in suggestions; all who heard it were anxious to hear the others, but it proved to be the last exegetical lecture of this great expositor of God's word before he passed over into the New Jerusalem to which he had so long looked forward.

His lecture on "How I Made My Concordance" was an explanation of the methods he employed in the construction of this monument of his labor and of his scholarly accuracy. It was especially interesting as showing how he worked and how much labor was employed in its accomplishment. This lecture was not of his own choice—for he was modest in speaking of his own labors—but was assigned to him by others, and he merely yielded to their wishes in explaining how the great task was accomplished. All who were present at this his last lecture observed his feebleness and besought him to rest, little knowing that they had listened to his voice in the public assembly for the last time. Dr. Strong was not conscious that his end was near, but his work was done, and well done, and the Master said, "It is enough, come up higher."

While Dr. Strong died away from his home at Madison, which was to him the dearest place on earth, he died among his friends in a part of the country where he had spent much of his life. He was at a Ministers' Institute, and the whole atmosphere of the place was one with which he was in hearty sympathy. Most of those who participated in the funeral services were old-time friends of himself and his family, and the casket was tenderly borne by his former students. Memorial services were also held at Madison, N. J. His mortal remains rest in the cemetery at Flushing, L. I. He is in the New Jerusalem.

The removal of Dr. Strong by death made a profound impression on the Church, and the sense of loss was very great. The religious press of our own Church and other Churches, as well as the secular press, united in expressions of appreciation of his life work and of the sense of loss which the Christian Church and Biblical scholarship had sustained. Formal expressions of sympathy with his family and of regret for his death were made by the trustees and faculty of Drew Theological Seminary and the Preachers' Meeting of New York. A number of Annual Conferences passed resolutions expressive of their great loss.

We have not presumed to enter into the sanctuary of Dr. Strong's home-life. We will only say that its tenderness and sweetness were such as was befitting a cultured Christian home where the graces of faith, hope, and love are found in

beautiful proportion. As already stated, Dr. Strong was married to Miss Marcia A. Dustin in 1845. She, with their two sons, Mr. James F. Strong and Dr. Cyrus J. Strong, and their daughters, Miss Emma F. Strong and Miss Harriet J. Strong, still survive to mourn a devoted husband and father.

This prefatory note is a mere outline of what one who knew him well would wish to say appreciative of Dr. Strong's life work. The writer of this memoir is conscious how inadequate these words are to express his own sense of the loss of his devoted friend and associate of a quarter of a century, and he is well aware that these expressions will seem utterly inadequate to Dr. Strong's former students. Each one, however, will fill up for himself the many omissions which he recognizes in this brief narrative. If those who have sat under his teaching, who have admired him as a scholar, and who have loved him as a friend could meet together and each contribute what he felt and knew concerning Dr. Strong, a picture of rarest beauty would be drawn, expressing such love as has seldom been given to any teacher by his most devoted pupils.

Henry A. Buttz

Drew Theological Seminary,
Madison, N. J., *December* 7, 1895.

METRICAL RENDERING.

SACRED LYRICS.

BOOK I.

DAVID'S MANUAL OF PUBLIC PRAISE.

PSALM I.

The blessings of piety, and the doom of irreligion.

1 O happy man! who never treads
The downward course of wrong;
Nor stays where vicious pleasure leads
To haunts blasphemers throng.

2 Nay, in Jehovah's holy law
He finds supreme delight;
He ponders its commands with awe
And love by day and night.

3 Transplanted at the rills of grace,
His growth all seasons suit;
With verdure still adorn its face,
And ripen every fruit.

4 Not so the bad! nay, chaff are they,
Dispelled by zephyr's breath;
5 They shall not bide the testing day,
That comes to all beneath.

The wicked never can appear
Where pious people go:
6 Jehovah owns the saint's career;
The sinner's ends in woe.

PSALM II.

The human and the divine alliance.

1 How rage the heathen nations round,
And press their vain intent!
2 While earthly kings arrayed are found,
And proudly join assent.

3 Impatient of Jehovah's sway,
And his Anointed's thrall,
"Come, let us break their yoke," say they,
"And make these shackles fall."

4 The heavenly King surveys their schemes,
In fancied secret born;
He laughs meanwhile their impious themes
And idle threats to scorn.

5 In gathering ire he soon replies,
While fears their councils fill;
6 "My Viceroy I have crowned," he cries,
"On Zion's sacred hill."

7 Yea, thus the solemn firm decree,
Jehovah pledged my Lord,
Affirms: "My Son art thou, for thee
This day I so record.

8 "Ask but of me as heritage
The heathen nations round;
Thy patrimony I engage,
To land's remotest bound.

9 "Recusancy with iron rod
'T is thine at last to hush,
And rebels to thy throne and God
Like potters' vessels crush."

10 So now take heed in time, ye lords
Of earth, already warned;
11 Allegiance yield to fateful words,
And wear the yoke ye scorned.

12 Embrace the Heir of earth and sky,
Ere breaks the day of doom;
And find the bliss of those who fly
By faith the wrath to come.

PSALM III.

The safety of believers amid enemies

1 How many foes arise,
In this my sudden blow;
2 How many impious cries,
"Not God shall help him now!"

3 But thou, Jehovah, still
My shield and comfort art;
My honor to fulfill,
And lift my head and heart.

4 Whene'er to God I call,
He hears my plaintive voice;
In help from Zion shall
I yet through him rejoice.

5 Preserved by him I sleep,
And waken safe and sound;
6 Nor fear, though myriads keep
Their hostile vigils round.

7 Jehovah, fully rise,
And save me from my foes!
E'en now they realize
Thy quick and forceful blows.

8 'T is thy prerogative,
When fierce assaults molest,
Deliverance sure to give,
And bless thy saints with rest.

PSALM IV.

Divine rescue from human trouble.

PART I.—PLAINTIVE.

1 O God of right, give heed,
Who oft hast saved from need;
In pity now draw near,
My soul's request to hear.

2 O sons of men, how long
My glory will ye wrong
By foul idolatry,
And hold a futile lie?

3 Know that Jehovah owns
His saints with special crowns;
'T is he will hear and save,
Whene'er his help I crave.

4 Then justly fear his wrath,
And quit your sinful path;
Consider well in time,
And cease at once your crime.

5 His favor quickly sue
By sacrifices due;
Then humbly seek his face,
And trust his proffered grace.

PART II.—JUBILANT.

6 While many cry around,
"Oh where shall good be found?"
Jehovah, let thy face
Beam joy on us, and grace.

7 My anxious heart this fills
With deeper joyous thrills
Than worldlings ever know,
When harvests plenteous grow.

8 In cheerful hope I rest,
With quiet slumbers blest;
Jehovah, thou my sole
Protector art and full.

PSALM V.

God's defence from man's malice.

Jehovah, God and King,
Regard my earnest plea;
I early worship bring,
And wait response from thee.

Thou hatest wickedness,
Nor sinners canst endure;
Whoe'er thy law transgress,
Their punishment is sure.

But I, who thee adore,
Shall in thy house appear;
Thy favor to implore,
And worship in thy fear.

Oh safely guide my feet
Amid my numerous foes;
While joy and duty meet
In paths thy Spirit shows.

The carnal hostile throats
A rotten heart disclose,
Like breath from graves that floats;
Though specious words they gloze.

O God, acquit them not;
Let them their doom fulfill
In all their guilty plot,
Rebellious to thy will.

Let those that trust in thee
Forever shout for joy;
Theirs full deliverance be,
Whose love thy truths employ

Thou surely wilt reward
The righteous soul with bliss;
Thine ample shield shall guard
His life and heart with grace.

PSALM VI.

Divine discipline, and human detraction.

Jehovah, treat me not
Severely as is due;
In grace relieve my lot,
Already full of woe.

Turn to my rescue, thou,
Nor longer let me grieve;
By wonted pardon now
My guilty soul retrieve.

Untimely death would rear
No monument to thee,
Nor from the grave in prayer
My hands outstretched could be.

With tears of anguished blame
I flood my weary couch,
From eyes consumed with shame;
While foes for scandal watch.

Begone, ye miscreants all!
Jehovah hears my prayer;
Maligners quick shall fall,
And ignominy share.

PSALM VII.

Appeal to heaven under earthly aspersion.

Jehovah God, to whom I flee,
Oh snatch me from the tongue
Of lion-like malignity!
None else can save from wrong.

Jehovah God, were I the wretch
To falsely treat a friend,—
Nay, royal foe no arm outstretched,
Though causeless, to defend,—

Well might he thus my life pursue;
Yea, I would deem him just
My own anointed head untrue
To trample in the dust.

Jehovah, rise indignantly!
Oppose this slanderous crew
Again by vindicating me,
And prove thy sentence true.

Bid witnesses around thee rise,
With all the tribes at hand;
Thy high tribunal's grand assize
Resume with dread command.

Jehovah, judge of all mankind,
Me, too, adjudge in grace!
Whate'er as due to me thou find
I shall with joy embrace.

Oh ended be this wicked spite!
And righteous meed befall,
Through God the just, who knows the right,
And sees the hearts of all.

He bears my shield upon his arm,
And saves all upright souls;
He vindicates the good from harm,
But wrath on sinners rolls.

Unless the foe by penitence
Avert the edge of doom,
The fiery shafts of Providence
Shall swift upon him come.

The plots of mischief he contrives
Shall all abortive be ;
In pits he dug for others' lives,
Himself entrapped we see.

Recoils his fury on his head,
His blows reverted are ;
While I extol Jehovah's deed,
And sing his righteous care.

PSALM VIII.

Divine condescension, and human exaltation.

Jehovah Lord, how wide thy name
On earth recorded stands!
In heaven higher still thy fame ;
Supreme be thy commands!

The prattling babe's unconscious lips
Thy skillful power disclose ;
Their tiny voice refuting trips
Thy bold blaspheming foes.

As I survey the nightly sky,
Thy handiwork sublime ;
The moon and starry host on high,
Thy registers of time ;—

I think, How low is mortal man,
That he thy thoughts should share ;
How frail the race, how short its span,
To visit with thy care!

Yet next to God himself on earth,
Vicegerent of the skies,
Thy son and heir of royal birth,
His dignity implies.

For thou hast made him lord of all
Thy realms and creatures here ;
With boundless scope and wit and thrall,
His chartered rights appear.

The cattle and the beast his sway,
The bird and fish proclaim :
Wide may he spread in every way,
Jehovah Lord, thy name !

PSALM IX.

God's relief from man's aggression.

Jehovah, with a thankful heart
Thy wonders I proclaim ;
In joyful praise I take a part
To thy exalted name.

3 My foes retreat before thy face,
And perish in their flight;
4 For from thy sovereign throne of grace
Thou hast maintained my right.

5 The hostile nations thou hast checked,
And blotted out their name:
6 Their hopes and cities thou hast wrecked;
Extinct is all their fame.

7 But thou forever shalt remain,
Enthroned in truth and might;
8 The world's control thou dost retain,
And judgest all with right.

9 Thou art the refuge of thy saints,
When pressed by times of woe;
10 They know and trust thee with their plaints,
Who ne'er hast left them so.

11 Jehovah's meed in Zion sing,
World-wide his doings praise;
12 Who marks the drops their hearts that wring,
And hears the cry they raise.

13 Thus may he favor me in grief,
Begirt by many a foe;
Who in my trouble grants relief,
To death's door when brought low.

14 So shall I publish all his fame
In Zion's fair abode,
And joyful celebrate his name,
My Saviour and my God.

15 For hostile tribes themselves are caught
In pits and traps they set;
16 Jehovah has their judgment wrought,
Ensnared in their own net.

17 So foiled shall perish impious foes,
All slighting his behest;
18 While none at last shall fail of those
In him who humbly rest.

19 Jehovah, rise! lest man prevail;
Adjudge the heathen host!
20 Before thee let the godless quail,
And cease their human boast.

PSALM X.

Heavenly aid against earthly oppression.

1 Jehovah, why afar conceal
Thyself in our mishap?
2 While saints are trod by impious heel,
Which its own track should trap.

3 The sinner, vaunting hopes fulfilled,
Audaciously blasphemes;
4 He scorns to pray, the more self-willed;—
"There is no God!" he deems.

5 His paths are tortuous still; while high
Above his grovelling view,
Betokening punishment as nigh,
God's laws his way pursue.

But all his perils he derides;
6 Self-confident he holds,—
"I shall not fail, whate'er betides;
Ill luck me ne'er enfolds!"

7 So on he goes with words profane,
And deeds of treachery;
His tongue is fraught with wile and bane,
His heart with vanity.

8 In hamlets with his foul intent
He hides like robbers sly;
To smite the hapless innocent,
He watches passers-by.

9 He lurks as lions in their lair,
To pounce upon the prey;
The weak unguarded saint to tear,
Beguiled near by to stray.

10 As falls the helpless victim, torn
By teeth and claws severe;
So quickly sinks the wretch forlorn,
Who comes within his sphere.

11 The villain fancies God may fail
To see or note his raid:—
12 Jehovah, let thy hand avail,
13 The humblest one to aid!

14 On thee the hapless soul relies,
The help of those bereft;
15 To foil and punish enmities,
Till crime no more is left.

16 Thou King eternal of thy saints,
And vanquisher of foes;
17 Thou hearest humble ones' complaints:
Their hearts thou wilt compose.

18 When rings the cry of men distressed,
Thy ear attends the sound;
To right their cause, until oppressed
No more on earth are found.

EVANGELICAL
SCHOOL OF THEOLOGY

PSALM XI.

Almighty protectorate amid civil convulsions.

1 Jehovah is my safe retreat,
When men around me cry,
"Lone sparrow, chased by hawk so fleet,
To mountain fastness fly!"

2 What though the wicked string the bow,
And aim the arrowy dart;
With furtive shot to lay me low,
The innocent of heart?

3 Ye need not ask, "When men who stood
Like pillars of the state
Have been o'erthrown from purpose good,
What must the saint await?"

4 Remember that Jehovah still
Holds court in earthly fane,
And that in heaven's loftier hill
His throne shall firm remain.

He thence surveys the worldly plain,
And scans all human states;
5 He tests awhile the good with pain,
But still the bad he hates.

6 At last on sinners he will pour
A storm of misery;
7 While saints, by him approved, shall soar
His face in bliss to see.

PSALM XII.

Divine safeguard from human defamation.

1 Jehovah, save! for truthful saints
Fast disappear in life;
2 While flattery neighbors' lips attaints,
And hypocrites are rife.

3 'T is thine, the God of truth, to sear
Such faithless tongues that boast,
4 "Our words shall win the public ear;
We hold of sway the most."

5 They little reck oppression's sigh,
That rouses thee to aid
The humble souls, to thee who cry,
From scorn's malignant raid.

6 But sure thy words, as gold refined,
7 To guard thy saints from wrong;
8 Though sinners stalk abroad combined,
Corrupt in heart and tongue.

PSALM XIII.

God's deliverance from man's contumely.

How long, Jehovah, shall I be forgot?
Forever wilt thou veil thy face from me?
How long must lonely sorrow be my lot?
Forever shall my foe triumphant be?

Oh look, my covenant-God, and answer me,
Nor let my eyelids close in sleep of death;
While impious foes their triumph shout with glee,
And o'er my fall rejoice with boastful breath.

But I have still my trust thy kindness made,
And fondly cling to hopes of safety there;
I yet shall celebrate with song thy aid,
Who ever dost reward my faithful prayer.

PSALM XIV.

The divine rebuff of human unbelief.

A foolish creed men frame, who say,
"There is no God forsooth!"
To screen their wicked heart and way—
A race far gone from truth.

Jehovah from the sky surveys
The erring sons of man;
By nature all in godless ways
Without exception ran.

But now to this most heathen crew,
"Have ye no sense," he cries;
"Who as your bread my people chew,
And e'en their God despise?"

At his rebuke they oft did quail,
For with his saints he bides;
Nor shall the humblest purpose fail,
That in his truth confides.

Soon may from Zion spread afar
The saving power of grace,
And full relief from error's war
Rejoice the chosen race!

PSALM XV.

The worthy inhabitant of Zion.

An Antiphony.

Jehovah, who are fit to stay
Upon thy fane-crowned hill?
'T is they alone who do and say
With true intent thy will.

XV

3 No slanderous tongue nor hand of harm
To human soul rests there ;
4 But wicked heart or godly arm
Its just award shall share.

Whose word their bond though loss attend,
5 Who freely lend for love,
Whose voice no bribe or threat can bend—
Thence never shall remove.

PSALM XVI.

Divine deliverance in human dangers.

1 Jehovah, keep me, whom I name
2 My only real good ;
3 While highest in thy saints, I claim,
My earthly joy has stood.

4 But grief shall surely him o'ertake
That bows at other fane ;
5 Whose blood-stained off'rings ne'er I make,
Nor e'en to name it deign.

6 For thou, Jehovah, dost allot
Thyself for my estate,
A patrimony fair the plot
In which thou dost instate.

7 I bless thee for thy words of grace,
On which I muse by night,
8 And daily for my guidance place ;
Supported by thy might.

9 So shall I joy and triumph have,
And dwell secure from care ;
10 For me thou wilt not to the grave
Abandon, and despair.

11 The path of safety thou wilt show
To every saintly soul ;
Where thou dost lead, and help bestow,
Perpetual bliss is goal.

PSALM XVII.

God's protection against man's insolence.

1 Jehovah, hear the right ;
My prayer sincere attend :
2 My cause be in thy sight ;
A verdict just oh send !

3 Thou know'st my innocence
By midnight search of heart,
My vow that in offence
My mouth shall have no part.

4 The baneful ways of man
I heed thy word to shun ;
5 My steps thy footprints scan,
Nor thence aside have run.

XVII
6 On thee, who answer'st prayer,
I call: Oh hear my cry!
7 With signal rescue care;
To thee from foes I fly.

8 Oh guard me as thine eye,
And screen me with thy wing
9 From this malignity
The bad upon me fling!

10 With hearts to feeling brute,
But mouths that boastings tell,
11 They hem my party's route,
To earth us bent to fell.

12 The foe with crafty way
Is longing us to tear,
As lurks to seize the prey
The lion in his lair.

13 Jehovah, rise! confront,
And make him prostrate bow;
So from his wicked brunt
Thy sword retrieve me now!

14 Thy hand thus rid my soul
Of worldly men, who care
Through life in wealth to roll,
To leave to many an heir.

15 But I in justice then
Thy beaming face shall see,
With satisfaction, when
Thy visage wakes to me.

PSALM XVIII.

Triumph over enemies through heavenly aid.

1 With fervor will I bless his name,
2 Jehovah, he my refuge strong;
3 Proclaimed as sacred be his fame,
Who still will rescue me from wrong.

4 When wicked snares my steps waylaid,
5 To drag me down to death most nigh;
6 In straits to him each prayer I made
Was heard within his fane on high.

7 As in the days of Israel's yore,
When Sinai to its basis shook;
8 So fumed his wrath for me once more,
And flashed his providential look.

9 From bended skies again to stoop
He seemed in his enshrouded ways,
10 As if on cherub car or swoop
Of wings of wind, the foe to daze.

XVIII

So Egypt's host the tempest cowed,
When veiled in gloom the Pillar stood,
'Mid murky spray and angry cloud,
A barrier in the briny road.

But ever and anon there glowed
A flash of warning from the front,
That rived the misty air, and showed
Oncoming hail with fiery brunt.

Soon thunder speaks the stormy doom,
And lightnings pierce the routed foe;
Disclosing yawning waves their tomb,
As heaven-rebuked to depths they go.

Jehovah by a like defence,
With arm of providence unseen,
From whelming tides of violence
Has ever my protector been.

In each emergency I knew,
His timely help has been my stay;
With rescue full he brought me through,
And showed that he approved my way.

He thus has vindicated me
As vassal true with his applause;
I serve, in constant purity,
His faith, his people and his cause.

His truth my theme, his praise my aim,
His law my ample chart and guide;
I ever joy to spread his name,
And constant free from guilt abide.

Success rewards my pious zeal
For him who always deals to all
Their strictest due; his friends shall weal,
His foes shall direst woe befall.

The meek he saves, the proud lays low:
My light in darkest scenes he proves;
With him through hostile bands I go,
My agile feet o'er walls he moves.

Divinely true and perfect he
Has shown himself by many a sign;
A shield for all to him who flee,—
The only God or power divine.

'T is he that girds my soul with might,
And makes my every path secure;
Like mountain goat on dizzy height
Or slippery crag, my way is sure.

He trains my hands for valiant fight,
My arms to bend the stoutest bow;
With safety shields me, props with might,
And condescends to raise when low.

XVIII
36 With giant and unfaltering stride
37 He helps me reach the flying foe,
38 Nor turn, till prone in carnage wide—
No more to rise—they feel my blow.

39 He girds me with the prowess dread,
To bow my stubborn enemies;
40 That I their prostrate necks may tread,
And slay or spare them as I please.

41 In vain for allied aid they call,
Or cry to Him their crimes provoke;
42 'T is mine in dust to grind them all,
And pour abroad with vengeful stroke.

43 From civil and from foreign foes
Secure, I reign to distant bounds;
44, 45 E'en strangers, whom retreats inclose,
The terror of my arms confounds.

46 Jehovah lives, my fortress blest,
47 My safety high from all attack;
48 Who 'mid opponents gives me rest,
O'er heathen's spite and faction's wrack.

49 His praises therefore I recount,
And far and wide his honor sing;
50 Of succor the perpetual fount
And blessing to my line as king.

PSALM XIX.

The divine perfection, and human infirmity.

1 The skies proclaim God's praise,
And tell his powerful skill;
2 By day a song they raise,
By night they teach us still.

3 Without a sound or word
To whisper of their birth,
4 The lesson yet is heard
Throughout the circling earth.

From tent of night the sun,
5 As bridal canopy,
Emerges fresh to run
His daily race with glee.

6 From eastern starting-place
To western goal of sky,
Beams forth the fiery gaze
Of his all-searching eye.

7 So clear and sure and full,
Jehovah's law complete
Revives the dormant soul,
And guides the simplest feet.

XIX

8 Its firm and constant ways
Rejoice the heart as right,
Its precepts pure are rays
To fill the eye with sight.

9 It teaches lasting fear
Of Him the spotless One,
Whose edicts truthful are,
And wrong or vain is none.

10 Yet with a love it binds
More strong than misers' gold,
More sweet than palate finds
In honey of the wold.

11 'T is it, in fine, that guards
From harm its votary;
And amply those rewards
Who keep it faithfully.

12 Else who his faults could know?
Jehovah, keep me free
13 From guilt or error so,
That fain would conquer me!

14 Thus innocent and pure
In heart and life I 'll be;
My word and thought secure,
Acceptable to thee!

PSALM XX.

Success in arms is God's gift.

1 Jehovah hear thy prayer,
And succor thee in straits;
His name an ægis bear!
Ancestral league it states.

2 From Zion's fane may he
3 With aid thy vows record,
4 Success thy strategy
Propitiously award!

5 Upon thy safe return
Glad banners we will wave,
Whereon his blazons burn
Who grants what thou dost crave.

6 E'en now, his viceroy he
Will save, we feel secure,
Whose prayer will answered be
On high with rescue sure.

7 While steeds are foemen's fame,
And chariots of war;
We cite Jehovah's name,
As our triumphal car.

XX
8 In utter rout they fall,
But we stand firm and true ;
9 For when on him we call,
Our Sovereign bears us through.

PSALM XXI.

The Almighty thanked for military achievement.

1 Jehovah, for thy aid
The king of joy is full ;
2 For prayer that he has made
Thou grantest to his soul.

3 Thou meetest him with good,
As with a crown of gold ;
4 His life prolonged has stood
'Mid dangers manifold.

5 With glorious victory
And high renown arrayed
6 His name for aye shall be,
Through thy triumphant aid.

7 He trusts thy sovereign grace,
Nor shall his footsteps fail ;
8 Thy enemies to trace,
And o'er them all prevail.

9 For as with furnace blast
Thine ire consumes the foe ;
10 Their very race thou hast
Expunged the country through.

11 Their impious plots must fail,
And vile conspiracy ;
12 Before thee they must quail,
Thy deadly arrows flee.

13 Arise, Jehovah, still
In thy dread majesty!
While power ascribe we will
With song and harp to thee.

PSALM XXII.

Jehovah's help under persecution.

PART I.—COMPLAINT.

1 Why leave me, O my God, in thrall ;
Aloof when most I cry for aid ?
2 Thou heedest not my daily call,
Or nightly vigil to thee paid.

3 Yet thou art true, who still art throned
Amidst the praise of Israel :
4 They trusted thee ; and when they moaned,
5 To rescue them thou didst not fail.

XXII

6 But I, alas! more worm than man,
And trodden down and spurned by all;
7 With taunting lip, as me they scan,
And tossing head to me they call:

8 "Trust, if thou wilt, Jehovah still
To rescue thee, if yet he can;
Let him now snatch thee from our will,
If thou art still his fav'rite man!"

9 Yet thou presidedst at my birth,
And guardedst me in nurseling ways;
10 Hast destined all my course on earth,
My chosen God from earliest days.

11 Then leave me not when foes are nigh,
And none but thou to succor bear;
12 By Bashan's bulls encompassed I,
13 Or lions' mouths to roar and tear.

14 Like water spilled, or as with bones
Disjointed, or with heart of woe,
My courage melts in weary moans,
My very soul through grief is low.

15 As clay in potter's furnace baked,
With persecution's fevered breath
My tongue to parchèd mouth seems caked,
As omen of the dust of death.

16 My foes—such hungry dogs are they—
In wicked crowds beset me near;
Like lion gaping on his prey,
My hands and feet they wait to tear.

17 My bones, through grief-shrunk flesh that stare,
Foretoken each my ended rôle;
18 While miscreants count my robes to share,
And raffle for an heirloom whole.

19 But thou, Jehovah, be not far
In this my sad emergency!
In thee my strength and safety are;
Then hasten to deliver me!

20 Oh snatch thou from the sword my life,
Too precious for these dogs to rend;
21 From lions' rage, and horns of strife!
Yea, thee I trust response to send.

PART II.—THANKSGIVING.

22 Then will I celebrate thy fame,
To kindred saints this anthem tell:
23 "Ye pious, praise Jehovah's name;
Fear him, all sons of Israel!

24 "For he has not disdained my grief,
Nor hidden long his kindly face;
But when in prayer I sought relief,
He heard and answered me in grace."

XXII

25 Of him shall therefore be my praise,
'Mid throngs of worshippers retold;
The vows I made in trouble's days,
Performed shall all his saints behold.

26 They meekly share the joyous feast
Of fatlings thus in bounty slain;
Thanksgivings fill their heart with zest,
And benedictions ever reign.

27 Yea, even to the land's end all
Shall yet the grateful tidings hear;
And heathen tribes converted fall
Before Jehovah's face in fear.

28 For he the rightful sovereign is
Of all the nations near or far;
29 In dust the proudest mortal his
The power to cower before his car.

30 The coming age shall him revere,
Instructed by these righteous deeds;
31 The fame of which shall still appear,
While time or earth the record reads.

PSALM XXIII.

The divinë safe-conduct.

1 Jehovah me as shepherd feeds;
No want I e'er can know:
2 In meadows green my soul he leads,
Where gentle waters flow.

3 My fainting spirit he relieves,
When pressed by doubt and care;
To rightful paths my way retrieves,
Whose gracious name I bear.

4 Through vales of death-shade though I go,
My heart shall dread no ill;
His ever faithful crook I know,
That curbs and cheers me still.

5 A feast of joy he spreads for me,
Though round stand envious foes;
Anoints my head with welcome free:
My cup with bliss o'erflows.

6 I trust heaven's kindness, thus expressed,
Shall all my life attend;
While in Jehovah's courts most blest
My length of days I 'll spend.

[Or Thus.]

1 Jehovah my good Shepherd by,
No dearth can me betide;
2 Through gracious meads my soul he leads,
To tranquil water's side.

XXIII

3 My erring feet by counsel meet
He brings again to rest ;
In holy ways his promise stays
My heart with hope most blest.

4 Should deadly shade my path invade,
No real ill I 'll dread ;
For he is near, with voice to cheer,
And crook to curb or aid.

5 With daily bread by him I 'm fed,
Though perils oft surround :
On feast and head his oil is shed ;
My joys like wine abound.

6 Rich blessings still his favor will
Throughout my life bestow,
And to his court in heaven transport
My soul from fanes below.

PSALM XXIV.

God's installation in Jerusalem.

PART I.— AT THE FOOT OF ZION.

Prelude.

1 Jehovah's is the land,
And all it holds his throne ;
The world itself his hand,
And people all, must own.

2 For he above the seas
Its firm foundations laid ;
With streams its arteries,
And waves its girdle made.

A voice from below.

3 Whom will he grant the right
His chosen hill to mount?
To reach his fane's dear height
Whom worthy will he count?

A voice from above.

4 Who hands of innocence
With holy hearts combine ;
Adore no shams of sense,
Nor perjure vows divine.

Both voices.

5 'T is they shall share the bliss
Jehovah's blessings bring,
Their righteous meed is this
From heaven's protecting king.

All voices in chorus.

6 Of such the favored race
That worship rightly pay,
Who humbly seek his face ;
The Israel true are they.

XXIV

PART II.—AT THE CITY GATE.

A voice from without.

7 Swing wide the portals high
That lead to yon abode,
Where dwells eternally
Our glorious King and God.

A voice from within.

8 Who then is he with claim
To enter thus of right?
The passport be his name
With glory all bedight.

Both voices in chorus.

JEHOVAH is his name,
Supreme in earth and sky;
Jehovah 't is, whose fame
Extends from yore to aye.

Repetend.

9 Fling wide the portals then,
That lead to his abode;
And bid him enter in,
The glorious King and God.

10 Ask ye his princely name,
That enters thus of right?
JEHOVAH 't is, whose fame
With victory is bright.

PSALM XXV.

A petition for divine protection, pardon, and instruction.

1 To thee, Jehovah, as I raise
2 My heart in truthful prayer;
My hope shall meet no sad delays,
Nor foes a triumph bear.

3 For sure on none that cling to thee
Shall disappointment fall,
But rather such the fortune be
Of wanton recreants all.

4 Thy truthful paths oh teach my feet
With loving zeal to heed!
5 In safety thus through thee complete,
Each day I hold thy lead.

6 Thy kindness pledged to saints of old
Remains despite my sins
7 Of youth and riper years; I hold
This plea of grace that wins.

8 For mercy with thy justice blent
Ensures thy help to guide
9 The erring soul, if penitent,
In paths thyself beside.

XXV

10 Thy ways are ever kind and true
To such as thee obey;
11 Thou pardon'st still, if much thy due
I own I fail to pay.

12 Yea, him that fears thee thou wilt guide
13 To home for self and heirs;
14 Such worshippers, to thee allied,
Shall find thy blessing theirs.

15 I therefore ever look to thee
For rescue from each snare:
16 Oh look thou graciously on me
All lone and pressed with care!

17 The pangs that crowd my heart regard;
My inward grief relieve:
18 The load my conscience feels most hard—
My sins do thou forgive!

19 See, too, my many foes without,
Who hunt me cruelly!
20 Preserve my life; nor suffer rout
To quench my hope in thee!

21 Through innocence secure from fall,
I trust thee 'mid these moils;
22 Nor me alone, but Israel all
Redeem thou from their toils!

PSALM XXVI.

Appeal to heaven under ostracism.

1 Thy verdict, O Jehovah, give,
That innocent am I:
In faith on thee secure I live:
2 Attest my purity!

3 Thy kindness and thy truth I prove,
4 From hypocrites apart;
5 The impious throng I do not love,
Nor mix with base of heart.

6 With hands all pure may rather I
Thine altar-service share;
7 There raising the adoring cry,
Thy wonders to declare!

8 Thy sacred precincts how I prize!
9 No more then may I dwell
Exiled where constant meet my eyes
10 Such crime and treason fell.

11 So shall I ever purely live,
Preserved and blessed by thee;
12 My grateful way thy praise to give
Among thy saints be free.

PSALM XXVII.

A divine refuge from persecution.

PART I.—Jubilation.

Jehovah deigns to be my stay ;
Whom need I then to fear ?
The cruel foes that hedge my way,
Themselves o'erthrown appear.

Yea, though an army hem me round,
My heart feels no dismay ;
When shocks of civil war abound,
Yet trust in him I may.

One privilege I chiefly crave—
His courts again to tread ;
That pleasing sight henceforth to have,
Till numbered with the dead.

For there as in a covert sure,
From fear of ill I 'll hide ;
His fane's recesses shall secure
And strong defence provide.

Nay, even now, I rise in hope
Above my enemies ;
But then shall full exultant scope
Of praise and vows be his.

PART II.—Supplication.

Jehovah, hear my earnest cry ;
And answer graciously !
For to thy call responsive, I
Address myself to thee.

Then hide not from thy servant's search,
Nor frown me now away :
Thou wilt not leave me in the lurch,
Though earthly parents may.

Thy providential path secure
Point out, and guide therein ;
Nor let my perjured foes ensure
The spite they hope to win.

But I have trusted still to see
Thy goodness shield my life ;
And therefore bid my soul on thee
Rely with courage rife.

PSALM XXVIII.

Appeal to God against traitors.

PART I.—Entreaty.

To thee, Jehovah, is my plea ;
My refuge sole art thou :
Oh be not deaf or mute to me !
Else must I grave-ward go.

XXVIII

2 Deign then to listen to the prayer
Which humbly now I raise;
While toward thy dwelling's fane afar
I stretch my hand and gaze.

3 Consign me not to doom deserved
By those my wicked foes,
Whose feigned attachment time has served
As malice to disclose.

4 Requite then as their crimes demand
Their rank impiety;
5 For as they now ignore thy hand,
Its ruin they shall see!

PART II.—EXULTATION.

6 Jehovah blest! who hears my prayer;
7 My strength, my shield, my trust:
His help my triumph shall prepare,
And calls for songs august.

8 He is his people's might and mine,
Who saves their prince revered:
9 Oh may the heritage divine
Forever thus be cheered!

PSALM XXIX.

The Almighty recognised in the thunder-shower.

PART I.—PROLOGUE.

1 Honors to Jehovah raise,
Angels in the courts on high!
2 Worthily with earthly praise,
Priests in beauteous robes reply!

PART II.—DESCRIPTION.

3 Wide his peals through wat'ry skies,
Echoing o'er the surging main,
4 Distant—rumbling first arise;
Nearer then they roll again.

5 Crashing gusts through cedars tall
Sway the brow of Lebanon;
6 Quivering frisk the summits all:
7 Zigzag dart the flashes on.

8 Southward whirl the desert sands;
9 Sudden calves the doe with fright:
Woods are stripped. Each fane-staid stands,
Shouting "Glory!" at the sight.

PART III.—EPILOGUE.

10 Thus Jehovah sat as king
At the Flood; so ever he.
11 Might will he his people bring,
Blessing and prosperity.

PSALM XXX.

Thanksgiving for recovery from sickness.

Thee, Jehovah, I extol,
Who hast raised me signally
From the bed my foes had all
Hoped might be of death for me.

Answering my piteous prayer,
Thou hast cured of dire disease,
Snatched me from the crisis where
Yawned the grave my life to seize.

Praise thee in thy courts the saints!—
Short thy wrath, thy favor long:
Tears may mark their nightly plaints,
Morn shall bring a joyous song.

Thus in my tranquillity,
Deemed I that I ne'er should fail;
Soon thy props that compassed me
Vanished, and I found me frail.

Then to thee I raised my prayer,
"In my death to thee what gain?
Can my dust thy praise declare?
Rather hear, and ease my pain!".

Quickly, with my grief laid off,
Health reviving in its room,
Sackcloth thou didst bid me doff,
And the festive zone resume.

Duly will I therefore raise
Glorious anthems ceaselessly;
Ever grateful will I praise
Thee, who thus hast succored me.

PSALM XXXI.

God sought as a refuge from treachery.

To thee, Jehovah, do I flee;
Unfailing be thy faithfulness!
Oh hear my cry, swift rescue me;
My fortress cliff, my safe recess!

My sure resort, thy pledge I bear
To guide me with security:
Then extricate me from this snare
By foes contrived, and shelter me!

My soul I to thy care commend,
My truthful ransomer art thou;
I scorn to futile gods to bend,
But confident to thee I bow.

So shall I joy in thee, my kind
Reliever in adversity:
No treachery in thee I find;
Thou from my foes dost set me free.

XXXI

9 Yet now thy pity must I sue;
For peril still environs me:
My eye with vigils wastes, and rue
My heart and flesh the care I see.

10 My manly prime in worry spent,
Long years consumed in fruitless sighs;
Meantime my own too frequent bent
To wrong my strength and courage tries.

11 Calumniated by my foes,
Still more by old associates;
Outlawry's ban before me goes,
And frights from me my former mates.

12 Forgotten as if dead I seem,
Or cracked utensil; save that wide
13 Detraction breeds alarm, I deem,
With plots to thrust my life aside.

14 But I meanwhile depend on thee,
Whom only I as God avow;
15 From thee comes all my destiny:
Then save me from pursuers now.

16 Thy cheering favor show thou me;
Thy servant graciously preserve:
17 Nor ever let frustrated be
My plea, who ne'er from thee would swerve.

18 Let those be balked, my wicked foes,
And quickly silenced in the grave,
Whose falsehood of thy saint but shows
The rancor which for thee they have.

19 How great thy blessing, all reserved
For such as thee alone revere!
Thy intervention is observed
In public for their faith sincere.

20 Thy presence spreads a sacred screen
For them from dastard wiles of man;
Where safely covered and unseen,
Hear malice wrangle still they can.

21 I praise thee for thy signal care,
When caged in city walls I feared
22 My doom was sealed, nor thou wouldst spare;
But thou my woeful prayer hast heard.

23 So let thy saints all cling to thee,
Who guardest them, but payest back
Their haughty foes most copiously:
24 In thee fresh courage let them take.

*PSALM XXXII.

The joy of divine forgiveness.

1 How happy, O Jehovah, he
Who knows thy justifying grace!
2 Condoned his past iniquity,
Within he feels of guilt no trace.

XXXII

3 So proved I; for, while unconfessed,
My sin consumed my soul with groans:
4 Thy Spirit deep conviction pressed,
As constant drought the summer owns.

5 But when I bowed in penitence,
Nor offered one apology,—
To thee acknowledged such offence;
Thy mercy gave a pardon free.

6 Then let each saint implore betimes
Thy favor, ere the storm be nigh,
Which hangs vindictive over crimes;
That so it pass him harmless by.

7 Thus thou art now my hiding-place,
Protecting me from sin's dire flood;
Till pæans for deliv'ring grace
Shall echo round where I have stood.

8 Ye wayward, therefore learn from me
A lesson of experience sage,
To guide you in true piety
And safety, as with eye of age.

9 Be not then fractious 'neath the yoke
Divine, like senseless horse or mule
With bit and bridle's trapping broke,
Else will they not submit to rule.

10 For many grievous miseries
The sinner's froward path attend;
But him that to Jehovah hies
With kind embrace he will defend.

11 Then gladly glory in his grace,
Ye saints who joy to do his will;
Exultant shout for him whose peace
And purity your bosoms fill.

PSALM XXXIII.

God's sovereignty and goodness.

1 Shout, ye saints, Jehovah's praise,
As is due to him and you;
2 Let your voice and music raise
3 Loudest honors ever new!

4 Just and holy is his word,
True are all his works and ways;
5 Skies his righteousness record,
Earth his kindness still portrays.

6 High the starry vault unfold
Did a breath of his behest;
7 Wide the billowy waters rolled,
Piled in depths where yet they rest.

XXXIII

Let the world his power own,
Awed be every denizen ;
He the fiat gave, and done,
Instantly stood all things then.

Vain to him are schemes of man,—
Heathen's force or traitor's voice ;
His alone for aye to plan :
Blest the people of his choice !

Widely scans his eye the race
From his heavenly home on high ;
For 't was his their frame to trace,
Hence he knows them thoroughly.

Well he sees no strength avails,—
Host for king, or horse for man ;
Save in him all valor fails,
Speed and skill alike are vain.

His the eye his saints that guards,
As on him their faith relies ;
He from them the death-stroke wards,
He their every want supplies.

Gladly then we seek his face,
For our help and our defence ;
May he grant us all his grace,
Ample as we hope from thence !

PSALM XXXIV.

Divine providence over saints.

Jehovah ever will I bless,
With heart and words of thankfulness ;
My glory in his gracious care
All humble souls that hear shall share.

Oh let them then unite with me,
To laud his sacred majesty ;
Who all my sad petition heard,
And saved me from the fate I feared.

They too have often found in prayer
The light and comfort he can bear ;
As at my lone despairing cry,
He rescued me from peril nigh.

His watchful angels tent around
The saints unseen, for succor bound ;
What peace and safety he will show,
Each soul that trusts in him may know.

Revere him then, his votaries all ;
No lack of good can such befall :
From hunger lions strong may faint,
But his adorers shall not want.

XXXIV
11 The inexperienced I will tell
This lesson life displays so well:
12 Whoever would his days prolong,
And fill them with a happy song,—

13 Let such his tongue from evil ward,
That index of the heart regard;
14 From outward wrong his hands refrain,
And thus all good and safety gain.

15 Jehovah's eye and ear are bent
For care on those of right intent;
16 But on the wicked falls his frown,
To hurl them to oblivion down.

17 Whoe'er implore his gracious aid
By him from all distress are stayed;
18 The broken heart his presence binds,
The contrite soul salvation finds.

19 Though many troubles press the saint,
Jehovah cures his every plaint;
20 His real interests all he guards,
And final harm from him he wards.

21 While wrong shall prove the sinner's bane,
And hatred of the just his pain;
22 Jehovah saves his servants all,
Not one that trusts in him shall fall.

PSALM XXXV.

Jehovah invoked against treachery.

1 Be foe, Jehovah, to my foes,
2 Their arms with mightier arms oppose;
3 Arrest their persecuting raid,
And show thyself my saving aid!

4 Defeated and confounded make
All those that plot my life to take;
5 As chaff by power unseen be they
6 Blown down a dark and slippery way!

7 The schemes which they maliciously
Have formed to seize and ruin me,
8 Be yet the trap with sudden fate
To catch their own misguided feet!

9 So shall my heart, from danger free,
Rejoice with inmost thanks to thee;
10 Who only dost the humble save
From those who forceful vantage have.

11 Informers ruthless on me throw
The blame of acts I did not know;
12 Perfidious ingrates, for the weal
I did them, now my life would steal.

XXXV

13 When they were ill, demure I prayed,
In sackcloth fasting, for their aid;
14 With sympathy of brother, friend,
Or mourner for a mother's end.

15 But now I fail, and they in glee
Together haste, deserting me,
16 To vent in plots and gibes their spite;
Like any venal parasite.

17 How long, my Lord, shall all this be?
Retrieve me from their cruelty!
18 Then will I loud thanksgiving raise,
With those who throng thy courts in praise.

19 Let not my causeless foes exult,
20 Who peaceful men with craft insult,—
21 Jeer at me with the blatant cry,
"His downfall sure we now espy!"

22 Thou too hast seen; then longer be
Not far or silent at my plea;
23 But rouse thyself in sovereign might,
To venge my cause, thou God of right!

24 Give sentence due, nor let the foe
Triumphant deem that all is so
25 As they desire, and boast that they
At length with me have made away.

26 Nay, rather bring to ruin all
Who glory in my seeming fall;
Let utter shame the outcome be
Of those that seek to injure me!

27 But let all such as stand by me
Have cause for joy and praise to thee:
Thy servant's just reward they see;
28 And he will ever honor thee.

PSALM XXXVI.

Contrast between the impious and the good.

1 By sin inspired, the bad, I ween,
Has no regard for God or men;
2 But fancies an immunity
For all his crime and infamy.

3 His guileful tongue betrays a heart
Of folly and malicious art;
4 By night atrocious plans to lay,
And ruthless execute by day.

5 But thou, Jehovah, king secure,—
In kindness vast, in justice sure,
6 As mountains high or waters deep,—
All creatures in thy care dost keep.

XXXVI
7 Oh precious thought, that in thy love
Mankind may all a shelter prove;
8 As in a home may eat their fill,
And drink delicious draughts at will!

9 For thou of life the fountain art:
The light of life to us impart;
10 Thy grace extend to all who know
Thy truth, that they the same may do.

11 Me therefore let no boaster more
Assail, but impious force give o'er:
12 Already have my wicked foes
Succumbed to thee, till none arose.

PSALM XXXVII.

The equity of divine providence.

1 Envy not, though knaves surpass;
2 Soon they wither, mown as grass:
3 Serve Jehovah lovingly;
4 All thy wants he will supply.

5 Trust him in each doubtful way;
6 He will make it plain as day:
7 Quiet rest in him thy case,
Undisturbed by crime's success.

8 Cease impatience thence to feel;
Fretting only tends to ill:
9 Sin is sure to come to grief;
Piety is man's best fief.

10 Wicked men ere long thou 'lt see
Vanish into infamy;
11 While the patient still increase
In possessions and in peace.

12 Though the villain aims to smite
Honest men with stealthy spite,
13 Providence shall mock his hate
With precedence of his fate.

14 When he deals the open blow
At the meek to lay them low,
15 Fatally his strokes recoil,—
Shields unseen his weapons foil.

16 Good the mite of one saint call,
More than wealth of sinners all:
17 They shall have their power felled;
He shall be by God upheld.

18 *His* life, in Jehovah's care,
Peacefulness shall ever share;
19 Failing not in times of ill,
But in famine plenteous still.

XXXVII

20 Bad men, who Jehovah hate,
Fade like smoke or pastures late:
21 Debts they make, but cannot pay;
Good men have, and give away.

22 Weal and woe are God's behest;
23 Virtue's meed, on earth expressed:
24 Pious feet may sometimes trip,
But can have no fatal slip.

25 Young or old, I ne'er did see
Sainthood left in beggary:
26 Charity it widely sows;
Blessed fruit its offspring knows.

27 Leave then wrong, thy duty do;
Safety shall to thee ensue:
28 For the right Jehovah loves,
Nor to saints unfaithful proves.

Such are still securely kept,
While the bad from earth are swept,
29 With their lineage; but the just
Ever may their title trust.

30 Wisdom therefore marks their course,
While of truth their lips discourse:
31 *God's* law of their heart is guide;
Hence their feet shall never slide.

32 Villains may for good men watch,
Life itself from them to snatch;
33 Guardianship still furnish can
He who judges not as man.

34 Him obediently await,
Thee in fortune to instate:
Soon the wicked thou shalt see
Hurled in dark eternity.

35 Rampant they to-day may be,
Spreading fair as native tree;
36 But to-morrow they are gone,
Leaving trace of verdure none.

37 Note each upright life sincere,
As its happy close draws near;
38 While transgression's devious track
Ends in universal wrack.

39 For Jehovah to the just
Is a refuge safe to trust;
40 He will help and rescue them
From the harms that round them hem.

PSALM XXXVIII.

A penitential prayer.

1 Jehovah, punish not my sin
With full severity!
2 Thy just displeasure deep within
Already pierces me.

XXXVIII

Thy favor's loss my heart corrodes,
Remorse my spirit tears;
Guilt overwhelms me with its floods,
And crushes me with fears.

The fetor wide and ulcer deep
Of my infatuate crime,
My soul and face dejected keep
With mournful shame meantime.

The sense of my depravity
Enfevers me at core;
Till spent and racked beyond degree,
With anguished breath I roar.

My Lord, whose comfort most I want,
Thou knowest all my woe:
My palpitating heart is faint;
Dim swoons my eyes o'ergrow.

My friends and comrades shrink aghast,
As stunned they see me fall;
While scheming jealous foes are fast
To swell the scandal all.

Nor may I seem to hear their scorn,
Or answer dare I frame;
With tingling ears, my lips, that burn,
Are sealed by conscious blame.

To thee, Jehovah, do I leave
Reply to interpose;
Assured thou wilt my slip retrieve,
Nor triumph grant my foes.

I surely fall without thy grace;
As sad experience shows:
I can but own the sinfulness,
Such fearful acts expose.

My foes meanwhile, alert and bold,
In number grow and spite;
Unmindful of my favors old,
Or that I now do right.

Oh then, my God, forsake me not,
Nor turn away thy face;
But quick from sorrow help me out,
Thou Lord of saving grace!

PSALM XXXIX.

Resignation to the discipline of probation.

I vowed to guard my tongue
From any random speech,
That might provoke to wrong
Some sinner in its reach.

XXXIX

2 I therefore held my peace,
When good seemed far from me;
In hopes the grief to ease,
That rankled inwardly.

3 But still my heart grew hot,
The more I thought it o'er;
Till I at last was brought
My plaint in prayer to pour:—

4 "Jehovah, I would feel
How short my mortal span;
I learn thy righteous will,—
How transient I as man!

5 "I see my days are few;
My life to thine is naught:
Of merest breath, how true!
The human frame is wrought.

6 "In phantasm to and fro
Each whirs his busy while;
Hoards up, but cannot know
Who will enjoy the pile.

7 "What more can I then hope;
Except, my Lord, from thee?—
8 From sin to be held up,
Nor butt of worldlings be.

9 "I therefore hold my peace,—
Since thou hast made my lot,—
10 Yet pray, Thy blows surcease,
That they may crush me not!

11 "For thy rebukes, though just,
That punish man for blame,
Cozzode his strength to dust;
So mere a breath his frame!

12 "Oh then, Jehovah, hear!
With tears for help I call;
On earth a pilgrim mere,
As were the patriarchs all.

13 "Exchange thy look severe,
Which clouds my short-lived day;
That sunshine may appear,
Ere quite I pass away!"

PSALM XL.

Salvation past, present and future.

PART I.—ADORATION.

1 I waited on Jehovah
With earnest constancy;
When grief my soul would cover,
He stooped to hear my cry.

XL

2 From ruin's pitfall horrid,
Where mired I helpless lay,
He raised to footing solid,
As on a rock, my way.

3 He filled my mouth with singing,
Afresh his name to praise;
Its notes, in all ears ringing,
Their awe and trust shall raise.

4 How happy they who trust him
In every trying hour,
Nor turn to those who boast them
Of any idol power!

5 He wonders works most fully,
And plans beyond compare;
His gracious dealings wholly
E'en saints cannot declare.

PART II.—Consecration.

6 A victim or oblation
For sin-consuming fire,
Lord, less than dedication
Of soul dost thou require.

7 Myself I therefore render,
As in thy word prescribed;
8 To do thy will I tender
A heart therewith inscribed.

9 Thy truth as joyful tidings
I publish wide and free;
10 With me there are no hidings
Of thy benignity.

PART III.—Supplication.

11 Oh then that faithful kindness
Restrain not thou from me;
But ever, when in blindness,
May it my safeguard be!

12 For cumulated trouble
Oft clouds my eye of sense;
Its force my frailties double;—
I scarce can rally thence.

13 Oh kindly haste to save me!
14 And disappoint them all,
Who slain or harmed would have me,
15 Or gloat to see me fall.

16 But triumph glad bestow thou
On all thy votaries;
While thee thus each aglow now
And ever glorifies.

XL
17 Though I am very lowly,
Thou wilt not care disdain:
My Saviour thou art wholly;—
Do not thine aid refrain!

PSALM XLI.

Appeal to Jehovah against traitors.

PART I.—Benevolence approbated.

1 Happy he who sympathizes
With depressed ones in their crises!
When arrives his turn to grieve,
Him Jehovah will relieve.

2 Heaven will guard his life with favors,
Earth will prosper his endeavors;
Providence will not resign
Him to what his foes design.

3 Should the hour of sickness meet him,
Sacred comforts ever greet him:
God supports his aching head;
Angels smooth his fevered bed.

PART II.—Malevolence reprobated.

4 I, alas! must cry, all lonely,
To divine compassion only,—
"Graciously my soul restore;
Punish former sin no more!"

5 Foes meanwhile, with busy cavil,
Vent at me their wishes evil,—
"Soon he will be dead and gone,
Leaving trace in memory none!"

6 Should perchance one come to spy me,
'T is but that he may belie me;
Slyly raking gossip out,
Which he may report without.

7 Hateful they in combination
Whisper foulest imputation,—
8 "Scoundrel's fate has caught him now;
Once he 's down, 't will hold him low!"

9 E'en my former friend and ally,
Confidant and messmate rally;
Ingrate now, most keen I feel,
Strikes at me with rebel heel.

10 Thou, Jehovah, notwithstanding,
Graciously my help commanding,
Lift, I pray, my fortunes up!
Foes shall drink from their own cup.

XLI
11 This be still thy mark of favor,
That o'er me no pæans quaver;
12 But that even me as right
Thou maintainest in thy sight.

PART III.—Doxology.

13 Blest Jehovah was from ever,
Israel's God shall be forever:
All adoring sons of men
Loud re-echo their Amen!

METRICAL RENDERING.

SACRED LYRICS.

BOOK II.

SOLOMON'S EXCERPTS OF HOLY SONG.

PSALMS XLII AND XLIII.

Longing for divine communion.

PART I.—LEVITICAL PROLOGUE.

As deer for distant stream,
So pants my soul for thee,
O God, with thirst extreme
Thy fane's life-spring to see.

Meanwhile by night and day
My tears are all my food,
As round me taunters say,
"Ah! where is now thy God!"

I think with many a sigh
How 'mid the festive throng
To Zion oft marched I
With praiseful shout and song.

But why, my soul, thy case
So prostrate moan? Still hope
In God; whom yet I 'll praise,
When safe he lifts me up.

PART II.—DAVIDIC LAMENT.

Since prostrate is my soul,
O God, I 'll think of thee;
Though Jordan nigh me roll,
And Hermon's peaks I see.

As depths to depths resound,
And mountain torrents roar;
So floods of grief around,
And billows o'er me pour.

But he who rules the seas,
In kindness bids them swell;
By day and night he is
My song and prayer as well.

XLII & XLIII

9 To God, my life's retreat,
I make my sad appeal,—
"Why dost thou me forget,
That stress from foes I feel?"

10 As if my bones, each day,
With deadly force to prod,
They round me taunting say,
"Ah! where is now thy God?"

11 But why, my soul, thy case
So prostrate moan? Still hope
In God; whom yet I 'll praise,
When safe he lifts me up.

PART III.—Levitical epilogue.

1 Oh vindicate my cause!
Thou righteous God, my Judge;
And rid me from outlaws,
Who impious frame a grudge.

2 For thou must still protect
In this my sad appeal:
Why dost thou me reject,
That stress from foes I feel?

3 Let trusty light from thee
Conduct me back again
In safety speedily
To Zion's welcome fane.

4 There will I gladly lay
My votive offering,
And thankful praises pay
To thee with voice and string.

5 Then why, my soul, thy case
So prostrate moan? Still hope
In God; whom yet I 'll praise,
When safe he lifts me up.

PSALM XLIV.

A national dirge.

PART I.—Former intervention.

1 O God, how oft have we been told
Of wondrous deeds in days of old;
2 When thou in conquered heathen's room
Our fathers plantedst in this home.

3 Not by their own unaided arm
They won the land, and felt no harm;
But by almighty power and grace,
That beamed upon them from thy face.

4 Our King, thou biddest Israel go
5 In safety o'er the trampled foe;
6 Not vaunting human weapons, thee
7, 8 We ever praise for victory.

XLIV

PART II.—PRESENT DISTRESS.

But now deserted in disgrace
By thee, our armies cannot face
The foe, who devastate and kill
Us as if cattle at their will.

The captured thou hast left to pine
In bondage, though a people thine;
Dispersed in heathen lands afar
At bootless price as slaves of war.

A laughing-stock to neighbors all,
The very heathen jeer our fall;
Invasion shameful holds us dumb,
While threatenings blasphemously come.

PART III.—FIDELITY PLEADED.

Despite all this, there is no flaw
In our allegiance to thy law;
That thou like beasts should cover us
With deadly dark disaster thus.

Had we to idols turned from thee,
Though but in heart, thine eye could see:
Nay, as thy flock we daily bleed
The heathen's impious rage to feed.

Our Lord, awake; arise for us!
No longer leave us suffering thus;
Thy servants succor, crushed in dust,
Who still thy pledge of kindness trust.

PSALM XLV.

The marriage of Solomon viewed as a type of Jehovah's union with his people.

PART I.—INTRODUCTORY.

Our heart is full to-day;
A gladsome theme invites;
The king evokes our lay;
Our tongue alert recites.

PART II.—TO THE BRIDEGROOM.

O fairest thou of men,
With grace thy lips endowed!
Forever blest the reign
On thee from heaven bestowed!

Gird on thy princely blade,
The knightly badge of might;
And sally forth to aid
The cause of truth and right.

Thy hand for valor fit,
Thy arrows sharp to dart,
Shall make the tribes submit,
And pierce the traitor's heart.

XLV

6 Thy throne, divine in trust,
Forever stands secure;
7 Thy sceptre shields the just,
And doom to crime makes sure.

For God has welcomed thee
To this thy royal state
With chrism of dignity
Superlatively great.

8 That sacred oil perfumes
Thy regal robes throughout;
While grateful music comes
From ivory halls about.

9 Thy court the wards of kings
As maids of honor grace;
The dowager it brings
Begemmed in noblest place.

PART III.—To the bride.

10 Take, maiden, counsel sage
In this thy life's new path:
Forget thy parentage,
Thy native clime and faith.

Adopt thy liege's ways,
11 And win his heart complete;
His people love, and praise
His God with worship meet.

PART IV.—To the pair.

12 See friendly Tyre attend,
A wedding gift to bear!
The merchant princes bend,
Your sovereign grace to share.

13 Her charms the princess veils
In nuptial canopy;
Of gold brocade she trails
Her bridal drapery.

14 With tapestry is strewed,
To suit the festive train,
The line of march pursued
The palace gates to gain.

The bridesmaids escort fair
Compose along the way;
15 While gladness fills the air
With shouts and revels gay.

16 May offering hence arise
In honored place to stand,
Which their forefathers' eyes
Enjoyed throughout the land!

XLV
17 In token of this fame,
Accept our meed of praise;
And let all tribes the same
In endless anthems raise!

PSALM XLVI.

National triumph through divine deliverance.

1 Jehovah proves our refuge sure
In all emergencies;
2 We fear not, though with earthquake roar
3 Hills rush to foaming seas.

4 The gracious rills from his abode
5 Still flow, as he maintains;
6 Through heathen shock of kingdoms loud,
7 His cliff for us remains.

8 Mark how amid commotions dire
Jehovah guards our soil;
9 The battles cease, the weapons fire
In wrecks consumes as spoil.

10 We tranquil rest, when nations rage;
Supreme, we know, he reigns:
11 A battlement from age to age,
His cliff for us remains.

PSALM XLVII.

Jehovah's world-wide triumph.

1 Ye tribes of men rejoice,
With heart and hand and voice!
2 Exult in God our King:
The Lord of earth we sing.

3 He gives us still the thrall
Of nations round us all,
4 As erst he fixed the place
Of Israel's chosen race.

5 He mounts the earthly throne,
Of heaven the stepping-stone;
6 While trumpet notes proclaim
The royal victor's fame.

7 As universal King,
His praise we rightly sing;
8 With heathen at his feet,
On Zion's sacred seat.

9 There in allegiance join,
As if of Abraham's line,
Earth's representatives,
To Him on high who lives.

PSALM XLVIII.

The impregnability of Zion.

Mighty is Jehovah ;
Justly is he praised,
All our city over,
Where his fane is raised.

Beauteous elevation,
Joy of all the land ;
Flanking north her station,
Safe her castles stand.

Kings allied, in gazing,
Barely passed the site;
Such her strength amazing,
Panic urged their flight.

As with birth-pang's quivers,
Or with shipwreck's wail ;
So, while God delivers,
All her foes must quail.

Thus his kindness found we,
Whom his courts defend ;
Thence his justice sound we
Far as lands extend.

Glad be Zion's bowers
With his faithfulness,
Like the numerous towers
That around her press.

Note her bulwark twofold,—
God as man's ally :
Times to come ! do *you* hold
This our Guide for aye.

PSALM XLIX.

The emptiness of worldly prosperity.

PART I.—PRELUDE.

Attend my lay, ye people all,
Who dwell upon this earthly ball ;
Nobles or of base degree,
Wealthy or in penury.

My lips shall treat of wisdom rare,
From heart by deep experience ware :
Listen to adagial verse,
Tuneful strains while I rehearse.

PART II.—THE SPECTACLE.

Why need I fear in days of ill,
Though foes surround my footsteps still ;
Confident in means of self,
Boastful of abundant pelf ?

XLIX

7 No mortal can his fellow save
By ransom from the certain grave;
8 Precious life, still less, once fled,
9 Can a man buy back when dead.

10 Both sage and fool must pass away,
Resigning wealth to others' sway;
11 Though they dream that house and land,
Named from them, shall ever stand:
12 Man, though pampered, cannot stay;
But, like beasts, must pass away.

PART III.—The lesson.

13 Such fate attends their silly course,
Who trust in man's or earth's resource;
Life is all their followers' end,
Who upon their vaunts depend.

14 O'er them, consigned to death's grim fold,
The just an early triumph hold;
There, devoured by the grave,
Home their form no more shall have.
15 God meanwhile I trust to save
Me from an untimely grave.

16 Then cease, thou saint, henceforth to care,
If wealth and fame the sinner share:
17 Riches he must drop at death;
Glory he cannot bequeath.

18 Although his life-long greed he meet,
And plaudits his successes greet;
19 Soon or later he too dies,
Ne'er to better life to rise.
20 Man, though pampered, is not wise,
If like beasts he lives and dies.

PSALM L.

Pharisaism divinely rebuked.

PART I.—The summons.

1 Supreme Jehovah bids the land
Attend from east to west;
2 While Sinai's flashes of command
On beauteous Zion rest.

3 For as of old his sacred will
He comes to indicate;
While vengeful flames attest him still,
And tempest marks his state.

4 In thunder tones aloft he peals,
And echoing earth replies;—
5 A message to his saints with seals
Of cov'nant sacrifice.

L
6 Whene'er they fail that righteous will
By service due to meet,
The very skies proclaim him still
As on the judgment seat.

PART II.—THE ADDRESS.

SECTION 1.—*Ritualism insufficient.*

7 "Hear then," he cries, "O Israel,
My people, this my word
Of solemn warning and appeal,
As from thy God and Lord.

8 "Think not that victims' blood I heed,
Though duly shed by thee;
9 No bullock of thy herd I need,
Nor goat is craved by me.

10 "For mine is every creature wild
Or tame of every hill;
11 The birds of air and beasts of field
I own and call at will.

12 "If hungry, I need not tell thee;
Who hold of worlds the good.
13 Is bullocks' flesh fit food for me?
Shall goats for drink yield blood?

14 "Nay, better sacrifice is praise,
And worship worthier vow:
15 Thus call on me in troublous days;
And, saved, my fame avow."

SECTION 2.—*Sanctity requisite.*

16 The hypocrite he asks meanwhile,
"What right hast thou to plead
17 My cov'nant, who its terms with guile
Dost break by word and deed?

18 "In theft and in adultery
19 A partner, thou hast thrown
The guilt, by cool and specious plea,
20 Upon thy brother own.

21 Because I silent bide my time,
Thou deem'st me vile like thee;
So now I will denounce thy crime,
That plainly men may see."

SECTION 3.—*Retribution and reward.*

22 To all who in their heart or life
Forget him, he declares,
"Remember, law, with goodness rife,
Yet wilful sin ne'er spares.

23 "Whoever offers thankfulness
Most truly honors me;
This, joined with real holiness,
Shall e'er my favor see."

EVANGELICAL
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PSALM LI.

A penitential ode.

1 O God, in pity pardon me,
Let grace exceed my sin;
2 Erase the guilt effectually,
And make me pure within.

3 My crime I never cease to mourn,
As chiefly one toward thee;
4 I own thy justice may return
A sentence stern on me.

5 Of my innate depravity
I trace, alas! the sign;
6 Whilst thou demandest thoroughly
Self-conscious truth like thine.

7 As with the hyssop purify
To snowy white my soul;
8 That sorrow may be turned to joy,
As broken bones made whole.

9 Condoned by thee be all my sin,
And cancelled in my heart;
10 Oh re-create me pure within,
New life divine impart!

11 Reject me not, nor grace remove
From me, though worthless all;
12 But grant me still thy joy to prove,
That freely saves from fall.

13 To other sinners, who from me
Shall learn to seek thy ways,
14 My tongue, from sense of guilt set free,
15 Thy righteous love shall praise.

16 No victim I might sacrifice
For sin could e'er atone;
17 As offering thou dost dearly prize
A contrite heart alone.

18 Yet in thanksgiving for thy care
Of Zion's favored walls,
19 On altars meet accepted are
The bullocks from the stalls.

PSALM LII.

The doom of sycophants.

1 Boast not thy mischievous success,
Thou skilled in fiendish wile;
For God's protection still shall bless
The victim of thy guile.

LII

2 With tongue of ingenuity,
Like razor keen for hurt;
3 Thou truth pervertest to a lie,
By eager spy's report.

4 As thou hast thus preferred deceit,
With others' ruin fraught;
5 So God shall hurl thee from thy seat,
To full perdition brought.

6 The just shall then with awe deride
The wretch of impious will;
7 Who, in his selfishness of pride,
Indulged his malice still.

8 But I, like verdant olive, crowned
With joy perpetual
9 In God's abode, his name will sound
And gracious acts to all.

PSALM LIII.

Human depravity.

(Substantially identical with Psalm XIV.)

1 A foolish creed men frame, who say,
"There is no God, forsooth!"
To screen their wicked heart and way,—
A race far gone from truth.

2 Yet from the sky he still surveys
The erring sons of man;
3 By nature all in godless ways
Without exception ran.

4 But now to this most heathen crew,
"Have ye no sense," he cries;
"Who as if bread my people chew,
And even me despise?"

5 At his rebuke in awe they quail,
Else needless; for his saints
Protected bid the scorners fail,
Since he takes up their plaints.

6 Soon may from Israel spread afar
The saving power of grace;
And full relief from error's war
Rejoice the chosen race!

PSALM LIV.

Divine protection against traitorous malice.

1 Deliver me, O God of might,
Who plead thy gracious name;
2 In answer to my prayer set right
Thy servant's humble claim.

LIV

For foes afresh my path oppose,
With selfish deadly plan;
Nor care what rights thy laws impose
Toward thee or fellow man.

But thou art still my faithful friend,
The ally of my soul;
On all my foes defeat to send,
And ruin justly roll.

So I with ample sacrifice
Will praise thy gracious name;
While, saved from all distress, mine eyes
See foemen put to shame.

PSALM LV.

Appeal to God against renegades.

(A counterpart to Psalm XLI.)

PART I.—PLAINTIVE SUPPLICATION.

Hear, O God, nor fail to pity
Me in this my sad entreaty!
For the foe with malice loud
Wickedly upon me crowd.

Grief my very heart is wringing,
Terrors as of death-gloom bringing;
Till alarm my spirit thrills,
And well-nigh despair instills.

"Oh," sighed I, "that flight might wing me,
As a dove, to home-rest bring me;
Far in some lone wilderness,
From the storm of strife at peace!"

PART II.—INDIGNANT DENUNCIATION.

Whelm their counsels in confusion;
Make their garrison delusion!
Who the walls invest meanwhile,
And the squares patrol with guile.

Had a long-time foe attacked me,
I might well know how to act me;
Overcome by his surprise,
Still I might escape devise.

But a comrade now has failed me,—
Time-long friend, well known, assailed me;
Member of my cabinet,
Oft in sacred precincts met.

Ruin overtake the faction,—
Suicide its guide's last action!
Fitting end of such a crew,
Vile and selfish through and through.

LV

PART III.—Confident anticipation.

I meantime on God am calling,
Who will save my cause from falling:
Morn and noon and eve I pray;
He responds to me each day.

Thus he guards me in alliance
From my many foes' defiance;
Hears their rage, and answers bold
From his throne, as oft of old.

Such men never know repentance,
Never fear God's righteous sentence;
Turn against their former friends,
Break their faith for venal ends.

Smooth their treach'rous lips as butter,
Soft as oil is all they utter;
But their heart is war, their words
Dangerous as naked swords.

Cast, ye saints, on God the burden,
You with rest and peace to guerdon;
He will safe your cause maintain,
Nor allow your strength to wane.

But in ruin's final pit-fall
Bloody traitor he will let fall
By a death all premature;
While I trust in him secure.

PSALM LVI.

Divine guardianship amid insidious persecution.

PART I.—The outlaw.

Graciously, O God, defend
Me, whom man would ever crush;
Eager foes each day attend
All my steps with haughty rush.

In my fear I cling to thee,
Lauding still thy promise true:
Thee I trust, and terrors flee;
Flesh to me no harm can do.

PART II.—The fugitive.

Falsifiers aim at ill,
Lurking daily for my life:
Now they work their impious will;
For their doom thy wrath be rife!

Thou dost note my wand'rings all;
Hold my tears in memory!
When I pray, my foes must fall;
For I know thou art for me.

LVI

10 Still, O God, I give to thee
Laudings for thy promise true:
11 Thee I trust, and terrors flee;
Man to me no harm can do.

PART III.—The sequel.

12 Promised off'rings I will pay
For my life by thee preserved,
13 Who hast ever kept my way—
By thy providence observed.

PSALM LVII.

God the resort under persecution.

PART I.—Petition for relief.

1 Graciously, O God, preserve
Me, whose trust is on thee cast;
Let thy wing as refuge serve,
Till my woes be overpast!

2 When I call on thee, Most High,
My executor of right,
3 Thou wilt show deliv'rance nigh
From my greedy foe's despite.

4 Round me lion-like they roar,—
Flame their tongue, and keen their teeth;
5 Ruler thou the heavens o'er,
Sovereign be on earth beneath!

PART II.—Adoration for escape.

6 Nets to spring upon me made,
Bending low eludes my head;
Pit-falls in my path-way laid
Catch their author's feet instead.

7 Steadfastly I 'll therefore praise
Thee with morn and evening song;
8 Tuneful lauds to thee I 'll raise,
9 Wheresoever men shall throng.

10 High as skies thy mercies soar,—
Faithfulness as clouds thy wreath;
11 Ruler thou the heavens o'er,
Sovereign be on earth beneath!

PSALM LVIII.

A protest against official injustice.

1 Fairness will you ever seek,
Earthly judges, with the meek?
2 Nay, you practice wicked guile,
Heart and hand with balance vile.

LVIII

Liars from their birth are such,—
Poison in their very touch ;
  Serpents deaf to pity's call,
  Steeled to skill of charmers all.

Wrench, O God, their lion teeth!
Let them flow away in death!
  Shoot the arrow of thy wrath,
  That shall cut from life their path!

They shall melt like crawling snail ;
As abortions they shall fail :
  Quick as thorns beneath a pot,
  Green or dry, thou 'lt flash them out.

Saints shall joy to see the doom,—
Traced in sinners' blood to come ;
  Triumphing in their reward
  From the righteous Judge and Lord.

PSALM LIX.

Providential deliverance in emergency.

PART I.—Petition.

Rescue me! O God, from foes
  Vile, bloodthirsty, treach'rous, strong ;
Eager on my life who close,
  Guiltless though I am of wrong.

Wake to witness and relieve,
  Lord of Israel's hosts and mine!
Worse than heathen now aggrieve ;
  Spare no faithless foe of thine!

Curs that nightly howl astreet,
  Belching reckless threats like swords ;
Pagans such with scorn thou 'lt greet :
  Thee I wait, my Cliff that guards.

PART II.—Triumph.

Gracious thou wilt my request
  Grant, that foes may ling'ring fall ;
Not by instant ruin, lest
  Briefly it should men appall.

Let their proud traducing words
  Make their impious trap of fate ;—
Blasting wrath, that full affords
  Proof of thy supreme estate.

Curs that nightly howl astreet,
  Let them starve for their awards ;
Morn with praise while safe I greet,
  Chanting thee, my Cliff that guards.

PSALM LX.

Military success attributed to divine strategy.

PART I.—PILLAGE ACKNOWLEDGED.

O God, in scornful wrath thou hast
To wreck our land forsaken cast:
For us its ravages reclaim;
Repair its mangled quiv'ring frame!

Through dreadful scenes of madd'ning woe
Thy people thou hast made to go;
But now thy banner raised they see,
To rally loyal souls to thee:
Then rescue those who are thy care,
With power in answer to our prayer!

PART II.—CONQUEST ANTICIPATED.

Forth from thy fane the edict goes
Of triumph o'er thy heathen foes:
"From Shechem's and from Succoth's vale,
On both sides Jordan I prevail.

"As eastward Gilead's slopes are mine,
And where Manasseh's plains combine;
So west, like helmet, Ephraim wards,
And Judah still my sceptre guards.

"Thence Moab's basin on the east
With ewer serves me, menial least;
South, Edom owns my heel of reign;
And west, Philistia, cry for pain!"

But who at length to Petra's hold
Will guide? Though thou, our God of old,
Hast lately left us to the raid;
Yet help where vain is mortal aid!
In thee we shall find victory,
Who wilt subdue each enemy.

PSALM LXI.

Restoration to the throne expected.

O God, hear thou the prayer
From this lone spot I stretch;
My anguished heart upbear
To heights I could not reach

For thou my shelter art,
A tower from ev'ry foe;
From thy fane's shade apart
No longer bid me go.

My vows already heard
Secure me saintly home;
The royal life still spared
For years and years to come.

LXI
7 His throne for aye is set,
Preserved by thee from harm :
8 So will I laud thee yet,
And daily vows perform.

PSALM LXII.

Divine and human resources contrasted.

PART I.—UNDER TREACHEROUS HOSTILITY.

1 To God alone resigned,
From him my help is sure;
2 In him I refuge find,
'Mid wildest shocks secure.

3 How long like bending wall
Shall then a saint be pressed
4 By plotters for his fall,
Who fawned and falsely blessed ?

PART II.—FOR INWARD ASSURANCE.

5 To God alone resigned,
From whom my hope is sure ;
6 In him I refuge find,
'Mid ev'ry shock secure.

7 A glorious tower is he
For me and all his saints :
8 To him recourse then be,
To pour out all our plaints !

PART III.—AGAINST WORLDLY VANITY.

9 Men high nor low are true,
But light as breath itself :
10 Then trust not gain undue,
Nor covet growing pelf.

11 Known first and last is this,
By what God says and does ;
12 That might and grace are his,
To give to all their dues.

PSALM LXIII.

The joy of divine communion.

1 My God, intensely thee
In heart and flesh I crave
2 Amid these wilds to see,
As in thy fane I have.

3 For thy life-giving grace
My lips to thee shall bear
4 A life-long hymn of praise,
And hands be raised in prayer.

LXIII

As if with marrow glad,
My mouth shall thee adore;
While nightly on my bed
I count thy blessings o'er.

For thou hast been my aid,
And safe in thee I joy;
On whom my hope is stayed,
My footsteps to convoy.

But they that seek my life
Shall thus, with woful loss,
Entombed in pitfalls rife
With jackals, lay their corse.

The king for rescue shall
Exult in God ere long,
With saints still loyal all;
While death seals treason's tongue.

PSALM LXIV.

Appeal to God under malignity.

Hear, O God, my plaintive cry;
Guard my life from peril nigh:
Screen me from the wicked plan
Laid by rage combined of man.

Sharper is their tongue than sword,
Arrow-like their bitter word;
Slander venting at the saint,
Secret, quick, without restraint.

Still their evil course they lead,
Scheming ever snares to spread;
"Who," say they, "can see or know
How we work or what we do?"

Wrongs concocting, hear them say,
"What a perfect plot we lay!"
Wily is their ev'ry thought,
Dark and deep their purpose wrought.

God has aimed at them, his dart
Sudden falls, then comes their smart:
So they find their tongue recoil,
Till beholders mock their foil.

Thus do men with awe proclaim
God's design revealed to them:
While the just in him confide,
Glad to vaunt him on their side.

PSALM LXV.

Public retribution and relief in Providence.

PART I.—THE PAST DEARTH A LESSON.

Zion's praise resigned is thine,
God who claimest all our vows:
Prayer to hear thou dost incline;
Hence to thee mankind all bows.

LXV

Harmful edicts rashly made
Thou dost have us expiate:
Happy we whom thou allayed
In thy fane dost reinstate.

Justice fearful mixed with grace
Thus to us thou renderest;
Hope inspiring to the race,
Far as land and sea invest.

Thou who makest mountains soar
By thine own omnific power;
Thou who calmest ocean's roar,
Canst the nation's tumult cower.

So with joyful awe mankind
See the tokens of thy sway;
East and west all tribes combined
Shall thy sovereign rule obey.

PART II.—THE PRESENT HARVEST A COMFORT.

Now again the copious rain
Visits earth with thy rich flood,
Fructifying ev'ry grain
Suited to our want as food.

Moist'ning furrows, smoothing down
Ridges of the soil, thy showers
Melt and fertilize and crown
All its face with teeming powers.

Circles round thy bount'ous year,
Plenty dripping in thy train—
Sheep-clad common far and near,
Hills and valleys glad with grain.

PSALM LXVI.

Divine deliverance celebrated.

PART I.—NATIONAL.

To God in triumph shouting,
Let all the land unite;
His glorious name for routing
The foe in psalms recite!

Tell how his mighty warring
Subdued the enemy;
Let all the land adoring
Hymn forth his majesty!

Behold his dread achieving,
As when in days of old
The sea for passage cleaving
He marched our fathers bold.

Thus now in lofty station,
With sovereign power still,
He scans severe each nation,
Lest rebels vaunt their will.

LXVI

Our tribes, bless his salvation,
Aloud his praises hail!
Who yet maintains our nation,
Nor suffers us to fail.

Though he severely tried us,
As silver in the fire;
With danger's network plied us,
And made our spirits tire:

Troops rough-shod caused to ride us,
As if through fire and flood;
Yet now has made betide us
Broad meadows calm with good.

PART II.—INDIVIDUAL.

Hence in his fane I 'll render
My vows in trouble made;
Oblations full I 'll tender,
With rams as incense paid.

Thus all shall hear, who fear him,
This kindness done to me;
My urgent cry came near him,
And soon brought victory.

For he would not regard me,
Were evil in my heart;
But turns his ear toward me:
Bless Him who takes my part!

PSALM LXVII.

Thanksgiving for peace and harvest.

On us God's gracious blessing
As light from heaven shall fall;
The land his truth confessing,
His power to heathen all;—
Our tribes to him addressing
Their praise unceasing call.

Glad nations laud with blessing
His righteous rule o'er all;—
Our tribes to him addressing
Their praise unceasing call.

With plenty earth is crowning,
While he his blessing showers;
So distant lands are owning
With fear this God of ours.

PSALM LXVIII.

Jehovah's tutelage of his people.

When God leads forth the van,
His enemies must flee;
Like smoke the wicked man,
Or melted wax, shall be.

LXVIII

But saints with joy shall thrill,
And chant the name sublime
Of Jah, triumphant still
As in the olden time.

The orphan's father he,
And widow's advocate,
Enthroned on earth shall be
In shrine of fitting state.

For lone ones faithfully
He settled in a home;
He made the bondmen free,
But rebels wasteward roam.

When in his people's van,
The desert through he strode,
Earth shook, and sky-drops ran;
His presence Sinai showed.

On weary Israel,
When pressed by Egypt's rage,
That copious shower fell,
To cheer his heritage.

At length in peace they dwelt,
As pastured on his mead;
When they his forethought felt,
And plenty banished need.

To win that homestead brave,
By faith and courage high,
Their mighty leader gave
Inspiring battle-cry.

The omened victory
A female host declared,
"The kings of foemen flee!"
And spoil housekeepers shared.

The vet'rans then at rest,
As doves amid the fold,
Wear glory like a crest
Of sheen or wing of gold.

They tell the mighty blow,
That strewed the field with slain
Of princes, like the snow
On Salmon's shady plain.

A noble ridge the heights
Of Bashan for those scenes;
But not to claim the rights
Which God for others means.

For Zion is the hill
Jehovah had in store;
And there it is his will
To dwell for evermore.

LXVIII

17 In countless myriads there
His angel chariots stand,
Like Sinai's erst, to bear
Again his fane's command.

18 He thither now ascends,
With conquered foes in train;
And him their tribute bends,
Their sovereign to remain.

19 Jehovah's name be blessed!
His saints who'er would harm,
20 He constant gives them rest,
And rescues from alarm.

21 He counts all such his foes,
And strikes relentless down—
Of every one of those
That cling to sin—the crown.

22 His people safe he vowed
To bring from Bashan's war,
Whom from the surges loud
He had recalled before.

23 That so their foot might lave
In blood of hostile throngs,
And e'en the dogs might have
A portion for their tongues.

24 Lo! onward to the fane
That God the king so loves,
In stately ordered train
The grand procession moves.

25 Male singers lead the way,
And music holds the rear;
The timbrel-maids' array
On either side is near.

26 From crowds in every place,
Before, behind, about,
"Bless God, all Isra'l's race!"
Goes up the frequent shout.

27 See Benjamin, though small,
The marshal of the day;
With Judah's nobles all,
And tribes less near than they.

28 Thy God, O Israel,
Has summoned all thy force:
Oh reinforce us well,
Thou who of help art source!

29 Jerusalem's fair shrine
Shall yet the gifts attract
Of kings, who now incline
With scorn of thee to act.

LXVIII
30 The southern crocodile,
And northern bull as well,
Like gentle calves the while,
Of pride rebuked shall tell.

With treaty's price in hand,
The warlike neighbors round
Submissive soon shall stand,
And all their weapons ground.

31 Ere long a close ally
Shall Egypt's court become,
And lands beyond shall vie
With her in suit to come.

32 Then chant to God aloud,
Ye kingdoms of the earth!
33 Who rules above the cloud,
That gives his thunder birth.

34 That token of his might
To Isra'l pledges aid,—
35 His dread asylum's right.
"Bless God!" by all be said.

PSALM LXIX.

Appeal to Jehovah against human malice.

1 Deliver me, O God! while roll
The waves of trouble o'er my soul,
2 And miry depths of treason's sea
No foothold yield, alas! for me.

3 In vain I spend my weary breath
In cries to thee for aid from death;
Till hoarse my throat, and wan my eyes,
In waiting until thou arise.

4 Meantime increase my causeless foes,
And stronger the rebellion grows;
Injustice rank demands the throne
Which not by robbery I own.

5 'T is true, as thou art well aware,
My former sins deserve this fare;
For thou in view my guilt dost hold,
To visit it with doom foretold.

6 Yet do not thou their hopes confound,
Who still with prayer thy throne surround,
Because of faults rebuked in me,
7 Who for thy sake bear infamy.

8 An alien from my kindred, roam
9 I houseless, while thy sacred home
I grieve dishonored thus to see
By foes who scorn both me and thee.

LXIX

My penitential tears and fast
To ridicule by them are cast;
The sackcloth in my sorrow worn
To satire impious they turn.

The gossips make their theme of me,
In wassail-song and ribald glee;
While I to thee for favor pray,
That peace and truth thou may'st repay.

Oh rescue me from sloughs of hate,
And depths of woe that dismal wait;
Let not the floods of malice drown,
Nor death's abyss engulf me down!

In wonted pity hear; relent;
Regard thy servant's straits; be sent
A speedy answer of release,
To ransom me from enemies.

Thou seest all my insults vile
From foes who break my heart; meanwhile
I look for sympathy in vain:
With bitter draughts they mock my pain!

In turn their table be their bait,
To lure them on to sudden fate;
When darken their invidious eyes
With swoons that all their limbs surprise!

Full retribution on them give,
Till none their ruined home outlive!
Since those whom thou hast disciplined
They still pursue with ranc'rous mind.

Heap penalties upon their sin:
No amnesty be theirs to win!
Their names from life be blotted here,
Nor ever with thy saints' appear!

But thou to humble woful me
A cliff of full deliv'rance be!
Then will I boast thy name with song,
And loud the note of thanks prolong.

Such homage thee shall more delight
Than ox with horn and hoof bedight.
The lowly, witnessing thy grace,
Shall joyful live, who seek thy face.

Thou ever hearest suff'ring's cry,
Nor scornful passest captives by.
For this let heaven and earth and sea,
With all therein, give praise to thee!

Thou still wilt Zion save, and build
The neighbor towns with homesteads filled;
Where long thy servants' lineage
Shall worship in their heritage.

PSALM LXX.

Supplication for deliverance.

Jehovah, haste to save me!
And let their wishes fail,
Who slain or harmed would have me,
Or at my falling rail.

But triumph glad bestow thou
On all thy votaries;
While thee each thus aglow now
And ever glorifies.

Since I am very lowly,
Thou wilt not haste disdain:
My Saviour thou art wholly;—
Thine aid do not refrain!

PSALM LXXI.

Divine protection to the end of life.

Jehovah, whom I trust,
Ne'er dissappointed let me be;
But rescue me, thou just,
Who pray in my emergency.

Be still my firm abode,
That there I ever may resort;
For thus thy pledge has stood
Of safety, as a rock-built fort.

Grant me from forceful wrong
Escape, thou who from earliest years
Hast been my hope and song
In all my needs and cares and fears.

A miracle of grace,
I daily praise thy providence:
When age comes on apace,
Desert me not to impotence!

For foes deriding say,
Who death in league against me bow,
"Of God a cast-away,
Pursue and seize him, helpless now!"

Haste thou to my defence!
Defeat and ruin be their shame
Who seek by violence
My life; while I thy praise proclaim!

Yea, then thy righteous aid
In endless tale will I repeat,
And thy exploits be made
My topic sole in worship's seat.

Thou who from youth hast taught
Me thine achievements to declare,
In age forsake me not,
That coming times the theme may share.

LXXI

For high thy justice is:
None deals sublimely thus like thee;
Who dost thy votaries
Uplift from direst misery.

Thou yet wilt me relieve,
Again with honor full wilt bless;
I too shall still survive,
To harp thy sacred faithfulness.

Then shall exultant lays
My ransomed lips and lute employ;
Thy righteous deed I 'll praise,
That shames them who would me destroy.

PSALM LXXII.

A coronation hymn to the Messiah's type.

God grant the prince a righteous reign,
To rule aright the saintly race;
That fruits of peace may crown each plain,
And justice come and harm efface!

Thus piety shall e'er prevail,
While falls like genial rain his sway;—
Prosperity perpetual
O'erspread his bounds of land and sea.

Let hostile nomads abject bow,
While sovereigns of the western main
And southern climes to him avow
By gifts his universal reign.

So will he ever vindicate
The cause of helpless innocence,
From wrong and violence and hate
To life and person its defence.

Long may he live, with tribute rich
And benedictions daily his;
While plenteous crops to hill-tops stretch,
And cities bloom with goods' increase!

His fame shall flourish evermore,
Benignant still to human kind:
Jehovah let the world adore,
Theirs, his and Israel's all combined!

METRICAL RENDERING.

SACRED LYRICS.

BOOK III.

LEVITES' EXTRACTS OF DEVOTIONAL ODES.

PSALM LXXIII.

The problem of Providence solved only by faith.

Surely God with Israel
Kindly deals, his pure of heart:
Yet from hope I nearly fell,
Though with them I had a part.

Envy seized me frequently,
Sinners prosp'ring as I saw;
Calmly too they sometimes die,
After health without a flaw.

Life seems oft exempt for them
From the pangs of better men;
Till their pride as necklace hem,
And misdeeds enrobe them in.

Eyes that as with fat protude
Tell their bold conceits within;
Scornful lips with boastings rude
High as heaven traverse men.

Thus their clan is hither bent,
Vengeance full to drink at will;
All ignoring God's intent,
What he knows and will fulfill.

Such I see, bad reckless men,
Yet amassing means by sin;
Then I think, "My heart in vain
And my hands have I kept clean!

"In return continually
I have felt God's chastisement."
But I dare not thus to say,
Faithless to his covenant.

Troublous musings these to me,
Till in holy worship low
Clear the wicked's end I see,—
Smooth their paths that lead to wo!

LXXIII

19 How with ruin's sure surprise,
Soon or later quick they fail!
20 Like a dream, shall God arise
And in scorn their form dispel.

21 True, my heart would still rebel
In its secret broodings keen;
22 Like a beast I could not tell
What God's providences mean.

23 Yet I know his mighty hand
Holds and leads me constantly,
24 In the ways that he has planned,
To his glory finally.

25 Who in heaven else is mine,
Or on earth like him my joy?
26 E'er, though flesh and spirit pine,
He my heart and lot shall buoy.

27 Thus see heathen perish now,
All idolaters from him:
28 Gladly I meanwhile avow
Him my refuge and my theme.

PSALM LXXIV.

The desolation of Zion deplored.

1 Why, O God, thy flock thus spurn?
Ever shall thy anger burn?
2 Bear in mind thy ransomed race,
Chosen tribe and sacred place!

3 Visit thy quite-ruined fane,
Where thy foes in havoc reign,—
4 Roaring in thy solemn shrines,
Leaving there their impious signs!

5 Now the Temple looks as though
Axes swung a forest through,—
6 Panel-work at once and frame
Crashing with destructive aim.

7 Flames lay low thy hallowed seat;
8 And each spot, where still retreat
Humble worshippers of thee,
Foemen raze exultingly.

9 Thus bereft of rite or seer,
Heralding deliv'rance near,
10 Us how long shall foes contemn,
And abuse thy holy name?

11 Ever shall thy hand of doom
Rest inactive? Speedy come,
12 Thou our King divine of yore,
Rescue bringing evermore!

LXXIV

Thou with might didst cleave the flood,
Strewing Egypt's hordes as food
For the desert's denizen:
Gushed the rock, or streams dried then.

Day and night at thy control,
Sun and moon thou biddest roll;
Land and wave 't is thine to mete,
Seasons of the year to fit.

Sovereign of the world and man,
Fail thou not the case to scan;
How the enemy revile
Us, and so thy name meanwhile.

Leave not thus, as doves to kite,
Thy meek ones forgotten quite!
Still with thee their cov'nant mark,
In a land with rapine dark!

Undiscouraged thee to praise,
Early let them see thee raise
Protest to the impious cries,
From thy foes that daily rise!

PSALM LXXV.

Jehovah's supremacy vindicated.

Thee, O God, we praise;
High thy honors raise:
Nigh thy sacred name;
So thy acts proclaim.

Say thou, "I will take
Time all right to make:
Earth may melt away;
I its columns stay.

"Boasters, boast ye not!
Wicked, do not plot
As with lofty horn,
Or with neck of scorn!"

Not with east or west,
Nor with south 't will rest:
God is judge alone,
Low or high be one.

In his hand the bowl,—
Fateful mixture full;
Thence what he ordain,
All the bad must drain.

Israel shall proclaim
Ever theirs his fame;—
Sinners smitten down,
Saints' the glorious crown.

PSALM LXXVI.

A pœan of deliverance from siege.

Judah owns God's name,
Israel's ample fame;
Salem holds his tent,
Zion's resident:
There he broke the bow,
Weapons of the foe.

Brilliant widely he
From yon hills, that see
Braves despoiled in sleep;
None their prowess keep:
His rebuke has cowed
Horse and rider proud.

In his fearful wrath
None may cross his path:
Sky his sentence showed,
Earth in silence bowed;
When he rose to save
Saints, his aid who crave.

Him shall praise man's ire,
Clothed with wrath more dire:
Vows to him fulfill
All around him will.
Despots he abates;
All the proud he hates.

PSALM LXXVII.

Grief over national humiliation.

PART I.—PRESENT DISTRESS.

To God aloud I cry;
My loud entreaty may he hear!
So full my misery,
By night is not relaxed my prayer:
Disconsolate I sigh
In worship or in musings drear.

With eyes restrained from sleep,
And tossed with wo no tongue can tell,
In mind I ceaseless keep
The former days when all went well
With nightly song, and deep
I muse the cause of change so fell.

Will God forever thus
His people spurn, nor favor more?
His kindness fail to us,
And pledge exhaust at last its power?
Of grace oblivious,
His anger now perpetual pour?

LXXVII

PART II.—ANCIENT DELIVERANCE.

Yet in my frailty I
Recall the times of power divine ;—
Exploits of Jah most high,
Of care for us of yore the sign ;
Recounting hopefully
Those acts, to hush these musings mine.

He treads his temple still,
O'er all the sovereign deity :
Supreme his deeds and will,
Revealed in might the nations see ;
Which claimed from Egypt's ill
The patriarchs' posterity.

At sight of him before
Their van, the sea then shrank in fear :
From drenching clouds, the roar
Of thunder's flash shook earth and air ;
The trackless wave while o'er
He led his flock by Moses' care.

PSALM LXXVIII.

A moral lesson of past history to Israel.

Hearken, countrymen, to me,
While I read a homily
From ancient times, instructive yet,
Lest we Jehovah's acts forget.

For a law he then ordained,
That the children might be trained
To know his word and will observe,
Nor like their wayward fathers swerve.

Ephraim at an early day,—
Recreant bowmen ever they,—
Declined the conquest which they owed
In strength their fellow tribes and God.

He 'mid Egypt's long renown
Wonders to their sires had shown ;
Until he opened through the sea,
Piled up on either hand, their way.

Thence their guide his cloud by day,
Nightly flashing on their way :
The desert rock their drink supplied
With rills that followed by their side.

Yet more sinful grew their taste,
Rebels still amid the waste ;
With pampered appetite to crave
An ampler fare than heaven gave.

Impious thought to vent they dare,
"Why not full our meal prepare ?
As water flowed from rock when riven,
Let bread and flesh be likewise given !"

LXXVIII

21 Kindled was Jehovah's ire
At the people's weak desire;
22 That proved their lack of faith in him,
To test him by ungrateful whim.

23 He already from the sky
Had provided large supply;
24 The manna, as if angels' food,
25 Had been to each a livelihood.

26 Now from east and south he sent
Winds to bear them nourishment:
27 Like dust or sand the meat of quail
28 In showers all around them fell.

29 Punished as indulged with glut,
30 While no self-restraint they put;
31 A pestilential judgment-stroke
Upon their stoutest youth there broke.

32 Soon they faithless sinned the more,
33 Till to doom all given o'er;
34 At times beneath some stroke more near,
35 They briefly made God's help their care.

36 Their contrition oft was feigned,
37 From a fickle treach'rous mind:
38 But tenderly he spared his wrath,—
39 Frail mortals they, a passing breath.

40 How they vexed him in the waste!
41 Often plied unworthy test!
42 Forgetting his deliv'ring hand
43 By wondrous signs in Egypt's land:—

44 Nile unfit to drink as blood,
45 Stinging gnats, frogs' slime o'er food;
46, 47 The crops by locusts, trees by frost,
48 The herds and flocks by tempest lost.

49 Last fell heaven's consummate wrath,
50 When the messenger of death
From pestilence no household spared,
51 But Egypt of the first-born bared.

52 Then God led his people out
Like a flock the wild about,
53 In safety from the enemy
O'erthrown and whelmed beneath the sea.

54 Onward to yon mountain's bound
Brought he them his fane to found;
55 The heathen he expelled, and made
His tribes a home by lot instead.

56 Still they vexed and tested him,
57 Turned like faithless archer's aim,
As did their fathers from his law;
58 And idol-mounds provoked he saw.

LXXVIII

59 Then afresh on Israel
Blazed in scorn his angry zeal;
60 Until he spurned the sacred tent
In Shiloh as a resident.

61 So the symbol of his might,
Holy ark with beauty bright,
He surrendered to the foe,
In captivity brought low.

62 Likewise gave to sword and flame
Clans and land that bore his name:
63 The youth survived not maids to wed;
64 Nor widows wailed the priestly dead.

65 Woke at length he as from sleep,
As with shouts from drinking deep;
66 He smote his foes in rear surprised,
And made them evermore despised.

67 Spurning Ephraim's former close,
68 Zion he in Judah chose;
69 Aloft his sanctuary there
As earth's foundations firm to rear.

70 David from the folds he took,
71 Shepherd now of Israel's flock;
72 The people righteously to feed,
With heart and hand discreet to lead.

PSALM LXXIX.

Spoliation deprecated.

1 See, O God, how heathen's rage
Ravages thy heritage!
Lo thy fane by them defiled;
City streets with ruins piled!

2 Saints of thine are left a feast
Slaughtered for the bird and beast:
3 Drenched with blood Jerusalem,
Till there 's none to bury them!

4 Thus a bitter mockery
To our neighbors all are we.
5 Shall it longer, Lord, be so?
Will thy anger ever glow?

6 Rather on the nations pour
Wrath, who thus thy name ignore!
7 While they Israel devastate,
And his homestead desolate.

8 Punish not on us the crimes
Done in our forefathers' times!
Let thy mercy speedy come
To redeem us from our doom!

LXXIX
9 Pardon, help and save thou us!
Make thy name thus glorious:
10 Let not heathen thee ignore;
But thy venging power adore!

11 Hear the captive's mournful cry,
Rescue those about to die;
12 Pay our neighbors back the scorn
They to us and thee have borne!

13 Then as people of thy fold
We will worship as of old;
Evermore with praise repeat
All thy acts with truth replete.

PSALM LXXX.

National dismemberment deplored.

1 O Israel's Shepherd, hear!
Cherubic guide of Joseph's flock,
2 As erst in van appear
With might revived to save our stock!
3 O God, our cause restore
With favor bright and help of yore!

4 Jehovah, God of wars,
How long refuse thy people's prayer?
5 Our food and drink are tears,
6 While neighbors vie to mock our care.
7 Us, God of wars, restore
With favor bright and help of yore!

8 A vine from Egypt brought,
In heathen soil for planting cleared,
9 Thou gavest room, till caught
Its roots firm hold throughout the sward.

10 It veiled the hills with shade
By boughs like those of cedars grand,
11 From western sea outspread
Toward broad Euphrates' strand.

12 Why now its hedges raze,
For every passer-by to pluck,
13 The thicket-boar to graze,
And roaming beast to browse or suck?

14 O God of wars, again
From heaven regard with care this vine,
15 By thee transplanted when
Thou rootedst us an offshoot thine:
16 Now charred and gashed amain,
At thy rebuke we life resign.

17 Thy hand protecting lay
Upon the shoot thou rootedst thine!
18 No more we then will stray,
Revived, but laud thy name divine.
19 Jah, God of wars, restore
Thy favor bright and help of yore!

EVANGELICAL
SCHOOL OF THEOLOGY

PSALM LXXXI.

Divine service hopefully renewed.

Anthems shout to Israel's God !
Timbrel, lute and harp more loud,
With trumpet join on this glad day,
Afresh the Paschal feast t' array.

Such the law of old ordained,
Thus the chosen people trained,
O'er Egypt when Jehovah went
With edict strange of punishment.

Then from brick-yards' sore demands
He released their hearts and hands;
As later, when distressed they cried,
By cloud he screened, by rill he tried.

"Hearken now," he still protests;
"Israel, bow to no behests
Of foreign god: from Egypt's thrall
I led thee, and will be thy all."

Soon, alas! they disobeyed;
Far from him they wilful strayed:
To stubbornness renounced by him,
They followed every wicked whim.

Oh that Israel in His way
Might obediently stay!
Their enemies how soon would He
Subdue with perfect mastery!

Hostile tribes would sue for peace:
Israel's day should never cease;
To us while richest bread the field,
And rocks their treasured honey yield.

PSALM LXXXII.

Reform in civil and ecclesiastical courts demanded.

God in judges' sacred throng
Sovereign stands the rest among.
Ill deciders, how long then
Dare you favor wicked men?

Helpless orphans vindicate;
Humble merit reinstate;
Rescue poor ones in suspense;
Be from wicked hands defence.
Ah! no truth or light you know:
Wrong all social bases go.

Though the rank I called you by,
Represents the Lord Most High;
You must die like other men:
Title shields no culprit then.
Rise, O God, the Judge supreme;
Nations all as heirloom claim!

PSALM LXXXIII.

Defeat imprecated upon the foreign alliance.

Keep, O God, no silence now!
While thy foes insulting rage;
Plots against thy saints they vow,
"Sweep we Israel from the stage!"

Leagued are east, south, west and north:
Nomads, kindred though or strange;
Sea-coast towns their troops pour forth;
Far and near the war arrange.

Treat them as thou didst of yore,
When invaders of thy soil
Drenched it with their royal gore,
Who had hoped its homes to spoil.

Whirl them as the chaff the wind,
Or as mountain woods the blaze;
Such may thy pursuit they find,
Fierce as hurricane's amaze.

Shamed and humbled thoroughly
By the fatal overthrow,
Sole Jehovah's sovereignty
Them and all the earth let know!

PSALM LXXXIV.

The privilege of divine communion.

PART I.—Levitical Invocation.

How lovely thy abode,
Jehovah, Lord of arms!
My spirit pines for God,
And all his worship's charms.

The very birds their nest
For broodlings there may bring,
Above thy altar's crest,
O Lord of arms, my King.
Still more thy saints are blest,
Who there thy praises sing.

PART II.—Davidic Rejoinder.

Elate with joy they tread,
In peace maintained by thee,
The paths that thither lead,
Each glad festivity.

The "tear-vale" crossed between
They proved a "blessing-dale;"
By springs refreshed, they gain
Jehovah's favored hill.
Me, Lord of arms, hear e'en;
Thou God of Jacob still!

LXXXIV

PART III.—Popular Response.

9 Our God, the king defend,
And bring him safely there!
10 Where one day better spend,
Than thousand elsewhere share.

More blest thy doors-man least
Than prince in home of sin:
11 Thou, Light and Guard, what 's best
Giv'st all the saints within.
12 O Lord of arms, how blest
Thy trustful denizen!

PSALM LXXXV.

The return from exile granted.

PART I.—Retrospective supplication.

1 Jehovah, thou at last
Hast set thy captive people free;
2 In tender mercy hast
Forgiven their iniquity.

3 Thy wrath thus far allayed,
4 Oh let our punishment suffice!
5 Henceforth be vengeance staid,
Nor endless ages pay the price!

6 Wilt thou not fully now
Restore the gladsome days of yore?
7 Jehovah, kindly show
To us complete thy rescuing power!

PART II.—Prospective gratulation.

8 This lesson we may hear
God's people taught in suff'ring time:
Though now he gives them cheer,
Yet must they not repeat their crime.

9 Howbeit his worshippers
Have promise fair that soon will come
The day described by seers,
When glory shall regild our home.

10 With kindness truth now blends,
Kiss justice and benignity;
11 Earth answer honest sends
To righteous mandates from the sky.

12 Thus will Jehovah grant,
As formerly, our land's increase;
13 While righteousness is sent,
His herald in the path of peace.

PSALM LXXXVI.

Protection implored against malice.

1 Jehovah, bend thine ear
To hear my humble cry!
2 For me thy servant care,
Who on thy help rely!

LXXXVI

3 Be gracious to my prayer,
The live-long day put up!
4 Thy saint with safety cheer,
Who looks to thee with hope!

5 For thou propitious art
To all thy worshippers:
6 Then at my plea depart
7 Bid all my straits and fears!

8 No god can work like thee;
9 Who biddest nations all,
Thy creatures, sovereignly,
10 To thee in homage fall.

11 Me too, Jehovah, teach
Thy truth in full to keep;
My powers concentrate each
To heed with rev'rence deep!

12 So from a heart replete
I 'll ever praise thy name,
13 Who dost in kindness great
My soul from death reclaim.

14 For yet my life waylay
A haughty impious crew;
15 But thou, my gracious stay,
Art ever nigh and true.

16 Then still with pitying power
Thy servant kindly save;
17 And show, while foemen cower,
That thee for aid I have

PSALM LXXXVII.

The privilege of sacred citizenship.

1 Firm on shrine-built hill-crest,
2 Loves Jehovah thee,
Zion, Israel's still best:
3 Praised in thee is he!

4 Egypt, Babylonia,
Now acquaintance are;
Tyre and Ethiopia
With Philistia share.

5 But each Zion's soil-born
God shall certify,
6 When he counts his toil-worn
Gathered far and by.

7 Singing then and dancing
Shall their powers employ;
Homeward now e'en glancing,
All their fount of joy.

PSALM LXXXVIII.

A captive's weary wail.

Jehovah, Saviour of my soul,
By day and night to thee I cry:
Let my petition reach its goal;
Bend down thy ear to catch my sigh!

My spirit is o'erwhelmed with woe,
My life seems ending fast its length;
I feel like those that graveward go,
A shadowy form devoid of strength.

As if among the dead I lie,
In battle slain, and buried there;
By thee forgotten and passed by,
Cut off from sympathy and care.

In deepest pit of sorrow laid,
Where darkness shrouds abysses wild;
Thy anger hurtles on my head,
Like stormy billows o'er me piled.

My countrymen and kindred are
Removed by exile from my sight,
As culprit loathed, whom men debar
From friends, and shut in prison tight.

I daily urge, with tearful eye
And outspread hand of grief, the plea,
"Can I, when dead, thy works descry,
Or can my ghost give thanks to thee?"

The grave, alas! thy grace no more
Or faithfulness shall e'er declare;
That darkness veils thy wonders o'er,
And memory fails thy justice there.

But while alive to thee I cry
At early morn with this my plea,
"Jehovah, thus my spirit why
Reject, and hide thy face from me?"

With life-long grief and fears oppressed,
Thy dealings craze my very heart:
Thy anger they evince, distressed
My courage and my hope depart.

Thus horrors daily close me round,
Like waves' unmitigated sway;
While loving neighbors none are found,
To cheer my lone and darksome way.

PSALM LXXXIX.

The covenant with David pleaded in time of national adversity.

Jehovah, ever will I sing
Thy kindness pledged to endless days:
Its signs on earth to mind I bring,
And firm as heaven thy truthful ways.

LXXXIX

3 Thy promise runs of David's reign,
Thy chosen servant, sworn by thee:
4 "His lineage will I still maintain
Upon his throne while time shall be."

5 The skies adore thy wondrous name,
Where angels own thy true command:
6 For none on high at all can claim
Thy rank among that mighty band.

7 With rev'rence due the holy throng
Before thee bend in awe around,
8 Jehovah, God of arms; for strong
As thou, or faithful, who is found?

9 Thou, ruler o'er the haughty main,
Who bidd'st its billows roll or rest,
10 Didst Egypt crush thereby, as slain
With arm of might, when foemen pressed.

11 The heavens are thine, so thine the earth;
This world and contents who didst frame:
12 Both north and south from thee had birth;
The proudest mountains shout thy name.

13 To thee belongs eternal might,
A sovereign universal sway:
14 Thy throne is built on justest right,
And kindest truth directs thy way.

15 Blest they the festive trump who hear,
That calls to meet thy gladsome face!
16 They daily count thy worship dear,
And find thy service strength and grace.

17 For thou art glorious aid as well,
Whose favor props our monarchy,
18 Vouchsafed as guard to Israel,
Vicegerent of thy majesty.

19 To him, thy saintly choice, through seer
Thou pledgest help for valor high;
20 Thy servant David, fit to bear
Thy sacred chrism of royalty.

21 "My steady power shall nerve his arm,"
So ran the purport of that pledge;
22 "No foe shall him for tribute harm:
23 I 'll batter every hostile edge.

24 "I surely will fulfill to him
The grant of empire made of yore,
25 Embracing land from seaward rim
To where Euphrates' waters pour.

26 "As he with filial faith and fear
Shall me adore and trust and love,
27 So I will own him as my heir
Supreme all kings of earth above.

LXXXIX

"Forever his will I maintain
My kindness firm by cov'nant shown,
To make perpetual his line
Established on an endless throne.

"Should his descendants break my law
By public or by private crime;
Bring special vengeance shall each flaw,
But shall not forfeit truth to him.

"Inviolably have I sworn,
Nor will I swerve whate'er betide;
That from his heirs shall ne'er be torn
The throne while sun and moon abide."

Yet hast thou now thyself abhorred
In anger thy anointed one;
Hast spurned the line that called thee Lord,
And humbled in the dust its crown.

Our country's walls lie prostrate thus,
Its fortresses in ruins all;
At will each passer plunders us,
While neighbors taunt us with our fall.

Our enemies triumphant now
Rejoice around at our defeat;
While back recoils our every blow,
And battle ends but in retreat.

The splendor of our prowess pales,
As prone to earth the sceptre falls;
Our day of kingly vigor fails,
And deep disgrace the nation palls.

How long, Jehovah, shall this be?
For ever wilt thou hide thy face?
Shall thus thy anger still we see
Consume without thy promised grace?

Oh bear in mind how transient we,
Nor make us all still more in vain!
For at the best none death can flee,
Life from the grave no rescue gain.

Where now thy kindness pledged of old
By oath to David's line and race?
Thy servants' shame oh then behold,
Which now we bear in heart and face!

For many nations hostile taunt
Our king, thy viceroy, thus and thee.
Yet blessed thou, whom Lord we vaunt,
Art still and shalt for ever be!

METRICAL RENDERING.

SACRED LYRICS.

BOOK IV.

ZERUBBABEL'S SELECTION OF RELIGIOUS POETRY.

PSALM XC.

The lessons of human probation.

Lord, thou thy people's home hast been
In all the pilgrim ages past;
The author of this worldly scene,
Thou didst and shalt eternal last.

Thy voice remands a race to dust,
And calls another to their place:
While cent'ries in thy record must
Seem but as days' or moments' space.

Like streams or sleep we pass away,
As grass that in a morning fades;—
At morn we flourish, then decay,
Are cut and dry ere evening shades.

Thus fails thy people at thy frown;
They read their fate in thy rebuke:
Their sin, thy vengeance bringing down,
Is bared by thy all-searching look.

Our days henceforth beneath thy ban
We spend as but a transient sigh:
At seventy or at eighty man,
Oppressed by age, from earth must fly.

How few regard this token dire
Of thy almighty anger shown!
Oh may we humbly yet acquire
The lesson numbered days make known!

In pity turn to us again,
And kindly grant us joy in thee,
Our weary years that yet remain,
In offset of our misery.

Still let us see thy glorious aid,
That our posterity at least
May witness our migration made
Successful by thy high behest.

PSALM XCI.

Immunity of the faithful.

Whoever dwells beneath God's wing
Will find a shelter and a shade:
'T is thus with confidence we sing
In peril his deliv'ring aid.

While thee, believer, he defends,
Nor man nor nature need alarm;
His fost'ring arm o'er thee extends
An ample shield from every harm.

To thee no dire surprise by night,
Or open missile of the day;
No pestilence in dark or light,
Or swift or slow shall bring dismay.

Though thousands perish at thy side,
Destruction shall not nearer thee
Approach, than that what dues betide
The bad, thy eyes may thankful see.

Since thou hast said, "Jehovah high
My refuge is, and sure abode,"
He too declares, no evil nigh
Thy dwelling ever shall intrude.

For angels he will make thy guard,
Wherever thou art called to go;
Their loving hands thy feet shall ward
From fall or harm thy journey through.

'Mid lions thou may'st safely tread,
Or serpents; for, "To those that cling
To me, deliv'rance" (he has said)
"Aloft as vot'ries mine I 'll bring.

"Their call in trouble I will hear,
And honor them with succor nigh;
Their term of life to fulness bear,
Till final safety they descry."

PSALM XCII.

The joy of divine services regained.

How good to praise Jehovah's name!
At morn his grace, at eve his truth;
With lute the cheerful song to frame,
Or heart with deep-toned lyre to soothe.

His providence inspires my joy;
How high in act, how deep in plan!
Too great the worldling to employ,
Beyond the thought of stupid man.

Though wicked men in verdure bloom
With fruits of crime's prosperity,
They soon shall meet their ruin's doom,
While God shall reign eternally.

XCII

See perish all his impious foes !
While me he lifts with honors new ;
My eye their plots as baffled knows,
My ear their malice loud that grew.

The saint shall tower like the palm,
And branch as cedars ever fair ;
Replanted in God's courts, where calm
He thrives in genial soil and air.

Such bloom to hoary years of grace,
With vigor and with verdure crowned ;—
A token of His righteousness,
Who still their life and strength has owned.

PSALM XCIII.

The divine sovereignty and worship.

Jehovah still is King sublime,
With glorious might invested yet :
While solid earth remains or time,
His throne that was of old is set.

Though loud the waves beneath resound,
His voice above them ever peals :—
His edicts faithful all are found,
His shrine his presence true enseals.

PSALM XCIV.

Appeal to God against tyranny.

God of vengeance due to crime,
Show, Jehovah, this thy time :
Rise, thou Judge of earth most true ;
Yield the haughty all their due !

Shall the wicked longer vaunt,
Shall they still thy servants taunt ;
Venting arrogance at will,
Boasting of their ways of ill ?

Thine the people that they waste,
Thine the heritage they blast,
Slaying widows and the lorn,
Orphans from their homestead torn.

Yet they deem Jehovah sees
Or considers naught of this !
Understand, ye brutes of men;
Fools, that never wisdom gain !

Ear who planted, hears not he ?
Moulder of the eye not see !
Heathen-punisher, he e'er
Man's correction makes his care.

XCIV
11 Well he knows that human schemes
Are but empty idle dreams.
12 Happy they whom he corrects
By his law, which wrong detects!
13 They shall rest in days of ill,
When the trap the wicked fill.

14 For Jehovah not for aye
Will his people cast away:
15 Judgment shall to justice turn;
So the right of heart will learn.

16 Who for us will stand when rise
Men who work iniquities?
17 Had Jehovah failed to aid,
Soon in silence we were laid.

18 Though we felt our footing yield,
Grace divine our feet upheld:
19 So amid anxieties
This relief our solace is.

20 Can oppressive edicts claim
God's approval, wrong that frame;
21 Banding lives of saints to take,
Innocence as guilt to make?

22 But Jehovah has become
Our retreat and shelt'ring home:
23 He returns on such their ill,
Whelms them with the wrongs they will.

PSALM XCV.

The glad obedience of worship.

1 Come, let us shout Jehovah's praise,—
Our firm deliv'rer he;
2 His presence greet with thankful lays
Of loudest melody!

3, 4 Supremely God, alike he holds
The vales and hills of earth;
5 Both sea and land his hand controls,
To which they owe their birth.

6 Come then, and let us humbly kneel
Within our Maker's courts!
7 Our nation's God, that fold we feel
Is safe where he resorts.

To-day his voice still may we hear,
8 "Steel not your heart as when
9 Your fathers in the desert drear
Provoked my deeds again.

10 "With forty years' disgust I cried,
'This erring wayward race,
11 I vow in wrath, shall not reside
Within my resting-place.'"

PSALM XCVI.

The divine majesty acknowledged.

Afresh Jehovah's praises sing ;
Through earth his blessed name let ring :
  Recount each day his saving care,
  His glorious deeds afar and near !

For great is he, and lauds his due
Above all gods the nations through :
  Their deities are fables all,
  But him the heavens their Maker call.

His presence beams with royal rays ;
Both might and grace his shrine displays.
  Accord him then, ye tribal bands,
  The glory vested in his hands !

The homage due his name accord ;
The tribute in his courts afford :
  With festal pomp before him bend,
  'Mid solemn joy throughout the land !

Bid heathen own their King in him,
While solid earth remains or time ;
  And he shall righteous rule o'er all
  The tribes that him their Master call.

Let skies be glad, and earth rejoice ;
The sea applaud with surging voice :
  Let fields exult, with all they bear ;
  The very trees the triumph share !

Jehovah's presence they confess,
Who comes in sovereign righteousness,
  To be the truthful Judge o'er all
  That dwell upon this earthly ball.

PSALM XCVII.

The divine sovereignty as on Sinai.

Jehovah still is King : rejoice
Let earth, and shores with many a voice !
  Though myst'ry cloud him from our sight,
  His throne is built on justest right.

The flame consumed his foes of yore,
While shook the earth with flashes' roar :
  Like melting wax e'en mountains showed
  The fiery presence of their God.

The skies his justice still proclaim,
And earthly tribes his glorious name ;
  While heathen with their fables all
  In rev'rent shame before him fall.

Exultant Zion hears his fame,
And Judah's towns his righteous name ;
  As sovereign he o'er earth is known,
  Supreme above all gods is shown.

XCVII
10 Then shun, ye saints, who love his name,
All worship vile and deeds of shame;
For he his faithful ones will keep
From wicked plots and malice deep.

11 His light along their pathway streams,
And joy upon their heart outbeams:
12 Then gladly for his grace upraise
Within his courts, ye saints, his praise!

PSALM XCVIII.

The divine fidelity recognised.

1 Afresh Jehovah's praises sing
For wondrous deeds through earth that ring:
His hand of strength and arm of right
Achieve our help as due his might.

2 His saving justice toward us shown
To heathen eyes is plainly known;
3 His faithful kindness still is found
For Israel's race to earth's far bound.

4 Ye nations, shout his loudest praise;
5 With harp and voice his honors raise:
6 Let trumpet blast with quiv'ring ring
Jehovah high proclaim as king!

7 Let seas applaud with surging voice;
The world and all its tribes rejoice:
8 Let streams their waves as hands uprear;
The very hills in triumph share!

9 Jehovah's presence they confess,
Who comes in sovereign righteousness,
To be the upright judge o'er all
That dwell upon this earthly ball.

PSALM XCIX.

The divine majesty as of old.

1 Jehovah still is King, his sway
Let men with throbbing awe obey!
On car cherubic throned, his tread
Let vibrant earth confess as dread!

2 In Zion vested, he supreme
Of all the tribes is matchless theme:
3 They praise his great and fearful name:
For ever hallowed be the same!

4 A monarch now of Israel's fold,
Who loves a sceptre just to hold,
'T is he has firm installed to be
His agent here of equity.

XCIX

5 Then let them raise his honors meet,
And bow in worship at the feet
Of our Jehovah, throned in fame:
For ever hallowed be his name!

6 'T was thus when Moses led the priests
Of Aaron's line at solemn feasts;
Or Samuel, head of prophets' line,
Successful called for aid divine.

7 E'en then in cloudy pillar's smoke
Jehovah to his people spoke;
Revealing laws for them to keep
With studious awe and rev'rence deep.

8 'T was then, as now, he heard their prayer,
A pard'ning God of mercy there;
Though strict with holy jealousy
To punish their iniquity.

9 Then let us raise his ancient fame,
And bow in worship to the name
Of Jah upon his templed hill:
For ever hallowed be he still!

PSALM C.

God's sovereign worship.

1 Ye nations, shout Jehovah's praise!
2 With gladsome voice his service raise;
3 His claim divine acknowledging
On us as Maker, Shepherd, King.

4 His sacred gates with praises fill,
His courts with blessings on him still;
5 For good and kind is he for aye,
From age to age his truth shall stay.

PSALM CI.

The reformation at court as Jehovah's representative.

1 Of kindly justice is my song,
Attuned to heaven's benignant sway:
2 My palace shall be free from wrong,
If God but there as sovereign stay.

3 No villany do I propose;
Apostates' hateful deeds I spurn:
4 Each soul perverse must quit my house;
No bad man my acquaintance earn.

5 All secret sland'rers I exclude,
Nor entertain the arrogant;
6 But note the trusty, and abode
As courtiers to the honest grant.

7 A home no traitor finds with me,
Nor liar in my presence waits;
8 Betimes I make all rascals flee,
And drive them from God's city-gates.

PSALM CII.

The perpetual Refuge under wasting oppression.

Jehovah, hear my plaintive cry,
Nor hide thy face of aid from me
When troubles press upon me nigh,
But deign an answer speedily!

In woe my days and vigor pass,
As fuel melts in smoke away;
With broken heart like withered grass,
I cease regard for meals to pay.

Emaciate with my anguished sighs,
I pine like fowl in desert sands;
I watch for help with sleepless eyes,
As lonely bird on housetop stands.

My foes reproach me all the day
With malice keen and bitter oaths;
Till food with ashy grief turns gray,
And tearful drink my spirit loathes.

My weary lot thy wrath displays,
As cast away by Providence;
While close, as evening shade, my days,
Like withered grass I vanish hence.

But thou, Jehovah, evermore
Art King, memorialized for aye;
And Zion to relieve art sure
To rise in this appointed day.

Her ruined walls thy servants still
Revere, and love her sacred dust:
At length thy glorious name shall fill
The heathen too with awe and trust.

For even now in promise thou
Hast her rebuilt, thy glory's show:
Hast answ'ring turned to them that bow
In mournful prayer before thee low.

The new-created age to come
Shall make this record in thy praise,
That thou didst deign from heaven's high dome
To hear and free a sentenced race.

Thus shall thy name be praised once more
In Zion's reestablished home,
When all the tribes the kingdoms o'er
To serve thee well shall thither come.

Meanwhile thy power has humbled me,
My days seem shortened on the way;
Till forced to cry, "Not suddenly
Remove me, thou who art for aye!"

CII

25 Of old thou foundedst earth and sky ;
26 And they shall fail, while thou shalt last :
The whole, like thread-bare clothing, by
Thou wilt to altered patterns cast.

27 But thou unchanged art ever He,
Whose years no consummation know ;
28 And so thy servants' race shall be
Before thee permanent below.

PSALM CIII.

Divine compassion extolled.

1 My inmost soul, Jehovah bless ;
2 His sacred name and acts confess :
3, 4 In pard'ning cure, recov'ring love,
5 Full strength as moulting eagles prove.

6 He vindicates his saints oppressed,
7 To Israel who himself confessed
8 As tender, gracious, patient, kind,
9 To strife and vengeance disinclined.

10 He treats us not as sin deserves ;
11 But kindness high as heaven reserves
12 For those that fear him, wide as earth
Removes the guilt their faults give birth.

13 Relents his father-heart to them,
14 Rememb'ring well our dust-born frame :
15 Man's days as grass or blossom gay
16 A passing breath consumes for aye.

17 Jehovah's kindness still shall be
To saints and their posterity,
18, 19 Who keep his laws : his rule on high
To all below is ever nigh.

20 Jehovah bless, ye angels strong,
21 That ready to his service throng !
22 Him all creation's realms confess ;
Thou too, my soul, Jehovah bless !

PSALM CIV.

God's care in creation and providence.

1 O thou my soul, Jehovah bless !
So great ; majestic is his dress
2, 3 Of light : his curtains sky ; the sea
His floor ; his chariot clouds ; his way
4 On wings of wind, by angel bands
Escorted as with lightning hands.

5 He founded earth, to rock no more ;
6 Enclothed with deep the hill-tops o'er :
7 His fiat-peal did floods dispell—
8 While mountains rose and valleys fell—
9 To spots assigned as bound'ry-bed,
No more the land to overspread.

CIV

He pierces hill-girt vales with rills,
And thirst of every creature fills;
While grove-tops nestlings thrill with song,
'Mid sky-sent streams the earth along;
Dispensing food to cheer the race,
With wine and oil their heart and face.

His forests yield the birds a home,
On hills where deer and rabbits roam:
His moon at sundown guides aright
The beasts that prowl for prey by night;
At morn they hie them to their dens,
While man his way to labor wends.

How fill his many wise works earth!
Vast sea too countless life gives birth;
Where ships with crocodiles disport,
And lesser fry for food resort:
He gives, they live; withholds, they die;—
Creative Breath, earth's fresh supply.

His gladsome works be glorious still,
Whose glance shakes earth, whose touch flames hill!
My life-long voice shall tune his praise;
Joy's grateful prayer to him I 'll raise.
While sinners none the land possess,
Jehovah praise, my soul, and bless!

PSALM CV.

The divine covenant historically verified.

Oh worship ye Jehovah's name;
Proclaim to all the tribes his fame:
With song and music fully praise
His wondrous acts and gracious ways.

His sacred character your boast,
Be glad your heart who seek him most:
His might, your old and firm ally,
Invoke, ye saints, continually!

Remember still his deeds of awe
In attestation of his law,
Ye Abrahamic race approved
In Jacob, servants well-beloved!

Jehovah he, our God for aye;
His statutes o'er the world hold sway:
His cov'nant ne'er can he forget,
His pledge for thousand ages yet.

To Abraham and to Isaac sworn,
His promise is to Israel borne,
"To you I grant this land to share,"
Though then but few and aliens there.

While roving heathen realms among,
He suffered none to do them wrong;
But kings for them rebuking, said,
"Harm not my prophets' sacred head!"

CV

When providential famine spread,
The way already Joseph led ;
But served and lay in bonds, until
His tested faith should God fulfill.

Then freed him royal mandate's call,
That made him lord in palace hall
And wide exchecker, at his will
To guide the realm by force or skill.

So Israel came to Egypt's land,
And throve beyond the natives' hand ;
Whose hate, by providential turn,
In guile to them began to burn.

Then Moses, with commission high,
And Aaron, wonders from the sky
To Israel and throughout the land
Effected by their strange command.

First darkness God's behest fulfilled ;
Then waves of blood the fishes killed ;
Next frogs in homes, on persons too
Gadflies and gnats to nuisance grew.

The hail and lightning broke the trees,
And all green left did locusts seize:
The firstborn's death, God's final blow,
Availed to quell the stubborn foe.

Thus on their way his people came,
Enriched with gifts, without one lame ;
For Egypt, glad to have them gone,
In fear their servants now helped on.

Through all their journeyings by day
His cloud was screen from sun's fierce ray ;
Through all the dark and lonesome night
It shed a guiding, cheering light.

When food they asked, he brought them quails ;
Nor manna, bread from heaven, fails:
They thirst, and rivers at his blow
From rocks amid the desert flow.

Thus faithful to his vow of yore,
His chosen ones he safely bore ;
And heathen's homes made them possess,
To keep his laws. Jehovah bless!

PSALM CVI.

Repeated rescue from apostacy's penalty.

Jehovah bless, Jehovah praise!
Whose kindness is to endless days.
His glorious deeds can none recite.
How happy all who do the right!

CVI

Oh may I with his people share
His favor and deliv'rance near;
Behold their weal, enjoy their peace,
And triumph when their trials cease!

But now we feel his vengeful fires;
For we have sinned, as did our sires;
Who, heedless of his gracious signs,
Rebelled ere passing Egypt's lines.

Yet for his honor's sake and power
He saved them in that crisal hour;
Restrained the sea, and through its bed,
Dry as the desert, them he led.

Thus ransomed from their eager foes,
Of whom none from the waters rose,
They owned indeed his truthful words,
And song their praise of him records.

But soon, oblivious of his deeds,
Not waiting him to fill their needs,
They challenged God, with cravings rife:
He gave their wish, but pinched their life.

When jealousy of Moses' fame,
And Aaron's, Dathan overcame;
The earth engulfed the factious crew,
And flame the guilty rebels slew.

The golden calf at Horeb showed
Their shameful barter of their God,—
Forgotten his deliv'ring power
In Egypt and the Red Sea's shore.

He threatened then to blot them out,
But Moses, saint and patriot,
Stepped in the gap their sin had made,
And so his righteous ire allayed.

Disparaging the promised land,
They faithless scouted his command;
Till in the desert doomed to die,
And spread in exile finally.

They next took Baal-peor's yoke,
And feasts idolatrous partook;
Till angered by their deeds accursed,
His pestilence among them burst.

Then Phin'has rose to venge the deed,
And thus the pestilence was stayed;—
His act by all posterity
Deemed patriotic piety.

At Meribah their weak ado
Brought penalty on Moses too;
For vexed by them his patient soul
Of guarded language lost control.

CVI

34 The Canaanites to extirpate
They failed, the task that God had set;
35 Nay, taught by their affinity,
36 Were snared by their idolatry.

37 Their helpless babes, to demons made
38 A sacrifice, their fall betrayed:
The land with murder was imbrued,
39 And they with idol-worship lewd.

40 For this Jehovah's ire was moved
Against his people once beloved;
41 So that he gave them in the power
42 Of heathen foes, who made them cower.

43 He oftentimes delivered them,
But they rebelled in ways the same;
Until at length their deep'ning sin
With exile's ruin closed them in.

44 Yet he has heard their anguished cry,—
45 His cov'nant still in memory;
46 Relenting kindly, he imparts
E'en pity in their captors' hearts.

47 Jehovah, from the heathen claim,
And make us triumph in thy name!
48 "*Amen!*" let all his people raise:
For evermore Jehovah praise!

METRICAL RENDERING.

SACRED LYRICS.

BOOK V.

EZRA'S ADDENDA OF CHORAL VERSE.

PSALM CVII.

Providential recovery from calamities.

PART I.—EXPATRIATION.

1 Jehovah for his goodness praise,
Whose kindness is to endless days!
2 So let his ransomed people say,
3 Returned from exile far away.

4 They straggled back through trackless wild,
No town or home their pains beguiled;
5 With hunger worn, athirst and spent,
Their weary spirit languished faint.

6 They shriek to God in wretchedness,
To rescue them from dire distress:
7 Then forth he them conducts aright,
Till town and home refresh their sight.

8 Let such Jehovah's kindness praise,
Who wonders to mankind displays!
9 For thirsty spirits he supplies,
And famine at his mandate flies.

PART II.—INCARCERATION.

10 So sit in death-shade's iron bands
11 Whoe'er rebel at his commands:
12 He bows their stubborn heart with grief;
They totter, nor can find relief.

13 They shriek to God in wretchedness,
To rescue them from dire distress:
14 Then forth from death-shade them he brings,
Their bands asunder from them flings.

15 Let such Jehovah's kindness praise,
Who wonders to mankind displays!
16 For brazen doors he shivers wide,
And iron bolts he rends aside.

PART III.—MALADY.

17 So dolts, whose very vice has led
Them on to suff'rings due but dread,
18 By sickness punished, food abhor
That brought them nearly to death's door.

CVII

They shriek to God in wretchedness,
To rescue them from dire distress;
To send his mandate for their cure,
And ease the pangs which they endure.

Let such Jehovah's kindness praise,
Who wonders to mankind displays!
Let thankful sacrifices tell
Their joy that he has made them well.

PART IV.—Shipwreck.

So seaward voyagers for trade
There learn what marvels God has made:
At his command the boist'rous gale
Lifts high the billows where they sail.

Now tossed aloft, now downward hurled,
Their sea-sick spirit faint and whirled,
They reel as if with stagg'ring drink,
And all their wits within them sink.

They shriek to God in wretchedness,
To rescue them from dire distress:
He lulls the wind, and calms the sea;
And glad their destined port they see.

Let such Jehovah's kindness praise
Who wonders to mankind displays!
Returning to their native shore,
Let them their fathers' God adore.

PART V.—Destitution.

Oft river-beds to wastes he turns,
And fountains e'en with drought he burns;
With salt-marsh covers fruitful plains,
For crimes of former denizens.

Again he turns a waste to pools,
And thirsty plains with fountains cools;
Where residence of hungry saints
In town and home he freely grants.

There fields they sow, and vineyards plant,
And reap the fruit of all they want;
His blessings multiply their race,
And cattle on their soil increase.

Once more their wealth and numbers shrink,
Beneath oppression's grief they sink;
Contempt he on their nobles pours,
Who rove forlorn in trackless moors.

Yet now again from agony
His needy people lifts he high,
And turns their families once more
To flocks as num'rous as before.

With joy the upright this shall see,
That stops the mouth of calumny:
The wise observer understands
Jehovah's kind and just demands.

PSALM CVIII.

Jehovah's supremacy invoked.

PART I.—ADORATION FOR THE PAST.

Thee steadfastly I 'll henceforth praise,
O God, and tuneful lauds I 'll raise
To thee with morn and evening song,
Wherever men in worship throng.

For high as skies thy mercies soar;
Thy faithfulness the clouds is o'er:
So let thy rule the heavens enwreathe,
And sovereign be on earth beneath!
Then rescue those who are thy care,
With power in answer to our prayer!

PART II.—ANTICIPATION OF THE FUTURE.

Forth from thy fane the edict goes
Of triumph o'er thy heathen foes:
"From Shechem's and from Succoth's vale,
On both sides Jordan I prevail.

"As eastward Gilead's slopes are mine,
To where Manasseh's plains combine;
So west, like helmet Ephraim wards,
And Judah still my sceptre guards.

"Thence Moab's basin on the east
With ewer serves me, menial least;
South, Edom owns my heel of reign;
And west, Philistia cries for pain."

But who at length to Petra's hold
Will guide? Although, our God of old,
Thou 'st lately left us to the raid;
Yet help where vain is mortal aid!
In thee we shall find victory,
Who wilt subdue each enemy.

PSALM CIX.

Imprecation on the author of a public atrocity.

Thou righteous God whom I adore,
Thy word of doom withhold no more;
When vile deceivers claim to speak,
And calumnies against me wreak.

With words of causeless malice round,
My prayerful love toward them they wound;
Repaying good with grievous ill,
And hate for kindliness of will.

O'ershadowing their agent, set
Accuser for his advocate;
So let him be condemned when tried,
And mercy at his suit denied.

CIX

Untimely death vacate his post !—
To orphans and to widow lost,
In beggary forlorn who roam
As vagrants from their ruined home.

Estate by creditors entoiled,
Hard gains by heirs-at-law despoiled;—
No kin or friend to aid by plea
Or deed his hapless family.

His race and name the next age blot !—
The crime ancestral not forgot
By Thee, who till the latest day
Wilt wipe the taint from earth away.

Such doom is meet for one who showed
A heart so callous, and pursued
A helpless harmless class of saints
With butch'ry, reckless of their plaints.

The curse he loved is thus his own,
The blessing hated from him flown ;
His bans like garments round him coil,
And penetrate his bones like oil.

Such raiment made by their own hands,
And fastened with perpetual bands,
From Thee of my maligners be
The wages for their wrong to me !

Do Thou with thy accustomed grace
Deliv'rance render in my case,
Who helpless and afflicted am
In heart with undeservèd blame.

Like long-drawn shadows faint at eve,
Or locusts which the tempests heave,
I flee ; my knees as fasting shake,
My flesh its well-fed looks forsake.

Though passed with many a scornful nod,
Yet rescue me, my gracious God !
Let such Thy power and goodness see
In aiding one that trusts in Thee.

The more they curse, the more bless Thou :
I joy that rising soon they bow
Defeated, my maligners all,
With shame o'erwhelmed as with a pall.

So praise to Thee my mouth shall fill,
With throngs who Thee shall worship still :
For Thou the lone wilt ever save
From those who would his sentence crave.

PSALM CX.

Gratulation to the coming Vicegerent of the theocracy.

PART I.—PROPHECY OF DIVINE DOMINION.

Jehovah thus my Sovereign shows
The offspring of my line,
"Upon my right a throne, with foes
As footstool, shall be thine !"

CX

2 Thy mighty sway will therefore He
From Zion widely spread;
And bid thee rule triumphantly,
O'er all thy foes the head.

3 Thy people gladly hail thy reign;
And clad for feast-day, fair
As dew of teeming morn, amain
The youth to thee repair.

PART II.—PROMISE OF PERPETUAL PONTIFICATE.

4 The irreversible decree
He issued for thy sake,
"A priest without succession be,
As was Melchizedek!"

5 He therefore is at thy right hand,
In ire to dash kings through;
6 Subduing heathen, till the land
Their chieftains' corses strew.

7 Like warrior thirsty from the fray,
If pausing for a rest,
Refreshed by streams along the way,
Again he rears his crest.

PSALM CXI.

National acknowledgment of Jehovah's fidelity.

1 Praise Jah! him I will earnest bless
Among the saints who round him press.
2 How grand the marvels of his might,
Adored in all their aims of right!

3 Majestic is his ev'ry way,
His truth and justice are for aye;
4 Yet ever his exploits shall prove
His gracious tenderness of love.

5 His migrant servants erst he fed,
In token of his cov'nant made;
6 And oft his power to them recalled,
Till in the heathen's land installed.

7 His acts are true without a flaw,
Established on his faithful Law;
8 Perpetually they stand secure,
Like him in truth and justice sure.

9 So later from their exile doom
His people he has ransomed home;
Renewing still the cov'nant same,
That pledged his feared and hallowed name.

10 The lesson first of wisdom true
Is yielding him the rev'rence due;
And sound intelligence have they
Who him the ever-praised obey.

PSALM CXII.

Individual attestation of God's care.

Praise Jah ! How happy he whose awe
Has grown to love His sacred law !
Heroic lin'age his shall be,—
Just here, and blest eternally.

True opulence his home shall share,
And long his righteous name shall wear :
'Mid gloom still springs a faithful Light,
To cheer and guide the just aright.

'T is well with him who kindly lends ;
When trial comes, it earns him friends :
Secure from fall a just man lives,
His mem'ry evermore survives.

Bad news to him no terror brings,
By faith who to Jehovah clings :
His steadfast heart no terror knows,
And yet shall triumph o'er his foes.

His alms-deeds free the needy share,
And long his righteous name shall wear :
Though others fail, his crest shall rise
With honor in his fellows' eyes.

The wicked foe with grief shall see,
And envy his prosperity ;
Then vent his spite in idle rage,
And pass despairing off the stage.

PSALM CXIII.

Social and domestic recognition of Jehovah's condescension.

Praise Jah ; his servants, praise his name ;
Henceforth forever blest the same !
From east to west his honor raised,
Afar and near his name be praised !

Aloft above all realms is he,
Above the heavens his majesty.
Who is like him ? enthroned on high,
He stoops to view the earth and sky.

'T is his the crushed to raise from dust ;
To him the poor in squalor trust :
His providence can make them stand
Among the nobles of the land.

'T is his to give the sterile wife
A happy home and joyful life
Amid her babes, though long denied.
Oh praise ye Jah, by all be cried !

PSALM CXIV.

Omnipotence manifest in the Exode.

When Israel had from Egypt come,
A land of foreign tongue ;
The shrine in Judah found a home,
A prince the tribes among.

The sea beheld the march, and fled ;
The Jordan backward rolled :
The desert mountains with the tread
Shook like the fleecy fold.

What ailed thee, sea, that thou didst flee ?
Thou Jordan backward roll ?
Or mountains, that like lambkins ye
Thus shook in every knoll ?

Ay, well before her Sovereign dread,
'Mid Israel, earth might quail ;
Whose touch from rock the water shed,
To flood the thirsty dale !

PSALM CXV.

Dedicatory hymn.

PART I.—Invocation—by the people.

Not we, Jehovah, 't is thy name
For kindness firm deserves the fame :
Oh let not heathen thee ignore,
Whose will is law the heavens o'er !

But idols all of pagan lands,
Of gold and silver made by hands,
Have speechless mouth and sightless eyes,
Deaf ears and nose to smell unwise.

Their hands to feel, their feet to walk,
Their throat they cannot use to talk :
Who makes or trusts them, verily
As stupid as themselves must be.

PART II.—Exhortation—by the choir.

O Israel, in Jehovah trust,
Your help and shield from every thrust ;
Ye priests and saints in him confide,
Whose aid and guardianship abide.

His care and blessing all we know,
Of Israel—priests and people too ;
The small and great, the young and old,
Shall share his blessings manifold.

He formed the sky for his abode,
And earth for man with comforts strowed :
The silent dead no chorus raise,
But we his name henceforth will praise.

PSALM CXVI.

Gratitude for respite from despair.

I love Jehovah, who my plea
Has heard when grief was nigh ;
Since he has lent his ear to me,
To him I 'll daily cry.

Then deadly snares beset my feet ;
Henceforth in trouble's hour,
Jehovah's name I 'll still entreat,
"Oh save me by thy power ! "

Most gracious he, and yet most just ;
Our God compassionate :
He guards the simple souls who trust,
And helped my low estate.

Then rest once more, my soul, in him
Who deals with thee so kind ;
He saves me, when my eyes are dim
With tears, my steps that blind.

By him conducted still I live,
Believing now ; though then
I said,—for wild'ring thoughts would grieve,—
"Deceivers all are men ! "

How all this grace can I requite ?
The cup of thanks I 'll raise ;
His name with vows in prayerful rite
Amid his saints I 'll praise.

Too precious are to him his true,
To die too soon : so I,
His servant, as my mother too ;
Yet freed from ill for aye.

With thankful sacrifice my prayer
Amid his saints I 'll raise :
His name with vows in Salem, where
His fane is fixed, oh praise !

PSALM CXVII.

Exhortation to the world-wide worship of the true God.

Jehovah praise, ye nations all ;
His universal honor raise :
For kindness large to great and small,
And endless truth, Jehovah praise !

PSALM CXVIII.

A marching ode.

PART I.—THE JOURNEY.

Jehovah for his goodness praise,
Whose kindness is to endless days :
Let Israel—priests and people—say,
"His kindness endless is for aye ! "

CXVIII

From deep distress to him I cried ;
He heard and with relief replied :
Since he is mine, my fears be few ;
For man to me no harm can do.

My helper most potential he ;
And prostrate I my foes shall see :
A surer refuge where to hide
Is he than man or prince beside.

The hostile nations hemmed me round,
Like swarming bees with angry sound ;
But quick as crackling thorns aflame,
'T was sure I 'd quench them in his name.

They pushed me hard to falling nigh ;
But he for help to me stood by,
My firm support and theme most praised,
Who ever me has safe upraised.

Exultant in that joyful strain
Join all the saintly homes amain ;
In honor of Jehovah's power,
Which saves in every trying hour.

Preserved from peril still I live,
To tell his acts restorative ;
Who, though he discipline me sore,
To ruin never gives me o'er.

PART II.—THE ARRIVAL.

Then wide yon sacred portal fling,
That ent'ring I his praise may sing ;
His portal, where the saints shall praise
His grace to hear and safe upraise.

A stone by builders long refused
For corner coping now is used :
Jehovah's choice and ord'ring this,
And wondrous to our sight it is.

This day that he has made us see ;
Most glad and thankful let us be.
Oh may he save us still, we pray ;
And grant us good success to-day !

Bless'd in his name whoe'er repair
For worship, by the inmates there :
Divinely favored, victims lead
In lines to crowd the altar's head !

Our God is he, for praises aye ;
Our God alone, exalted high.
Jehovah for his goodness praise,
Whose kindness is to endless days !

PSALM CXIX.

Commendation of the Bible.

PART I.—As a guide.

How happy they who perfectly
Thy law, O God, observe;
Who worship thee with earnestness;
To wrong who never swerve.

Thyself hast strictly thus enjoined:
Oh may I well comply!
So shall I never miss the path,
Who fix on thee my eye.

I praise thee with sincerity
For knowledge of thy will;
And hope, by keeping thy commands,
To have thy presence still.

PART II.—As an incentive.

For purity from youth to age,
Thy word is best defence;
To that I cling with heart-felt care,
Lest I commit offence.

Thy blessed teachings thence derived,
To others I repeat;
With joyful tongue, like that of those
With treasure-trove who meet.

A fruitful theme of converse dear,
And heedfulness I find;
A constant source of soothing thought,
Thy book to hold in mind.

PART .III—As a satisfaction.

So measure out thy truth to me,
That life I thence may trace;
Fresh beauties may I see therein,
Enlightened by thy grace.

Along my solitary way,
Be its communion mine;
A home-sick pilgrim here on earth,
For that I ever pine.

Repaying scornful reprobates,
Oh vindicate my cause
From lordly ones, who me defame
For cherishing thy laws!

PART IV.—As a consolation.

My prostrate heart do thou revive,
Who hear'st my every plea;
And guide me by thy word to prize
And tell thy deeds to me.

CXIX

28 When droops my spirit faint with grief,
Some cheering message give;
29 From every false conclusion may
Thy gracious law relieve!

30 In staunch fidelity to thee,
31 Ne'er let me know disgrace;
32 But constant run to do thy will,
Encouraged by thy grace!

PART V.—As a teacher.

33, 34 Instruct me fully in thy law,
To keep it perfectly;
35 For evermore in every part
Its ways are dear to me.

36 My heart from lucre turn, my eyes
37 From all idolatry;
38 To strict observance of thy word,
Which leads to fear of thee.

39 Thus save me from dishonoring
Thy precepts just and pure,
40 Which I have loved most ardently
As source of life secure.

PART VI.—As an attestation.

41 With helpful kindness visit me,
42 To answer each reproach;
43 For in thy word I find the truth,
No cavils can encroach.

44 So shall I ever keep thy law,
45 With freedom from all fear;
46 And confident to royal ears
My testimony bear.

47 For in thy precepts I delight,
With still increasing love;
48 And joy in prayer and praise to lift
My hands to thee above.

PART VII.—As an assurance.

49 Thy faithful promise gives me hope,
50 Amid dejection deep;
51 Though arrogants may scoff at me,
Thy word I constant keep.

52 The mem'ry of thy ancient deeds
Consoles me oftentimes;
53 When indignation seizes me
At sinners' flagrant crimes.

54 Thy statutes are my pilgrim songs,
55 Remembered day and night;
56 Content am I with this my lot,
To keep thy law aright.

CXIX

PART VIII.—As a safeguard.

With thee for portion, faithful I
Implore thy promised grace;
Reflecting on my ways, I turn
Me back to thee apace.

Encompassed by the wicked's snares,
Thy law I ne'er forget;
But rise at midnight joyfully,
To pray and praise thee yet.

Their company secure I seek,
Who rev'rent know thy lore;
Thy earth-wide kindness I entreat
To teach it me the more.

PART IX.—As an admonition.

Thy promised goodness I record:
Instruct my willing faith,
By suff'ring warned from error's way,
To keep thy kindly path.

Proud impious foes invent a crime
My piety to flaw,
With heart as smooth yet gross as fat;
While mine reveres thy law.

But sorrow only makes me cling
More closely to thy word;
No joy to me, compared with this,
Could wealth untold afford.

PART X.—As a standard.

Thy creature by thy care upheld,
I crave thy counsel still;
That so in my example saints
May find fulfilled thy will.

Thy castigations all are right,
So let thy comforts prove;
Alike life-giving through thy word,
Which more and more I love.

Thus my maligners shamed shall be,
And saints through me restored
To recognize thy truth displayed
In full by my award.

PART XI.—As a support.

My hope of help is nearly spent:
When wilt thou comfort me?
Though shrivelled like a skin in smoke,
Thy word is still my plea.

My life long must I wait for thee
To judge my haughty foes,
Who plot against thy law and me?
Oh help do thou oppose!

CXIX

They well-nigh crowd me from the earth;
But still I keep thy law:
Oh kindly grant me life renewed,
To do so without flaw!

PART XII.—As a permanency.

The sky maintains thy truth supreme,
And earth attests thy ways;
Perpetually the universe
Thy righteous will obeys.

The joy thy law affords in grief
Sustains my soul alive;
Since I am thine, Oh save thou me,
Who in thy service strive!

For sinners seek to ruin me,
But I thy word hold fast;
When earth's most perfect things shall end,
This wider still shall last.

PART XIII.—As an experience.

Thy truth—how loved and prized by me!—
Has taught me more than foes
By wiles, or sages' maxims all
Of olden times disclose.

Thus warned from every evil way,
And guided safely still;
I have not strayed in error's path,
Instructed in thy will.

Far sweeter to my soul thy word,
Than honey to the mouth;
Its holy precepts make me wise,
All conduct false to loathe.

PART XIV.—As a preservative.

Thy law illumes my dubious steps,
In every darksome lane;
To this as guide, in duty sworn,
Allegiance I 'll maintain.

Amid affliction deep refresh
Me by some promise there;
And thus accept as off'ring free
My well-instructed prayer!

Imperilled life, by sinners' snares,
Drives not my soul from thee;
But makes it more my lot of joy
To serve thee constantly.

PART XV.—As a proof.

The doubters I obedient hate;
Thou dost my faith preserve:
Begone then, ye apostates all;
For I my God will serve.

CXIX

Support my life of hope secure,
Which on thy promise rests;
So shall I never fear or fail,
Intent on thy behests.

Thou bringest recreants false to scorn,—
Like scoriæ sinners all;
But more I love thy faithful word,
Who see with awe their fall.

PART XVI.—As a protection.

A righteous innocent like me
Desert not to his foes;
But pledge thy servant timely aid,
When proudly they oppose.

I long to see thy promised help;
In kindness deal with me:
But teach me, by whatever means,
Thy truth in all to see.

'T is surely time for act by thee,
When men thy law defy;
Which more than gold I prize as pure,
But hate each specious lie.

PART XVII.—As a revelation.

Thy wondrous precepts I explore,
Which yield unfolding light
To simple souls, who pant, like me,
With zeal to learn it right.

In kindness turn to me, as wont
To them that love thy name;
So shall I constant tread thy paths,
Nor guilt o'er me have claim.

My ransom from oppression be,
And shine with guiding ray;
For tears like rivers course my cheek,
That men forsake thy way.

PART XVIII.—As a model.

How just art thou, how right thy law;
How true thy precepts are!
I burn with jealous grief, that foes
For them are void of care.

Thy word so pure is my delight,
Though scorn for this I meet;
Eternal equity its base,
With truthfulness replete.

However deep distress I feel,
This yields me solace still;
Its perfect, endless virtue be
My life to know and fill!

SCHOOL OF THEOLOGY

CXIX

PART XIX.—As a refuge.

For this I pray with earnest heart,
For full salvation cry;
My constant theme till twilight falls,
Or nightly vigils fly.

Hear thou my plea, and kindly grant
Me riddance from my foes,
Who but approach to seek my harm,
And stray meanwhile from those.

But thou art nigh, and pledged thy words
My safety to secure;
I long have proved that thy behests
For evermore are sure.

PART XX.—As a guaranty.

Regard my grief, and rescue me;
Plead thou thy client's cause:
Success be far from wicked foes,
Who quite ignore thy laws.

How great thy pity! Oh relieve!
No foes shall make me swerve:
I only see their crimes with pain,
That thee they do not serve.

Note my attachment to thy law,
And kindly grant my claim:
From first to last thy truth shall stand,
Eternally the same.

PART XXI.—As an appeal.

Though princes causelessly pursue,
My heart dreads only sin:
I joy if but thy law acquit,
As they great spoil who win.

False faith I loathe, but love thy truth;
And praise it all the day:
Great peace is theirs who love thy law,
For this their steps shall stay.

I wait thy rescue, do thy will,
And keep thy loved commands:
Well known to thee my faithfulness,
As all my conduct stands.

PART XXII.—As a gratulation.

Accept my prayer; thyself inspire,
And then the succor send:
My lips shall thus resound thy praise,
To which thy statutes trend.

Extend to me, who hold thy word,
Thy long-expected aid:
So shall my soul revive with praise,
Upon thy promise stayed.

CXIX
176 Though straying oft in dubious wilds,
Yet like a wand'ring sheep
Thy servant seek, who would not fail
Thy just commands to keep.

PSALM CXX.

Calumny deplored.

1 To God in my distress I cried;
He heard me and replied:
2 "Oh rescue me," I said, "from wrong
Of that deceitful tongue!"

3 Deceitful tongue, what due is thine;
What vengeance is condign?
4 Keen arrows from His valiant bow,
All flame-tipped, pierce thee through!

5 Alas! in Arab tents I dwell;
6 I dwell 'mid foes to peace:
7 Peace I desire, but should I speak,
'T is war alone they seek.

PSALM CXXI.

Divine guardianship.

1 To Zion's hills I look and plead:
Whence else can come my aid?
2 My aid I from Jehovah call,
Creative Lord of all.

3 He lets not trip, O saint, thy foot;
Thy Keeper slumbers not:
4 He slumbers not, nor ever sleeps,
Who thee and Israel keeps.

5 Jehovah keeps thee undismayed;
Jehovah is thy shade:
6 No sun by day on thee shall light,
Nor moon by night shall smite.

7 Jehovah 'll keep thee from all ill;
In life will keep thee still:
8 Jehovah 'll keep thee if thou roam,
Or stay henceforth at home.

PSALM CXXII.

Patriotic congratulations at the capital.

1 I joy the message when they send,
"God's house let us attend!"
2 How glad we plant our feet with them
Within Jerusalem!

3 Jerusalem so solid stands;
Where meet the tribal bands,
4 The bands of Jah, at precept's call,
His name to rev'rence all.

CXXII

There ranged are co-assessors' thrones,
The thrones for David's sons.
Then greet her with a wish of "Peace:"
In peace her friends increase!

Be peace within her bulwarks all;
May peace her castles wall!
Peace-wishes we for comrades make,
And for her temple's sake.

PSALM CXXIII.

Appeal under obloquy.

To thee, heaven's King, I raise my eyes;
As eyes of servants rise
To master's or to mistress' face,
Our eyes expect thy grace.

Be gracious, Oh be gracious still!
For great of scorn our fill:
How greatly filled are we forlorn
With proud oppressors' scorn!

PSALM CXXIV.

Rejoicing in deliverance.

How well for us Jehovah nigh!
Let Israel grateful cry;
How well Jehovah nigh, when foes
'Gainst us impious rose!

Else had they swallowed us alive,
With rage vindicative;
Else waves had whelmed with proudest roll,
Else waves had whelmed our soul.

But blest be Jah, who saved us there!
As bird escaped from snare,
From broken snare escaped our soul;
Our Aid who made the whole.

PSALM CXXV.

Security of the righteous.

Who trust in Jah, like Zion's hill,
Abide unshaken still;
As mountains round her, so shall he
Still henceforth round them be.

No wicked sceptre shall engage
The saintly heritage;
Lest saintly hands should learn to try
The same iniquity.

Do good, Jehovah, to the good
In heart! but all the brood
Apostate lead to sinners' doom:
So peace on Israel come!

PSALM CXXVI.

The glad return from captivity.

When captive Zion homeward came,
We seemed as in a dream ;
Then laughed with shouts : then heathen said,
"Great change for them Jah made!"

Great change for us Jehovah made;
For this will we be glad :
But may he bring back all the rest,
As streams the South invest!

Who sow with tears, with shouts shall reap :
Though now we rove and weep,
While scattering seed; we soon shall come,
With shouts of harvest-home.

PSALM CXXVII.

Providential aid essential.

Unless the house Jehovah build,
They toil in vain who build ;
Unless the town Jehovah guard,
They watch in vain who guard.

'T is vain to rise betimes or late
Retire, and sparely eat;
His blessing only can ensure
His dear ones sleep secure.

So likewise offspring clearly are
His sovereign gift and care;
Like arrows in a warrior's hand,
As guards so children stand.

Then happy he whose quiver bears
An ample round of heirs ;
Such fear no failure or defeat
With foes or in debate.

PSALM CXXVIII.

Prosperity of the pious.

How happy who Jehovah fear,
To his commands adhere!
The fruit of honest toil they eat
In happiness complete.

Their wife a thrifty vine to roam
With comforts o'er their home ;
Their children, olive-scions, round
The parent board abound.

Who God revere, thus blessed their ways
In Zion all their days;
They children's children see as well,
And peace on Israel.

PSALM CXXIX.

Eventual success of God's cause.

"How long oppressed from earliest day!"
Full well may Israel say;
"How long oppressed from earliest day!
Yet foes ne'er had their way."

Though oft they scored our back, and long,
With furrows deep and strong;
At last Jehovah true and just
Their wicked cords has burst.

Defeated Zion's haters be!
Like grass we often see
On house-tops, withered ere the fruit
One pluck from ripened shoot.

With them no reaper fills his hand,
Nor sheaf for lap-full band;
From passer-by no kind address,
"May thee Jehovah bless!"

PSALM CXXX.

Divine forgiveness relied upon.

When plunged in deep distresses, I
To thee, Jehovah, cry:
Hear thou, my Lord, with ear attent,
The prayer of my lament!

If thou should'st note iniquities,
At trial who could rise?
Thou dost enhance, by pardon free,
Thy sovereign majesty.

I wait thy word of help, more lorn
Than they that watch for morn.
Trust, Israel, him whose kindness frees
Thee from iniquities!

PSALM CXXXI.

Penitential self-abnegation.

Jehovah, not with lofty eye
Or haughty heart would I
Engage in schemes too deep or grand
My functions to command.

Rebuked, I still my sobbing breast;
Like infant weaned, I rest.
So let all Israel hope in thee
To all eternity!

PSALM CXXXII.

Ancestral piety rewarded.

Remember, O Jehovah, now,
'Mid David's troubles how
He vowed an honor to the throne
Of Jacob's Mighty One.

CXXXII

"In house or bed of mine not I
Will rest me quietly,
  Until I find a fitting home
  For Jacob's Mighty One."

From Bethlehem were the relics traced,
In Jearim last placed:
  Men cried, "His altar let us greet,
  And worship at his feet!

"Jehovah, rise, and to thy court
Thy conqu'ring Ark escort!
  Thy priests shall sacred robes employ,
  Thy saints shall shout for joy."

Thy king for David's sake instate,—
Thy oath inviolate:
  "His throne shall evermore be due
  His line, to me if true."

For thou hast said of Zion's hill
As thy abode, "I will
  Fix ever here my chosen seat,
  For rest my loved retreat.

"There food will I abundantly
To all the poor supply:
  The priests shall sacred robes employ,
  The saints shall shout for joy.

"There David's Horn I 'll raise, and bright
A Messianic Light;
  Whose foes will I defeat, but He
  With halo crowned shall be."

PSALM CXXXIII.

The sacred brotherhood.

How fair and sweet when brethren dwell
In unity as well!
  Like fragrant oil on priestly head
  O'er beard and garment shed.

So dew on Hermon's brow descends,
Or grace to Zion lends;
  Jehovah's blessing pledges there
  Perpetual life to share.

PSALM CXXXIV.

The mutual countersign.

Jehovah bless, ye faithful guards,
Who nightly watch his wards;
  There while ye praise, to passer-by,
  "Thence blessings on thee!" cry.

PSALM CXXXV.

Jehovah's deeds and character celebrated.

1 Praise Jah ! his name his servants praise !
2 Who stand within his sacred ways :
3 Praise Jah ! his hymn with honor glows,
4 Who Israel for his treasure chose.

5 Full well we know how high is he
Above each heathen deity :
6 His sovereign will prevails as well
In heaven or earth or sea or hell.

7 He calls the vap'ry clouds to spring
From distant parts with shad'wy wing ;
He bids them rain with flash and roar,
In windy tempest from his store.

8 He smote Egyptian firstborn all,
9 An omen dire to prince and thrall ;
10, 11 So Sihon, Og, and Canaan fell,
12 For heritage to Israel.

13 Jehovah's name shall last for aye,
A symbol of eternity :
14 'T is he his people will adjudge,
And venge his servants' every grudge.

15 But idols all of pagan lands,
Of gold and silver made by hands,
16 Have speechless mouth and sightless eyes,
17 Deaf ears and breathless lips unwise.

18 Who makes or trusts them verily,
As stupid as themselves must be.
19, 20 But Israel, Aaron, Levi too,
Bless Jah ! who know his nature true.

Bless Jah ! his worshippers each one :
21 Bless him whose fame beyond his throne
On Zion in Jerusalem
Extends, Jehovah ; praise his name !

PSALM CXXXVI.

Anthem to Israel's Deity.

1 Jehovah for his goodness thank,—
His kindness is to endless days ;—
2 Him who supreme as God holds rank,—
His kindness is to endless days ;—
3 Him who as Lord of all has rank,—
His kindness is to endless days.

4 He only wonders such can do,—
His kindness is to endless days :—
5 His wisdom framed the skyey blue,—
His kindness is to endless days ;—
6 He stretched out land and water too,—
His kindness is to endless days.

CXXXVI

7 He formed each luminary bright,—
His kindness is to endless days :—
8 His sun directs by day with light,—
His kindness is to endless days ;—
9 His moon and stars direct by night,—
His kindness is to endless days.

10 He smote Egyptian firstborn all,—
His kindness is to endless days ;—
11 Delivering Israel from thrall,—
His kindness is to endless days ;—
12 With mighty hand and deed so tall,—
His kindness is to endless days.

13 He made the Red Sea part in twain,—
His kindness is to endless days ;—
14 And Israel led across the main,—
His kindness is to endless days ;—
15 But Pharaoh's host hurled back again,—
His kindness is to endless days.

16 He guided through the Desert well,—
His kindness is to endless days ;—
17–20 Then Sihon, Og and Canaan fell,—
His kindness is to endless days ;—
21, 22 For heritage to Israel,—
His kindness is to endless days.

23 Our low estate he passed not by,—
His kindness is to endless days ;—
24 But ransomed from each enemy,—
His kindness is to endless days :—
25 With food he all will still supply,—
His kindness is to endless days.—
26 Then thank the God who rules on high,—
His kindness is to endless days.

PSALM CXXXVII.

The Exile deplored, but to be avenged.

1 By the rivers of Babylon sat
We, and wept over Zion's hard fate ;
2 On the willows that grow there we hung
Our mute harps all to music unstrung.

3 There our captors demanded a song,
In derision of Zion's strange tongue ;
4 But how could we Jehovah's dear praise
In our bondage on foreign soil raise ?

5 No, Jerusalem should we forget,
6 May our hand lose its skill ; our voice let
Be for evermore dumb, when for joy,
Them, oblivious of her, we employ.

7 May Jehovah on his part the taunt
Recollect Idumæa did vaunt,
When she cried at Jerusalem's fall,
"Yes, destroy it, foundation and all !"

CXXXVII

8 O thou Babylon too, ripe for waste,
Hail we him who is promised to haste
Thy reward; as to us thou hast done,
9 So thy babes he will dash on a stone.

PSALM CXXXVIII.

A triumphant ode.

1 Thee with my whole heart, Jehovah, I 'll praise;
Music to thee above all gods I 'll raise:
2 Low in thy temple thy truth I will own,
Kindness who unprecedented hast done.
3 Thou, when I prayed, didst with answer attend;
Courage within me most amply didst lend.

4 Kings of the earth shall all reverence thee,
Hearing thy promise fulfilled thus to me:
5 They too shall sing of thy wonderful ways,
Glorious thou and deserving of praise.
6 High as thou art, thou one lowly dost see;
Loftiness noting as far yet from thee.

7 Pilgrim through sorrow's deep vale though I go,
Thou wilt refresh me with comfort, I know;
Warding off malice of all of my foes,
Thou wilt thy right hand for safety disclose:
8 Perfect to me let thy kindness endure,
Never relaxing thy past to ensure!

PSALM CXXXIX.

The divine omniscience.

1 Thou, Jehovah, thoroughly
Knowest all concerning me;
2 Where I rest, and when I rise,
Every thought thy eye descries.

3 Public walk and private way,
Thou attendest me each day;
4 Not a word my lips let fall,
But thy ear receives it all.

5 Front and rear, thou circlest me;
Grasps me thy ubiquity:
6 Wondrous thought, too vast, too high
For my finite mind to try!

7 Where could I thy spirit flee?
From thy presence where be free?
8 Climb I heaven or sink to hell,
Thou art there supreme as well.

9 Should I speed, like morn, my flight
Westward to the bound of sight;
10 Even there thy power precedes,
Holding me where'er it leads.

CXXXIX

11 Darkness should I seek for screen,
Bright as day my track is seen:
12 Hid from thee is none by night;
Equal shines to thee its light.

13 Thou my inner form didst frame,
Ere to birth my fabric came:
14 Praise to thee, who wondrously,
Well I know, hast fashioned me!

15 Not a bone escaped thine eye,
Woven deep in mystery;
16 Thou didst watch my embryo,
Noting limbs that daily grow.

17 Dear to me are thoughts of thee;
How they rise and swell in me!—
18 Countless as the sands by night;
Teeming fresh at morning light.

19 Wouldst thou all the wicked slay!
Banish them from me away!
20 Craftily they thee defame,
Wantonly blaspheme thy name.

21 Shall I not thy foes abhor?
Loathe them from my soul therefor?
22 I detest them utterly;
Foes to me, if foes to thee.

23 Search, O God, my inmost soul;
Take my thoughts in thy control:
24 Mark my slightest vagrancy;
Guide me evermore to thee.

PSALM CXL.

Invocation against persecution.

1 O Jehovah, rescue me
From my cruel enemy!
2 Many such concert my ill,
Daily contest waging still.
3 Keen their tongue as serpent fangs;
Lips are theirs where venom hangs.

4 Guard thou me from wicked hands,
Weaving for my steps their bands:
5 Spite with haughtiness combined
Snaring cords for me has twined;
Nets along the pathway set,
Traps to catch my roving feet.

6 Thee my only God I claim;
Hear me while I plead thy name:
7 Thou my Lord and strength hast been,
Helmet in the weapons' din;
8 Grant not now the wicked's hope,
Let success not lift them up!

CXL

9 Head of my opponents be
Crushed by their own calumny!
10 Coals of fire upon them fall,
Merged in pits beyond recall!
11 Sland'rers ne'er successful be,
Chased by wrong to infamy!

12 Thou Jehovah, I am sure,
Wilt the humble saint secure;
Needy ones shall find in thee
For their cause full equity.
13 So the just shall praise thy name,
Dwelling safe and free from blame.

PSALM CXLI.

Appeal under betrayal.

1 Jehovah, thee I call; oh haste
To hearken to my cry!
2 My prayer like incense in this waste
Ascend to thee on high!

3 Guard thou my lips from vengeful words,
As watchman at the door;
4 Nor let my heart wish their awards,
Who revel on the store.

5 A just reproof or honest blow
Were kind; such oil my head
Would welcome, and in turn bestow
A prayer 'mid wrong instead.

6 Already their ringleaders fall,
As if on crags impaled;
The rest my parting words recall,
In gentle patience wailed.

7 Like furrows in the glebe, our bones
Seem scattered at death's door;
8 To thee my heart for refuge moans:
Do not my life outpour!

9 Preserve me from the pit-falls wrought
By wicked men for me:
10 Let them in their own trap be caught;
While I the danger flee.

PSALM CXLII.

Deliverance in God only.

1 Thee, Jehovah, will I call,
Loud to thee I 'll raise my prayer;
2 Pouring out my story all,
Telling thee my ev'ry care.

3 In my deepest grief of soul,
Thou dost know each path I take;
Filled with hostile snares the whole
Way is, when I sleep or wake.

CXLII

4 Look thou on the right or left,
Still no friendly hand appears;
Me, of all retreat bereft,
None to shelter seeks or cares.

5 Thee alone I call as aid,
Refuge sole in thee is found;
Thou my portion, I have said,
Art in all this earthly bound.

6 Hearken then to this my plea;
For I languish quite away:
From pursuers rescue me;
For too strong for me are they.

7 Bring me as from prison out,
Still to thank thee for thy care;
While the righteous all about
In my gratulations share.

PSALM CXLIII.

An appeal for divine help.

PART I.—In desperate grief.

1 My suppliant prayer, Jehovah, hear,
And answer faithfully;
2 Nor with thy servant be severe,
Since none are pure to thee.

3 See now the foe my life pursues,
And crushes to the ground;
Invests my way with midnight hues,
As in the grave profound.

4 My spirit faints, thy former care
5 As I recall for me;
6 I stretch my hands in anxious prayer,
With soul athirst for thee.

PART II.—In adoring confidence.

7 With answer quick my spirit stay,
Which droops as nigh the grave;
8 In kindness early light my way:
I trust in thee to save.

9 My refuge thou, from foes exclude,
10 And teach me thee to please:
My God art thou; thy Spirit good
Lead mine in level ways!

11 Revive me for thy name's renown,
By right my wrongs efface;
12 But all thy servant's foes thrust down,
Who share not in thy grace.

PSALM CXLIV.

A national acknowledgement of God.

PART I.—VICTORY IMPLORED.

Blessed Jehovah, our sheltering cliff,
Trainer and ally in battle and strife ;
Kindest protection, our refuge and aid,
Trustiest shield in sedition or raid !

What is a man, in thy notice to share ;
Mortals, to claim thy formation or care?
Frail as a breath in their being are they,
Swift as a shadow their days pass away.

Bending thy heavens, Oh quickly descend ;
Touching the hills, till in smoke they ascend :
Flashing the lightning, disperse thou the foe ;
Shooting thy thunderbolts, strike them all through!

Reach from above thy strong rescuing hand ;
Roll back the heathen o'erflooding the land !
Bold is their mouth, though a lie it adore ;
Wasteful their hand, with an idol its store.

Then a fresh anthem to thee we will sing;
Harp of full chords with thy praises shall ring:
King-saver, David's from battle at hand,
Roll back the heathen o'erspreading the land !
Bold is their mouth, though a lie it adore ;
Wasteful their hand, with an idol its store.

PART II.—PROSPERITY ANTICIPATED.

Thus have we sons like plants early grown up,
Daughters like columns that palaces prop ;
Garners of plenty affording full store,
Sheep in our pastures by thousands and more ;—

Oxen for burdens abundant and strong,
Streets free from rapine or outcry for wrong.
Happy the people such ways who have trod,
Happy the people with thee for their God !

PSALM CXLV.

Jehovah's power and goodness lauded.

Thee will I exalt as King,
And thy name forever sing;
Daily blessings give to thee,
Praise thee to eternity.

Great art thou, of glory full ;
Perfect, unexplorable.
Age to age thy plaudits grow,
Boundless might thy doings show.

Highest throne of majesty
I and all ascribe to thee;
Wondrous acts of fearful fame
Thee as pure and just proclaim.

CXLV

Gracious and compassionate,
Slow to wrath, of kindness great,
Thou to all thy creatures art
Good and kind in hand and heart.

Grateful nature chants thy praise,
Favored saints their blessings raise;
Every realm thy glory owns,
Thee omnipotent enthrones.

Thus may men thy power know
In dominion full below;
Endless is that rule supreme,
Long as time shall last the theme.

Thou art prop to all who stoop,
Comforter of those that droop:
Every eye on thee is bent;
Daily food by thee is sent.

Freely from thy open hand
Creatures have what they demand:
Just art thou in all thy plan,
Kind to beast as well as man.

Most of all to them thou 'rt nigh,
Who to thee sincerely cry:
Those that fear thee thou wilt grant
Safe supply of every want.

Those that love thee thou wilt keep;
While the wicked ruin reap.
Thee will I forever praise;
Concert all that breathe shall raise.

PSALM CXLVI.

Ascription to God's beneficence.

Praise Jah! my soul that plaudit raise;
My life-long voice attune his praise.
Trust not in princes, helpless men;
Who turn to senseless clod again.

Blest he who trusts in Israel's God:
Sky, earth and sea come at His nod,
With all they hold; and faithful He
Redresser of all wrongs shall be.

He feeds the hungry, frees the cowed,
Restores the blind, relieves the bowed;
He loves the just, the alien guards,
The widow and the orphan wards.

He overturns the wicked's way.
Jehovah shall be king for aye;
Thy God, O Zion, evermore.
Jehovah praise ye and adore!

PSALM CXLVII.

Congratulation upon divine Providence.

Praise Jah! his hymns with fitness come,
Who Zion builds, the outcasts' home:
  He soothes their sorrows, binds their pains;
  Who counts the stars, their names ordains.

Our Lord is clothed with matchless might;
His knowledge too is infinite.
  He lifts the saint in hardship thrust,
  But hurls the wicked to the dust.

Respond to him with tuneful lays,
Who spreads the clouds in rainy sprays;
  Makes herbage grow on mount and mead,
  The hungry beast and bird to feed.

To him no strength of martial horse,
Or speed of man in battle's course,
  Affords delight like humble fear
  Of those who trust his kindness dear.

Then him thy God, O Zion, laud,
Who bars thy gates to all abroad;
  Within, thy children fills with peace,
  And richness of the land's increase.

Sends fleecy snow his order fleet,
Or ashy frost, or numbing sleet:
  At his command they melting go;
  The zephyr breathes, and waters flow.

His word to Israel alone
Of nations all has he made known:
  They bide in ign'rance of his law.
  For favors such as this praise Jah!

PSALM CXLVIII.

A universal acclaim to God.

Praise Jah in heaven's loftiest height,
Ye angels all arrayed in might;
  With sun and moon and orbs of light,
  And wat'ry clouds that soar in sight.
    Your liege Creator's name recite,
    Who fixed your frame and bound aright.

Praise Jah what earth or sea may fill,
With elements or hot or chill;
  The giant trees on dale or hill,
  What roams or creeps or flies at will;
    Man high or low his praises trill,
    If young or old as unit still.

Let all that is, his honors raise:
Transcendent are his name and ways;
O'er earth and sky his glories blaze.
  Through him his saintly people sways
  A rank his favor ever pays.
  Let Israel then Jehovah praise!

PSALM CXLIX.

The triumph of God's people.

Praise ye Jehovah; sing anew
His praise the saints' assembly through:
Let Zion joy in him her King;
With dance and music let her sing:
His saving love adorns the meek;
His praise by night with shouts they speak.

With hymn on lip and sword in hand,
To carry vengeance through the land;
Idolaters though kings to bind,
That sentence due all foes may find;—
This honor have the saints always.
For this let them Jehovah praise!

PSALM CL.

A choral anthem.

Praise ye Jehovah in his fane;
To mighty welkin lift the strain:
Extol his power in wonders shown,
His goodness infinite made known.

With trumpet's blast and harp's sweet twang,
With timbrel's dance and pealing clang,
With cymbals' clash his honors raise;
Let all that lives Jehovah praise!

RHYTHMICAL TRANSLATION.

THE [HEBREW] HYMNAL.

SCROLL I.—[*Original Collection.*]

ODE 1.—[*General Proem.*]

I	How happy he,	Who [during life]
	Has never trod	The course of vice,
		And paths of sin
	Has not pursued,	
	Nor occupied	The scoffer's place!
2	But [the] reverse	[His choice has been]:
	Jehovah's law	[Is] his delight,
	And those commands	His constant theme,
		By day
		And night.
3	He shall become	Like [some fair] tree,
	Transplanted [young]	On brooklet's [side];
	Which [constant] fruit	Will duly yield,
	Its foliage [bright]	Will wither ne'er,
	But all it bears	Will [still] mature.
4	Not so [shall be]	The bad [man's lot],
	But [the] reverse:	Like chaff [is he],
	Which [every] breeze	Will scatter [wide].
5	Accordingly	Shall not arise
	[Such] culprit [men],	When comes their doom;
	Nor sinners [stand]	Among the just.
6	Jehovah knows	The good [man's] path,
	But sinners' road	Shall come to naught.

ODE 2.—[*David's assured dynasty.*]

II	Why [thus] have raved	[The] nations [round];
		Or commonwealths
	Should scheme [in] vain?	
2	May range themselves	The kings of earth;
		Ay, potentates
	Have sat in clique,	
		'Gainst Jah and his
		Anointed [one],
		[In terms like these:]
3	"Come, let us snap	Their [hated] bonds;
	Ay, [proudly] throw	From us their cords!"
4	[Who] sits in sky	Will smile [meantime],
	The Lord [supreme]	Will mock at them:
5	Then will he speak	To them in ire,
		Ay, in [his] heat
	Will them alarm	
	[In tones like these]:—	
6	"But [sovereign] I	Installed my king
	On Zion [crowned],	My fane's [fair] mount."
7	I will recount	A statute's terms,
	Jehovah's [self]	Has pledged to me:
	"My son [and liege]	[Art] thou [declared],
	Myself [avow]	This day thy birth.

8 [As such] ask [then]
I 'll nations grant
Of me [thy right];
For heritage,
Ay, thy domain
The bounds of earth:
9 Them thou mayest quell
With iron rule;
As pott'ry-ware,
Mayest them collide."

10 So now, [ye] kings,
Act prudently;
Be disciplined,
Grandees of earth.
11 Jehovah serve
With reverence [due],
Ay, cringe [you may]
With [guilty] awe.

12 Kiss [ye the] heir,
Lest he incensed
Be [by your slight],
And ye be lost:
For [else] will flame
His anger soon.
[How] happy [are]
His trusters all!

ODE 3.—*[Faith in emergency.]*

III *A musical piece by David, on his escape before Absalom, his son.*

1 [O] Jah, how grow
My [deadly] foes,
[How] many [now]
2 Against me rise!
[How] many [now]
That say of me,
"No help for him
In God [himself]!"

Pause.

3 Jehovah, thou
A shield to me,
My glory [art],
4 My head to raise.
Aloud to thee
[Whene'er] I call,
Thou hearest me
From thy fane's mount.

Pause.

5 But I lay [down],
Ay, soundly slept:
I wakened too;
With thee for stay,
6 "I will not fear,
[And thoughts like these:]
Though myriad folk
Have set on me."
[On] every side

7 Do thou arise,
Jehovah [mine];
Oh save me [quite],
My [faithful] God.
For thou hast struck
My foes a-jaw,
8 Hast shattered [now].
The bad [man's] teeth
To thee [belongs]
Our safety [full];
Thy people [share]
Thy blessing [pledged].

Pause.

ODE 4.—*[A supplication.]*

IV *[Arranged] by the precentor; for a stringed [orchestra]. A musical [piece] by David.*

[PART I.—*Under persecution.*]

1 When [thee] I call,
[Then] answer me,
My rightful God!
When [came] the straits,
Thou gav'st me room:
[Now] favor me,
2 [Ye some] one's sons,
How long [shall be]
And hear my prayer.
My Boast my taunt;
[While] ye love trash,
And worship lies?

Pause.

3 But know ye [now]
Jah 's honored [well]
His pious [one]:
4 ['T is] he will hear
[So] be alarmed,
And sin no [more];
My call to him.
[But] ponder [well]
Upon your bed,
And stop [your wrong].

Pause.

5 [Then] sacrifice
[The] victims right;
And [therefore] trust
Jehovah's [grace].

[PART II.—*In danger.*]

6 [While] many say, "Where is [there] good?"
Lift thou on us Thy shining face, [O] Jah!
7 Thou 'st granted joy [More] in my heart,
Than when *their* corn And wine abound.
8 In peace at once I 'll lay me [down], And sleep;
For thou [art he], Jehovah sole,
In safety [who] Canst make me dwell.

ODE 5.—[*Against the wicked.*]

V [*Arranged*] *by the precentor, for* [*an accompaniment in*] *the style of flutes. A musical* [*piece*] *by David.*

1 My [tuneful] lays Oh hearken to, Jehovah [thou];
My fervent [cry]! Consider thou:
2 Oh listen to My voiceful cry, My King and God!
For thee [alone] I 'll supplicate.

3 [O] Jah, At [early] morn Thou 'lt hear my voice
Addressed to thee: [Response] I 'll watch.
4 Because No God [well-] pleased With sin [art] thou;
And [never] shall Be wrong thy guest,
5 Nor braggarts stay Before thy eyes.
Thou 'st hated [aye] Ill-doers all:
6 Thou wilt destroy False speakers [too].
A man of blood
And guile Abominate
Jah will.

---

7 But I In thy full grace Will reach thy house,
And [there] adore
Thee reverently.
8 [O] Jah, Conduct thou me In thy right [path] Because of foes;
Make level thou Before my face
Thy way [prescribed].

9 Naught in the mouth [Of foes is] sound;
All rottenness
Their [very] core:
An opened grave Their throat [is like];
[Although] their tongue
They may make smooth.

---

10 Them guilty hold, [O righteous] God;
[And] let them fail Of [all] their plots:
In fullest crime Thrust thou them [down];
For rebels they Against thee [are].

11 But let be glad Thy trusters all;
And ever shout, As screened by thee:
Let [those] exult That love thy name.
12 For thou Wilt [surely] bless A righteous [man],
[O] Jah; As [with] the shield
His meed thou 'lt crown.

ODE 6.—[*In grief and reproach.*]

VI [*Arranged*] *by the precentor, for a stringed* [*orchestra, with an accompaniment*] *on the octachord. A musical* [*piece*] *by David.*

1 [O] Jah,
Not in thy ire Mayest thou reprove;
Nor in thy heat Mayest me chastise.
2 Be gracious thou, [O] Jah, For sick [am] I;
[And] cure thou me, [O] Jah: My bones are tossed.

3 My [very] soul Is greatly tossed :
But thou [thyself], [O] Jah, How long [wilt hide] ?
4 Do thou return, [O] Jah ; Retrieve my soul ;
Oh save thou me, For kindness' sake.

5 For Death makes no Memorial thine ;
In Sheol who Will thee adore ?
6 My breath is gasped In sighs [away] ;
I seem to float In all the night My bed,
With tearfulness My couch
I seem to melt.

7 Has sunk my eye From grief [away] ;
It has grown old Amid my foes.
8 Depart from me, Ill-doers all ;
For Jah has heard My tearful voice.

9 [Yea,] Jah has heard My suppliant cry ;
[Ay,] Jah my prayer Will [yet] accept.
10 Ashamed And greatly tossed Be all my foes ;
Return Ashamed at once [Ah ! well] may they.

ODE 7.—[*Protestation of innocence.*]

VII *A reverie by David, sung to Jehovah on [learning] the [slanderous] words of Cush, a Benjamite.*

1 [O] Jah my God, In thee I trust ;
From hunters save, Ay, rescue me :
2 Lest [such] should tear, Like lions, me ;
[In] craunching [rage], With rescuer none.

3 [O] Jah my God, If so I did
[As is alleged], With wrong in hand ;
4 If treated I My ally ill ;
(Nay, I retrieved My causeless foe ;)
5 [Then] may [there] hunt [Some] foeman [too] My [very] self ;
Yea, overtake, And trample [down] To earth my life ;
My pride to dust
May he lay low.

6 Oh rise, [thou] Jah, In thy [own] ire ;
Lift [up] thyself 'Mid foes' outbreaks :
Yea, waken thou In my behalf ;
[Since] sentence thou Hast [long] pronounced.
7 With full assize Surround thee [now],
And o'er it [thy] Tribunal claim.

8 Jehovah, who Shall umpire tribes,
My sentence speak,
Jehovah [thou] :
As right [is] mine, And my desert, [So be] my fate.
9 Let cease, I beg, The bad [man's] wrong ;
But 'stablish thou A righteous [man].
Yea, testing hearts And inmost cores
[Is] God [on high], [The] righteous [One].

10 My buckler [is] Upon God's [arm] ;
The saviour [he] Of upright hearts.
11 [For] God [is aye] A righteous judge,
A mighty [One] Indignant too, On every day.

12 Unless [betimes The culprit] turn,
His sword [divine The King] will whet :
With bow [of wrath Already] strung, And [soon] erect,
13 At him He 's aimed The deadly shaft ;
His arrows flash
He [next] will make.

14 Behold, With [labor-] throes Of [teeming] guilt,
Conceiving [still] Mischievous [schemes],
He brings to birth A lie [at last].
15 A pit he 's dug, And scooped it [deep];
Then fall'n himself
In his [own] trap.

16 His spite shall bounce [Back] to his head;
On his [own] skull
His harm descend.
17 Jah I 'll adore, As [is] his right;
Ay, celebrate His name [most] high.

ODE 8.—[*National theism.*]

VIII [*Arranged*] *by the precentor,* [*for an accompaniment*] *upon the Gittite* [*lyre*]. *A musical* [*piece*] *by David.*

1 [O] Jah our Lord, How wide thy name In all the earth!
Set thou its fame Upon the sky!
2 From mouth of babes, Ay, sucklings [e'en], Thou 'st founded proof 'Gainst enemies;
To silence foes, Ay, cavillers.

3 For [when] I see Thy sky [above], Thy fingers' work;
The moon And stars, Fixed [there] by thee:
4 [I inly say,] "What [is] a man, To meet thy ken;
Though Adam's son, To have thy care?"

---

5 Thou 'st made him lack Not much of God;
("With glorious rank
[Why] him endow?
6 [Why] give him rule O'er all thy works?")
Yet all thou 'st placed Beneath his feet.

7 [The] sheep [or goats], [The] oxen too, The whole of them;
Ay, too alike
The beast of field,
8 The bird of sky, And fish of sea;
[The] passer through The paths of seas.
9 [O] Jah our Lord, How wide thy name In all the earth!

ODE 9.—[*Retribution on foes.*]

IX [*Arranged*] *by the precentor, to* [*the melody of*] "*Die for the son.*" *A musical* [*piece*] *by David.*

1 א Jah I 'll adore With all my heart;
I will recount All thy exploits.
2 ב I 'll be right glad, Exult in thee,
[And] celebrate Thy name, [most] High.

3 ג When foes retreat [All] backward [mine],
They 'll waver [then], And perish [quite] Before thy face.
4 Thou hast fulfilled My sentence [given], Ay, [e'en] my suit;
Who took'st [the] throne, Adjudging right.

---

5 ד Thou hast rebuked [The] nations [all];
Thou hast destroyed [The] wicked [man]:
Their [very] name Thou hast erased,
For evermore, Ay, finally.

6 ה The enemy,— Completed are [His dreary] wastes Perpetually:
[His cities] too
Thou hast o'erthrown;
Has perished [quite] Their memory;
[Ay,] theirs [has so].

7 ו But Jah [himself] Will ever sit;
[For] he has fixed His judgment-throne:
8 ז Yea, He [himself] Will judge [alone] The world [entire] With [sovereign] right;
Ay, He will try Communities With equity.

---

9 ר Yea, Jah will be A cliff [secure] For the crushed [one],
A cliff [secure] For times in straits.
10 ר So 'll trust in him Name-knowers thine;
For thou 'st not left Thy followers, Jah.

11 ד Chant ye to Jah, [On] Zion throned;
[Ay,] tell ye [wide] Among the tribes His [high] exploits.
12 For tracking blood, [With] *them* in mind,
He 's not forgot
The meek [one's] shriek.

---

13 ה Show grace to me, Jehovah [thou];
See my distraint From haters mine,
My raiser [thou]· From gates of death.
14 In order that I may recount Thy praises all In Zion's gates:
I will rejoice In thy relief.

15 Sunk nations have In pit they made;
In net they hid
Their [own] foot 's caught:
16 Made himself known Jehovah has;
[His] sentence [now]
He has fulfilled:
In his own work
[The] bad [man] 's trapped.

Prolonged Pause.

---

17 ו Shall backward turn To Sheol th' bad,
[The] nations all Forgetting God.
18 Not ever 'll be [The] poor forgot,
[Nor] meek [one's] hope
Be lost for aye.

19 ק Do thou arise, Jehovah [Lord];
May not prevail A mortal [man]!
[But] let be judged [The] nations [all] Before thy face.
20 ש Oh put thou, Jah, Fear [well deserved Within] their [mind]:
Let nations know [That] mortal [men Are] they [themselves].
Pause.

ODE 10.—[*During foreign invasion.*]

X [O] Jah, Why wilt thou stand [So] far [away]?
[Why] wilt thou hide At times in straits?
2 In sinners' pride A saint will burn;
May [those] be snared In their [own] plots.
3 Has gloated [such] O'er his [own] will;
Yea, plund'ring cursed, Contemned [e'en] Jah.

4 A wicked [man], With haughty look, Will worship ne'er:
"[There is] no God" [Is] all his plots.
5 Their way 'll [each] twist In every time;
Thy sentence soars Above his view:
Opponents all He 'll puff at them.

---

6 He 's said at heart, "Not I shall shake
For ages yet, Who ne'er [am] wrong."
7 Of cursing [still] His mouth [is] full, Ay, wiles, And fraud;
Beneath his tongue [Are] spite And ill.

8 He 'll [slyly] sit In towns ensconced:
In ambuscades
He 'll stab a wight,
[For whom] his eyes
Will [darkly] spy.
9 He 'll covert lurk, As lion laired;
[Ay,] he will lurk, To clutch [the] meek:
He 'll clutch [the] meek,
[As] with his net.

X

10 Will crumble then, Will [downward] sink,
And fall by paws [The] luckless [ones].
11 He 's said at heart, "God has forgot;
His face he 's veiled;
He has not seen, [Not] finally."

12 Oh rise [at length], Jehovah [thou];
[O] mighty [One],
Lift thou thy hand!
Forget thou not [The] lowly [ones]!
13 Why [should it be,] That [thus] has scorned [The] wicked [man Thyself as] God?
He 's said at heart, Thou 'lt punish not.

14 [But] thou hast seen, For [it is] thou,
[Who] troublous harm Wilt [e'er] observe.
To give [it back], [Is] in thy hand:
On thee [alone]
A wretch will leave [His helpless case].
[The] orphan thou
Hast helping been.

15 [Oh] shatter thou [The] bad [man's] arm;
Ay, wrongful [one's]
Mayest thou pursue, [Till] none thou find.
16 Jehovah ['s] king [For] e'er And aye.
Lost nations are From [out] his land.

17 [The] meek [ones'] wish
Thou 'st heard, [O] Jah:
Thou 'stablish wilt Their [suffering] heart.
Thou quicken wilt Thy [ready] ear;
18 As orphan's judge, Ay, crushed [one's too];
[Till] none repeat Again [at all],
To harass man From [out] the land.

ODE 11.—[*Rescue from persecution.*]

XI [*Arranged*] *by the precentor.* [*Written*] *by David.*

1 In Jah [alone] I trusted have;
How [then] can you Say to my soul,
"Flee ye [each] to Your mount [as] bird!"?
2 For lo! the bad Will bend [their] bow,
With arrows fixed Upon [the] string,
To shoot in gloom At upright hearts.

3 For [if] the props [Of state] be razed;
A righteous [man], What has he wrought?
4 Jehovah [holds] His palace-fane;
Jehovah, [far Up] in the sky [Is fixed] his throne.
His [watchful] eyes, They will behold,
His winkers, they Will [closely] test
The sons of man.

5 Jehovah, he A righteous [man] Will [closely] test;
But [for the] bad, Or loving harm, His soul has hate.
6 He 'll rain on bad [Men, ills as] traps;
[Yea], sulphur fire And simoon wind
The portion of Their cup [shall be].
7 For just [is] Jah; He 's justice loved:
An upright [man] His face will view.

ODE 12.—[*Amid public irreligion.*]

XII [*Arranged*] *by the precentor,* [*for an accompaniment*] *upon the octachord. A musical* [*piece*] *by David.*

1 Oh deliver [Us], Jehovah;
For has ceased [each] Pious [person];
For have vanished [All the] faithful From [among] the Sons of Adam.
2 [Merely] quibble Will they prattle, Every person With his neighbor;
[With] a lip of Flatteries, and Double-hearted,
Will they prattle.

XII
3 [Surely] will cut [Off] Jehovah All the lips of Flatteries [and]
[Every] tongue that Prattles great [things].
4 [Such as those of All] that have said, "Tongues [are] ours, [so] We prevail will;
Lips of ours [are] Our belongings:
Who shall lord [it] Over us, [pray]?"

5 "From the wasting Of [the] meek [ones], From the sighing Of [the] poor [ones],
Now [it is that] I arise will," [Thus] will say [the Great] Jehovah;
"I will set [each Such] in safety, [Who] may puff [Soever] at him."
6 [For] the sayings Of Jehovah [All are] sayings Clean [divinely];
Silver [are they, As when] smelted
In a furnace Earthenware [like],
[All] refined [by] Sevenfold [process].

7 Thou, Jehovah, Wilt preserve me;
Thou wilt guard me From the age [now] Yonder ever:
8 [Though] around [me] Bad [men] may be Promenading,
Like the rising Of a tempest To the sons of Adam [sweeping].

ODE 13.—[*Under bitter enmity.*]

XIII [*Arranged*] *by the precentor.* [*Written*] *by David.*

1 Till when, [O] Jah, [Shall I be left]? Wilt thou forget Me finally?
Till when Wilt thou conceal Thy face from me?
2 Till when shall I Lay plans in soul, [With] grief in heart Each day?
Till when Shall foes be high O'er me?

3 Do thou observe, [And] answer me, [O] Jah my God!
Do thou illume My [darkened] eyes; Lest death I sleep;
4 Lest foemen say, "We 've vanquished him;"
[Ay,] foes rejoice That I be moved.

5 But I, In kindness thine Had trust;
Will joy
My heart In safety thine.
6 I 'll sing aloud To Jah;
For [well]
He 's treated me.

ODE 14.—[*Against infidelity and tyranny.*]

XIV [*Arranged*] *by the precentor. A musical* [*piece*] *by David.*

1 A fool has said Within his heart, "[There is] no God."
Corrupt are [such], And vile [their] acts: [There 's] no good-doer.
2 Jah's [self] From sky peered [down] On sons of man;
To see [perchance] If prudent be,
Of God [One] follower.

3 The whole Has swerved;
At once They 've soured:
[There 's] no Good-doer;
[There 's] not E'en one.

4 Have they naught known, Who, ill-doers all,
My people eat? They 've eaten bread;
[But still on] Jah They have not called.
5 There [once] did they [Him] greatly dread;
For God [was] in [The] righteous age.

6 [The] meek [one's] plan Frustrate ye would;
Jehovah though His refuge [is].
7 From Zion come [His] Israel's weal!
When Jah restores His people lorn,
[Then] wilt rejoice [All] Jacob's [race],
[Ay,] glad will be [All] Israel's [line].

ODE 15.—[*The righteous citizen.*]

XV *A musical [piece] by David.*

[*First voice.*]

1 Jehovah, [say] Who may be guest Within thy tent?
[Or] who may dwell In thy fane's mount?

[*Second voice.*]

2 ['T is he alone,] [Who] perfect walks, And works [the] right,
And speaks [the] truth Within his heart.

3 No slander he Has on his tongue;
He has not done His neighbor ill;
And blame
He has not borne 'Gainst friend.
4 A base [man] is With him despised;
Jah's fearers though He 'll honor [e'er].

[One] taking oath To his [own] loss,
Yet never he Will variant [prove].
5 His cash he has Not loaned on hire,
'Gainst innocent He 's not been bribed.

[*Both voices.*]

Whoever does These [honest things]
Shall not be moved For ever [more].

ODE 16.—[*Providential care of the pious.*]

XVI *A didactic by David.*

1 Keep me [secure, O] mighty [One];
For [all] my trust I 've [placed] in thee.
2 [Ay,] I have said To [thee, O] Jah,
"My [only] Lord Thou [surely art];
My good [there is] Above thee none."

3 [And as] to saints, Who [are] on earth, Them [too I love];
[Its] worthies [are] All my delight.
4 Their pains shall grow, [Who] 've elsewhere hied [For deities]:
I 'll not annex Their bloody rites,— [These heathen gods];
Nor [even] take Their [horrid] names Upon my lips.

---

5 Jehovah [is] My portioned share, And cup [of joy]:
['T is] thou [who] wilt Support my lot.
6 [The boundary] lines Have dropped for me In pleasant [tracts];
Indeed estate Has shone on me.
7 I 'll [therefore] bless Jehovah's [name];
Who [henceforth] shall
Advise my [course]:
Indeed [by] nights Will chasten me My inmost [sense].

8 I Jah have placed Before me e'er:
He at my right,
I 'll ne'er be moved.
9 Therefore Has joyed My heart;
Ay, leaped My pride:
Indeed My flesh
Will lie
In trust.

10 Because Thou wilt not leave My [precious] soul To Sheol's [fate];
Thou wilt not give Thy pious [ones] To see [the] pit:
11 Thou 'lt make me know The path of life;
Full gladness [there]
Before thy face,
[Ay,] pleasantness
At thy right [hand]
[For] aye.

ODE 17.—[*Against powerful persecutors.*]

XVII *A prayer by David.*

1 Oh hear thou, Jah,
Oh listen thou,
Oh lend thou ear
[Which is] without
2 From thy face let
Thy eyes oh let

[The] right [I claim];
[To this] my shout;
[To this] my prayer,
Deceitful lips:
My sentence come;
See equity.

3 Thou tested hast
Thou 'st visited
Me thou 'st assayed,
I have devised

My [very] heart;
[My soul at] night:
[But] naught canst find [Of wrong];
My mouth shall n't cross [The truth].

4 For deeds of man,
I 've kept [myself]
5 My progress stay

My steps [at all].

By thy lips' word
[From] outbreak's paths:
Within thy tracks;
[For] 've not been moved

---

6 I 've called [on] thee
Bend ear to me;
7 Enlarge thy grace,
From hostile [ones]

Who 'lt answer me, [O] mighty [One]:
My saying hear;
[O] refuge safe
By thy right [hand].

8 [Oh] keep thou me
Mayest thou screen me
9 From wicked [men],
My foes in soul,

As eye-ball [safe];
In thy wings' shade:
My ravagers;
[Who] me would maul.

---

10 [As if] with fat
[With] mouth [itself]
11 Our progress [thus]
Their eyes they 'll set,

They 've shut [them in];
They 've spoken proud:
They 've now begirt;
To bend to earth.

12 They seem As lion, [that] Will pine for prey;
Ay, as a cub, In coverts set.
13 Oh rise, Jehovah [thou]; Confront his face, [And] make him bow:
Retrieve My [precious] soul From bad [men such] By thy [own] sword;
14 From folks [like these] By thy [own] hand,
Jehovah [thou],
From worldly folks.

Their portion [is]
In [this] life [all];
Ay, [with] thy store
Thou 'lt fill their maw:
They 'll have enough Of sons [as heirs];
And leave the rest To infants theirs.
15 [But] I [meanwhile], In right [maintained], Will see thy face:
I 'll have enough, When wakes thy view.

ODE 18.—[*Exultation in victorious safety.*]

XVIII [*Arranged*] *by the precentor. Written by the servant of Jehovah, [that is,] by David; who spoke to Jehovah the words of this song in [the] day [when] Jehovah rescued him from the palm of all his enemies, even from the hand of Saul; and he said:*

1 I 'll cherish thee, Jehovah [thou], My fortitude;
2 Jehovah [is] My crag, My fortress, ay, My rescuer;
My mighty [One], My rock [is he], I 'll trust in him;
My buckler [he], My saving horn, My cliff [he is].

3 [As the] praised [One], I 'll call [on] Jah;
And from my foes I shall be saved.
4 Encompassed me The cords of death;
Ay, torrents vile Would frighten me;
5 The cords of death Surrounded me;
Confronted me The snares of death.

XVIII

6 In straits to me, [I said,] "I 'll call [On] Jah [for aid];
Ay, to my God
I 'll cry [aloud]:
He 'll [surely] hear From temple his My [suppliant] voice;
Ay, [this] my cry
To him shall come [E'en] in his ears."

7 So reeled, Ay, rocked The [very] earth;
Yea, base of hills
Would quake, Ay, reeled.
For fumed his [ire].

8 Ascended [thus] A [cloud of] smoke, [As] in his nose;
Ay, [flame of] fire, [As] from his mouth
Would [even] eat;
[Yea, burning] coals
Enkindled [seemed] [As if] from it.

---

9 Then bent he sky, Descending [thence];
And [awful] gloom [Was] 'neath his feet;
10 While rode he [forth] On cherub [car]; Ay, flew [along];
Ay, speeded he On wings of wind.

11 He 'ld darkness set, [As] covert his,
His environs, His [secret] booth,
[E'en] water dark, [Ay,] scuds of clouds:
12 From flash in front, His scuds crossed [o'er];
[As if with] hail,
And coals of fire.

---

13 So pealed in sky Jehovah [loud],
Ay [the most] High
Would give his voice, [As if with] hail
And coals of fire;
14 Yea, arrows sent, And *them* dispersed;
Ay, thunders shot, And *them* disturbed.

15 Then were [there] seen The watery beds;
Yea, were revealed World's bases [deep],
From thy rebuke, Jehovah [grand],
From blast [so fierce], Thy nostrils' breath.

---

16 [His arm] he 'ld send From [heaven] aloft, [And] take me [quick];
He 'ld draw me [thus] From waters vast,
17 He 'ld rescue me From powerful foes,
From haters mine Too strong for me.

18 They 'ld me confront In fortune ill;
But Jah became A prop for me.
19 So me he brought To width [of room]:
He 'ld me retrieve, As his delight.

---

20 Would treat me Jah As [is] my right;
As pure my hands,
He 'ld render me.
21 For I have kept The ways of Jah,
Nor have transgressed From [him] my God.

22 His judgments all Are [in] my front,
Ay, statutes his I would not waive.
23 But perfect been With him I have;
Ay, kept myself From [former] ill.

---

24 He 's rendered me As [is] my right,
As pure my hands.
Before his eyes.
25 With kindly [one] Thou 'lt kindly deal;
With perfect man Thou 'lt perfect deal;
26 With cleanly [one] Thou 'lt cleanly deal;
But with [one] crook'd Thou 'lt crafty deal.

XVIII

27 For thou A people meek Wilt [surely] save ;
But lofty eyes Thou wilt depress.
28 For thou Wilt light My lamp ;
[Ay,] Jah My God Will flash My dark.

29 For, [Jah,] with thee, I 'll race a troop
Ay, with my God, I 'll leap a wall ;
30 [The] mighty [One], Complete his way ;
The word of Jah [Is well] assayed :
A buckler he To trusters all.

31 For who 's a God Excepting Jah ?
Or who 's a rock Besides our God ?
32 [The] mighty [One] Me valiant girds ;
Ay, he will give Complete my way.

33 [With] level feet As [those of] bucks,
Upon my heights He 'll make me stand.
34 My hands are trained [By him] for war,
To curve brass bows
[With] my [stout] arms.

35 Yea, thou 'lt give me Thy saving shield ;
Ay, thy right [hand] Will me sustain :
Thy lowliness Will me enlarge.
36 Thou wilt make wide My paces' [stretch] ;
Nor waver shall My ankles [e'er].

37 I 'll track my foes ; Ay, overtake ;
Nor will return Until their end.
38 I 'll dash them, so They cannot rise ;
They 'll [surely] fall Beneath my feet.

39 Thou 'st girt me strong For battle's [shock] ;
Thou 'lt cause to bow Opponents down.
40 Of foemen thou 'st Given me the necks ;
My haters, ay, I 'll make extinct.

41 They 'll cry [for help], But none will save ;
To Jah [indeed], But he 's not heard :
42 I 'll make them dust, As swept by wind,
Like mire of streets
I 'll empty them.

43 Thou 'lt me relieve From people's strifes ;
Me thou wilt set As nations' head :
A race unknown
Me [yet] shall serve ;
44 At [first] report Me they will hear :
[The] foreign born Shall fawn to me ;
45 [The] foreign born Shall fade [away] ;
Ay, have been scared
From their retreats.

46 Jehovah lives ; Yea, blest my Rock ;
Ay, high let be My saving God !
47 [The] mighty [One], My venger full ;
Who has bespoke Clans under me.
48 My rescuer From enemies ;
Whoever rise,
Thou 'lt me exalt :
From forceful ones
Thou 'lt me release.

49 For this I 'll thee adore 'Mid nations all, [O] Jah :
Thy name
I 'll celebrate ;
50 My saving tower, My king,
Kind-doer to Anointed his,
To David, Ay, And to his seed,
Forever [more].

ODE 19.—[*God revealed in nature and his word.*]

XIX [*Arranged*] *by the precentor. A musical* [*piece*] *by David.*

1 The [very] sky ['S] recounting [aye] Th' Almighty's praise;
His hands' work too
[Is] telling [e'er]
The firmament:
2 [Each] day To day [Is] pouring [forth] A saying [clear];
And night To night Will whisper [out] [Some] knowledge [like].

3 No saying 's [there], [There are] no words;
[Ay,] not at all Is heard their voice:
4 In all the earth Their mark has gone;
Ay, in world's end Their tones [have reached];
For sun [itself] Their tent ['s] put [there].

5 Yea, he, As bridegroom [fresh] From canopy,
As racer 'll joy To run [his] course.
6 From end of sky His issuance [is],
His circuit too
[Are] on its ends;
[There 's] naught concealed
From his [great] heat.

---

7 Jehovah's law [Is] perfect, [it] Restores [the] soul;
Jehovah's best [Is] faithful, [it] Makes folly wise;
8 Jehovah's writs [Are] upright, [they] Make glad [the] heart;
Jehovah's mand [Is] lucid, [it] Illumes [the] eyes;
9 Jehovah's fear [Is] cleanly, [it] Stands [firm] for aye;
Jehovah's dooms [Are] truthful, [they] Are right at once.

10 Desirable Than gold [they 're more], Ay, pure [ore] much;
Yea, sweeter [far] Than honey 's [self], Ay, drip of combs.
11 Thy servant too Is warned by them;
In keeping them [Is] much reward.

---

12 [His] wanderings Who 'll understand?
From covert [things] Acquit thou me!
13 From bold [men] too Thy servant check;
May they not rule O'er me [at last].
Then [certainly] I 'll perfect be,
Acquitted too From much offence.

14 Accepted be What says my mouth,
Or thinks my heart,
Before thy face;
Jehovah [thou],
My [solid] rock,
And my *goel!*

ODE 20.—[*Divine deliverance.*]

XX [*Arranged*] *by the precentor. A musical* [*piece*] *by David.*

1 Jah answer thee In day of straits;
[His] name exalt Thee, Jacob's God:
2 He send thy help From [out his] fane;
From Zion may
He thee sustain:
3 He bear in mind Thy presents all;
Thy offerings too Pronounce as fat.
Pause.

4 He grant to thee As [is] thy heart,
Ay, all thy plans
May he fulfill.
5 We 'll shout aloud, By thee deliv'red;
In our God's name
We 'll standard raise.
Jah will fulfill All thy requests.

XX

6 Now know I [well] That Jah has saved Anointed his :
He 'll answer him From his sky-fane,
With valor of His saving hand.

7 In chariot these,
In horses those,
But we [alone] In Jah God's name
Will celebrate.

8 [For] they Have bowed, Ay, fall'n ;
But we Have ris'n, Ay, stand :

9 [Thou] Jah, Oh save ;
The King Us heed, The day We call.

ODE 21.—[*The theocratic throne secure.*]

XXI [*Arranged*] *by the precentor. A musical* [*piece*] *by David.*

1 [O] Jah, In thy strength will [The] king be glad ;
In safety thine How greatly joy !

2 His heart's desire Thou 'st given him ;
His lips' request Thou 'st not withheld.
Pause.

3 For thou 'lt him meet [With] blessings good ;
Thou 'lt deck his head [With] jewel crown.

4 ['T was] life He asked From thee ;
Thou gav'st To him
Days long For e'er And aye.

---

5 His glory ['s] great, By thee deliv'red ;
Majestic rank Thou 'lt lay on him :

6 Thou 'lt him assign [Thy] blessings aye ;
Endow him with Thy presence glad.

7 Because the king [Is] confident In Jah [his God],
[The] kind [most] High,
He 'll not be moved.

8 Shall [soon] find [means] Thy hand [divine] For all thy foes ;
Thy right [hand strong]
Shall [yet] find [out] Thy haters [all].

---

9 Thou 'lt set them [then] As oven [all] Afire, When present thou :
Jehovah [thus] In his affront
Wilt swallow them ;
Ay, them will eat [The] fire.

10 Their [very] fruit From off the earth Thou wilt destroy ;
Ay, [e'en] their seed From sons of man.

11 For they 've inclined Against thee ill ;
They have devised Deceit, [which] they Cannot [effect] :

12 For [surely yet] Thou 'lt set for them [The] shoulder [turned],
With thy [bow-] strings, [Which] thou 'lt affix Against their face.

13 Oh be thou high, Jehovah [grand], In thy [vast] strength !
[And] we will sing, Ay, music make, To valor thine.

ODE 22.—[*Under extreme hostility.*]

XXII [*Arranged*] *by the precentor, to the melody of "Doe of the Dawn." A musical* [*piece*] *by David.*

1 My mighty [One], My mighty [One], Why 'st left thou me ;
[Ay,] far [away] [Art] from my cry ?

2 [O thou] my God, I 'll call by day, But thou 'lt not heed My moaning words ;
[Ay, cry by] night, Nor silence mine.

3 But thou, [O Jah,] [All] holy [art],
Inhabiting [All] Israel's praise :

4 In thee [alone] Our sires did trust ;
They trusted [thee], And were retrieved ;

5 To thee [distressed] They shrieked [aloud], And were relieved ;
In thee [alone] They trusted [then], Nor were ashamed.

XXII

6 But I 'm a worm, And person none ;
Reproach of man, And clan-despised :
7 All seeing me Will mock at me ;
They 'll gape with lip,
They 'll wag [the] head :

8 [Ay, thus they 'll say,]
"Roll [it] to Jah : Let Him retrieve,
Let Him release,
Who favored him."
9 For thou My drawer [art E'en] from [the] womb,
My trust [when] on My mother's breasts ;
10 On thee Thrown was I from [My very] birth ;
From mother's womb
My mighty [One]
Thou ['st been].

11 Not far From me [Oh] mayest thou be ;
For straits
[Are] near :
For none To help [There is for me].
12 Surrounded me Have many bulls,
Me Bashan's stout
[Ones] circled have.
13 So yawn on me They made their mouth,
[As] lion [they], A tearing and A ravening [one].

14 As water I Have been poured [out] ;
And have dissolved
My very bones :
My heart has [e'en] Become as wax ;
It melted in
My bowels has.
15 Seems off to dry As sherd my force ;
And stuck my tongue Has [to] my chops :
To dust of death
Thou 'ldst me assign.

16 For round me have Come [barking] dogs ;
Wrong-doers' throng Have me inclosed,
As lion [fierce] My hands And feet.
17 I might [e'en] count My very bones :
They seem to peer And look on me.

18 [Men] may dispart My robes to them,
Ay, on my clothes
Let fall [the] lot.
19 But thou, [O] Jah, Be not afar ;
My Mightiness, For help oh haste.

20 Oh rescue thou From [fatal] sword My [precious] soul,
From paw of dog My darling [self] :
21 [Oh] save thou me From lion's face,
From wild-bulls' horns
[Who] 'st answered me.

22 Thy name I 'll tell To brethren mine,
[Th'] assembly 'midst
Thee I will praise.
23 Jah's fearers [all], [Oh] praise ye him ;
All Jacob's seed, Him glorify ;
Hold him in awe,
All Israel's seed.

24 He 's not despised,
Nor he abhorred Meek lowliness ;
Nor will he hide His face from such :
Their cry to him
He 's [ever] heard.
25 Respecting thee [Shall be] my praise Th' assembly in ;
My vows [to thee] I [there] will pay 'Fore fearers thine.

XXII

26 [The] meek shall eat, And sated be;
Jah [so] will praise
His followers:
Shall live your heart [Through this] for aye.
27 Shall recollect, And turn to Jah Earth's limits all;
Ay, bow themselves Before his face All nations' kin.

28 Because to Jah The kingship [is],
And ruler he The nations 'mong.
29 Shall eat [their fill], And bow themselves Earth fat [ones] all;
Before him stoop All doomed to dust:
Yea, his [own] soul None has revived.

30 A seed [howe'er] Him [still] shall serve,
[The] Lord's enrolled
[Ones] for that age:
31 Ay, [these] shall come, And tell his fame
To clans unborn, That he 's done thus.

ODE 23.—[*The great Shepherd.*]

XXIII *A musical [piece] by David.*

1 Jehovah [is] My shepherd [kind];
I never [more] Shall lack [of aught]:
2 In meads of grass He 'll make me couch;
On waters calm He 'll me conduct.

3 My [weary] soul He will restore;
Me he will guide
In tracks of right For his name's sake.
4 Yea, though I walk In death-shade's vale,
I will not fear [A mortal] ill:
For thou, [O God], [Art] with me [still];
Thy rod And staff, They 'll me Console.

5 Thou wilt arrange Before my face A table [set] Before my foes;
Thou wilt anoint With oil My head:
My cup [of joy] [Is] brimming [full].
6 ['T is] only good, Ay, kindness [his], Shall follow me My life-long days,
And my abode In Jah's house [be] To length of days.

ODE 24.—[*The triumphal entry.*]

XXIV [*Written*] *by David, a musical [piece].*

[PART I.—*The March.*]

[*All together.*]

1 To Jah [belongs] The earth [entire], With all it holds;
2 For he [alone] The world itself, With dwellers all.
Above [the] seas Has founded it;
On rivers, ay, He 'll 'stablish it.

[*First voice.*]

3 Who may ascend Jehovah's mount?
Ay, who may rise In his fane's place?

[*Second voice.*]

4 [One] clean in hands, And pure in heart;
Who has not raised To fraud his soul,
Nor [ever] sworn Deceitfully.

[*All together.*]

5 He 'll bear a boon From Jah [as] nigh,
E'en righteousness From God who saves:
6 Such [is the] age That follows Him;
Thy worshippers,
[E'en] Jacob's [line].

Pause.

XXIV

[PART II.—*The Arrival.*]

[All together.]

7 Raise [then], [Ye] gates, Your heads;
Be raised, [Ye] doors Of e'er:
Let come The king Of fame.

[First voice.]

8 Who ['s] this, The king Of fame?

[Second voice.]

['T is] Jah, [The] strong, [The] brave;
['T is] Jah, [The] brave
Of war.

[All together.]

9 Raise [then] [Ye] gates, Your heads;
Raise [them], [Ye] doors Of e'er:
Let come The king Of fame.
10 "Who 's this, The king Of fame?"
['T is] Jah Of arms:
He [is] The king

Pause.

ODE 25.—[*Trust in God.*]

XXV [*Written by David.*]

1 א To thee, [O] Jah, My soul I 'll raise;
2 ב [O thou] my God, In thee 's my trust.
Be I not shamed, Nor let exult My foes o'er me.
3 ג Let not be shamed; Thy 'waiters all
[But] let be shamed Vain plunderers.

4 ד Thy ways, [O] Jah, Make known [to] me;
Thy [righteous] paths Teach thou [to] me:
5 ה Direct thou me In thy [own] truth;
Ay, teach me [it], [I humbly pray].
For thou [art still] My saving God;
I 've 'waited thee [In] all the day.

---

6 ז Thy pity bear In mind, [O] Jah;
Thy kindness too [Remember thou]:
For these [have] from Forever [been].
7 ח My youthful sins, Transgressions, ay, Remember not:
As kind thou [art], Remember me;
For goodness' sake Of thine, [O] Jah.

8 ט Good, upright too, Jehovah [is]:
To sinners he 'll Point [to his] way;
9 י He 'll meek [ones] show [His] judgment's way,
Ay, meek [ones] teach His [righteous] way.

---

10 כ All paths of Jah [Are] kind And true,
To guarders of His pledge And terms.
11 ל For thy name's sake, Jah, thou hast e'en
Condoned my crime, Though vast it [is].

12 מ Who ['s] this the one Jah's fearer [is];
He 'll point him in [The] way He 'll choose:
13 נ His [faithful] soul In good will lodge;
His seed too shall Possess [the] land.

---

14 ס Jah's conclave to His fearers [is];
His covenant too To make them know:
15 ע My constant eyes Toward Jah [are set];
For he will rid From nets my feet.

XXV

16 ד Turn toward me thou,
For lonely I
17 צ My heart's [deep] straits
From crampings mine

And gracious be;
And lowly [am].
Have widened [far]:
Make me emerge.

18 ר My lowliness
Yea, lift [the guilt]
19 ר My foemen see,
Their hatred too

And trouble see;
For all my sins:
For they 've increased;
Is violent.

20 ש Oh keep my soul,
Be I not shamed,
21 ת Full uprightness
For [even so]
22 [Oh] ransom, God,
[At last] from all

And rescue me;
For thou 'rt my trust:
My guardian be;
I 've 'waited thee.
[Thy] Israel
His [dismal] straits.

ODE 26.—[*Protestation of innocence.*]

XXVI [*Written*] *by David.*

1 Judge me, [O] Jah,
Because I have
2 Test me, [O] Jah,
Do thou assay

[In this my cause];
Walked honestly:
Ay, probe me [deep];
My reins And heart.

3 For kindness thine
Confronts my eyes,
I 've walked about,
Ay, in thy truth:
4 For I 've not sat
With trifling folks;
With secret [ones]
I 'll, ay, not go:
5 I 've hated [each]
Wrong-doers' crowd;
With bad [men], ay,
I will not sit.

6 I 'll [therefore] lave
My guiltless palms;
And [then] surround
Thy altar, Jah:
7 To let [men] hear,
While [I] adore;
Ay, to recount
All thy exploits.

8 [O] Jah, I 've loved
Thy dwelling-house, Thy glory's home:
9 Be gathered not
With sinners [then] My soul,
With men of blood My life;
10 Within whose hand
[Is wicked] craft;
Ay, their right [hand]
[With] brib'ry ['s] full.

11 But I
In honesty Will walk;
12 My foot
[Oh] ransom me With grace:
Has stood In levelness;
In concourses
I 'll bless
[Thee,] Jah.

ODE 27.—[*Divine care.*]

XXVII [*Written*] *by David.*

1 My light [is] Jah,
My safety too; Whom need I fear?
Jah [is] the strength
Of my [own] life; Whom need I dread?
2 When near on me
[Were] wrong-doers, To eat my flesh;
Opponents mine, Ay, enemies
[Were near] to me;
Themselves [it was
That] wavered [then], Ay, [down] they fell.

3 If should encamp 'Gainst me a camp, [Yet] will not fear My [faithful] heart;
If [there] should rise 'Gainst me a war, In this will I [Be] trusting [still]:
4 One [thing] I 've asked From Jah [as] nigh; It will I seek,—
My sitting [e'en] Within Jah's house My life-long days,
To gaze upon Jah's pleasantness, And [him] to seek
His palace in.

XXVII

For he will hide Me in his booth In day of wrong;
He 'll screen me with His [own] tent's screen;
[Up] on a rock
He 'll make me high:
Ay, now 'll Be high my head Above my foes Surrounding me;
I 'll sacrifice Within his tent Shout-sacrifice;
Oh I will sing, Ay, music make To Jehovah.

Hear thou, [O] Jah, [When] loud I 'll call;
Ay, gracious be, And answer me:
To thee, My heart has said, ("Seek ye My face,"
[When thou didst bid,])
"Thy face,
[O] Jah, I 'll seek."

May'st thou not hide Thy face From me,
Nor stretch [away] In ire Thy serf:
My help thou 'st been; Discard me not,
Nor leave me thou,
My saving God:
For [though] my sire And mother [e'en] Have left me [now],
Jehovah yet Will gather me.

Show me, [O] Jah, Thy [righteous] way;
Ay, guide thou me In level path Because of foes:
Give me not [o'er] To will of foes;
For on me 've risen False witnesses, Harm-puffing, ay.

Perchance I 'd hoped
To see Jah's good In land Of living [men]:
Wait thou For Jah; Grasp [courage, thou];
Firm be thy heart;
Ay, wait For Jah.

ODE 28.—[*Deliverance anticipated.*]

XXVIII [*Written*] *by David.*

To thee, [O] Jah, I 'll call [aloud];
[O thou], my rock, Be not thou mute to me:
Lest thou be mute to me;
And I be like Descenders of [the] pit.

Hear thou my voice [All] suppliant In cry to thee;
In lifting hands
Toward oracle Of thy [loved] fane.
Draw me not [on] With wicked [men], Ill-workers, ay;
Peace-speakers with Their neighbors they,
But wrong [is still] Within their heart.

Give thou to them As [are] their works, Their conduct wrong;
As their hand-deed
Give thou to them.
Return to them Their treatment [base].
Since they 'll not look To Jah's [good] work, Nor his hand-deed;
He 'll raze them, and Not build them [up].

[Oh] blessed [be] Jehovah [mine],
For he has heard My suppliant voice.
Jehovah [is] My strength And shield:
In him has trust My heart, And I 've been helped;
Ay, will exult My heart;
And by my song I 'll him adore.

Jehovah [is] [Full] strength to them,
A fort; and his Anointed saves
He [evermore].
Thy people save, Ay, bless thy lot;
Yea, pasture them, And lift them [up]
Till evermore.

ODE 29.—[*The tempest an echo of God.*]

XXIX *A musical [piece] by David.*

1 Assign to Jah, [Ye] sons of might,
Assign to Jah [His] glorious strength;
2 Assign to Jah His glorious name;
Bow down to Jah In [his] fane's robes.

3 Jehovah's voice O'er waters [rolls],
[The] mighty [One In] thunder grand:
Jehovah [is] O'er waters vast;
4 Jehovah's voice [Is heard] in force,
Jehovah's voice In majesty.

5 Jehovah's voice Breaks cedar [- trees];
Jehovah's broke, Ay, Lebanon's:
6 He 's made them skip As [would] a calf,
[E'en] Lebanon And Shirion, As wild-bulls' young.
7 Jehovah's voice Parts flames of fire.

8 Jehovah's voice A wild will wrench;
Jehovah 'll wrench [E'en] Kadesh wild:
9 Jehovah's voice Will does make writhe;
Ay, 's forests stripped:
His palace in
[While] says the whole,
"[What] glory [this]!"

10 Jehovah ['t was Who] at the Flood Sat [King of old];
And [so] will sit
Jehovah [still As] King for e'er:
11 Jehovah will [His awful] strength His people give;
Jehovah will [Forever] bless Them [all] with peace.

ODE 30.—[*Praise for deliverance.*]

XXX *A musical [piece] of song of the initiation of the House, [written] by David.*

1 Thee I 'll exalt, Jehovah [thou];
For thou [indeed] Hast swung me [up],
Nor hast made glad My foes o'er me.
2 Jehovah God, I cried to thee, And me thou 'st cured:
3 Jehovah, thou Hast lifted from Sheol my soul;
Hast made me live From pit's descent.

4 Make music to Jehovah, ye His pious [ones];
Adore ye, ay, At his fane's mark:
5 For [but] a wink His anger [lasts],
[While] life [-time] in His favor [is]:
In evening [there] May weeping lodge,
But at the morn [Shall] shouting [be].

6 So I said in Security,
"I 'll not be moved Forever [more]:"
7 Jehovah, in Thy favor thou Didst fix my mount;
Yet strongly thou Hast hid thy face, [And] I 'm distressed.

8 Jehovah, I To thee would call;
Jehovah, I Would supplicate,
9 "What gain [to thee Is] in my blood, When in the pit?
Can thee adore My [sleeping] dust?
[Or] will it tell Thy faithfulness?"

10 Jehovah, hear; Be gracious, ay;
Jehovah, be My helper thou.
11 Thou 'st changed my plaint To dancing [oft],
My sackcloth turned, And girt with joy;
12 That I might praise, And not be dumb;
Jehovah God Might e'er adore.

ODE 31.—[*Faith in deep distress.*]

XXXI *Arranged] by the precentor. A musical [piece] by David.*

1 In thee, [O] Jah, I 've trusted [long];
Shamed may I not
Forever be:
In righteousness Retrieve thou me.
2 Incline toward me Thy [gracious] ear;
[With] speediness
[Oh] rescue me:
Become to me A fortress rock,
A castle house
To make me safe.

3 For my [strong] crag, Ay, fort [art] thou.
For thy name's sake;
May'st thou guide me, Ay, me conduct
4 May'st bring me out From yonder net They 've laid for me.
For thou [alone] My fortress [art].

---

5 In thy hand I 'll Commit my soul;
Thou 'st ransomed me,
Jah mighty, true.
6 I 've hated frauds' Vain votaries;
But I in Jah
Have trusted [still].

7 I will exult Ay, joyful in Thy kindness be,
Who [now] hast seen My lowliness;
[Ay,] thou hast known My straits of soul.
8 Me thou 'st not shut In foemen's hand,
[But] made to stand In room my feet.

9 Be gracious, Jah, For I ['m] in straits:
Has waned In pain My eye, And soul, And flesh;
10 Has passed In grief My life, My years In sighs;
Has shook In ill My force; My bones Have waned.

11 From all my foes I 'm a reproach,
To dwellers [near] E'en very [much],
A dread to my
Acquaintances.
At sight in street They fled from me:
12 I 've been forgot, As dead from mind;
I have become As vessel lost.

---

13 For I have heard [Men's] slander wide;
A terror [seems To reign] around:
While they conspire Against me all;
To take my soul
They 've plotted [still].

14 But I in thee Have trusted, Jah;
I 've [constant] said, "My God [art] thou:"
15 Within thy hand
[Are all] my times:
[Oh] rescue me From foemen's hand, And from reproach.
16 Make shine thy face Upon thy serf:
Deliver me In kindness thine.

---

17 [O] Jah, Be I not shamed, For thee I 've called;
Be bad [men] shamed, To Sheol dumb:
18 Let silenced be [All] lying lips,
That speak against A righteous [man], Wanton
In pride
And scorn.

XXXI

19 [O Jah,] how great Thy goodness [is];
Which thou hast stored For fearers thine,
[And] has performed For trusters thine Before Mankind!
20 Thou them wilt screen In thy face-screen From cliques Of ones;
Thou them wilt store [As] in a booth From strife Of tongues.

21 [Then] blessed [be] Jehovah [God];
For great to me He 's kindness shown
In city [here Well] fortified.
22 But *I* had said Precipitate,
"I 've here been clipped Before thy eyes!"
Yet thou didst hear My suppliant voice, My cry to thee.

23 [Then] love [ye] Jah, His pious [ones];
[For] faithful [ones]
[Is] guarding Jah,
But paying more [One] doing pride.
24 Grasp [courage then], Your heart he 'll stay,
Ye 'waiters all For Jah [to aid].

ODE 32.—*[Penitential.]*

XXXII *[Written] by David; a didactic.*

1 [How] happy [one] Condoned of guilt,
Absolved of sin!
2 [O] happy man, To [whom] account Jah will not ill,
Nor in his soul [Is found] deceit.

3 For I kept still, [But] failed my bones
With [inward] groan The whole day [long];
4 For day And night
Would weigh on me thy hand:
My sap was changed With harvest droughts.
Pause.

5 My sin I [then] Must make thee know;
My evil, ay, I did not hide;
I said, "I 'll show on me My fault to Jah;"
And thou Remittedst [then] My evil sin.
Pause.

6 For this shall pray Each pious [one] To thee at time Of finding [thee];
However, at The freshet's wave, To him it shall Not [fully] reach.
7 My covert thou, From straits wilt guard;
Retrieving shouts Shall me surround.
Pause.

8 I 'll thee instruct, Ay, thee correct In yonder way, [Where] thou shouldest walk;
I 'll thee advise, [Ay,] on thee [keep] My [guiding] eye:
9 You must not be As horse Or mule, [That have] no sense;
With bit Or rein
His trapping [is], To curb him [in];
[Else] not [at all] Near thee [he 'll come].

10 [Full] many griefs The bad [man's are];
But Jah who trusts,
Shall kindness hem.
11 Be glad in Jah, Ay, [e'en] exult, [Ye] righteous [ones];
Yea, shout [for joy], All upright hearts.

XXXIII **ODE 33.**—*[God extolled.]*

1 [Joyous] shout ye, [All the] righteous, In Jehovah:
To the upright
Praise [is] seemly.
2 Jah adore ye With [the] harp [string];
With a ten-chord
Celebrate him:
3 Sing ye to him Song [the] newest;
Skilful play ye [All] with clangor.

XXXIII

For [is] upright
Jah's word [ever];
Ay, his doing

All [is] truthful:
Loves [he] justest
Judgment [always];
[Yet] Jah's kindness
Earth [is] full of.

By Jah's word were
Skies created;
By his breath, ay,
All their army:
Heaping mound-like
[Each] sea's water,
Treasures [he the]
Deeps [thereunder].

Fear ye Jah [then],
All earth's [creatures],
Awed by him all
Mundane dwellers:
For ['t was] *He* said,
And it *was* [so];
He commanded,
And it stood [so].

Jah disrupts the
Plan of nations,
Neutralizing
Schemes of peoples:
Plans of Jah are
Ever constant;
Schemes of *his* heart,
Age of Ages.

Happy nation,
Whose God Jah [is];
[Ay,] the people,
His choice heirship:
[Out] from sky has
Looked Jehovah,
[And] has seen all
Sons of Adam;
From his dwelling
He has viewed all
Earthly dwellers:
He has moulded
Hearts alike [here];
Understanding
All their doings.

King [was] not [yet]
Saved by numbers;
Hero none [mere]
Force has rescued:
False the horse
For [rider's] safety;
His resources
Cannot rescue.

Lo! Jah's eye [is]
Toward his fearers,
Toward the waiters
For his kindness;
[Sure] to snatch from
Death their spirit,
And revive them
In the famine.

[So] our spirit
Jah awaited;
He our help [is],
Ay, our buckler:
For in him will
Glad our heart be;
In his sacred
Name we 've trusted:
Be thy kindness,
Jah, upon us;
E'en as we have
Thee awaited.

ODE 34.—*[Deliverance from peril.]*

XXXIV *[Written] by David on his feigning madness before Abimelech, who thereupon expelled him.*

א Jehovah I
Will ever bless;
Continually
I 'll speak his praise:
ב Jehovah's [fame]
My soul shall boast;
[The] meek shall hear,
And glad they 'll be.

ג Jehovah's [praise]
Make great with me;
His name let us
Together raise.
ד I followed Jah,
He answered me;
From all my awes
He rescued me.

ה [Men] 've looked to him,
And been illumed;
Ay, may their face
Not be reproached:
ו This meek [one] called,
Jehovah heard;
From all his straits
Delivered him.

XXXIV

7 ח Jah's angel camps
And [thus] he has
8 ט [Oh] taste, And see
[O] happy man

His fearers 'round;
Delivered them:
That Jah is good;
Who 'll trust in him!

9 י Jehovah fear,
For [there 's] no lack
10 כ Cubs have been poor,
Who follow Jah

[All ye] his saints;
To fearers his:
Ay, hungry been;
Will lack no good.

11 ל Come then, ye sons,
The fear of Jah
12 מ Who [is] the one
[And] loving days

And list to me;
I 'll teach you [well]:
Delights in life,
For seeing good.

13 נ Guard thou thy tongue
Thy lips [as well]
14 ס Turn thou from wrong,
[Yea,] seek thou peace,

From [talking] wrong,
From speaking guile:
And do thou good;
Ay, it pursue.

15 ע The eyes of Jah
His ears [as well]
16 פ The face of Jah 's
To cut from earth

[Are] on [the] just;
[Are] toward their cry:
'Gainst wrong-doers,
Their mem'ry [off].

17 צ Men 've screamed [aloud],
From all their straits
18 ק Jehovah 's nigh

He 'll [quickly] save.

Jehovah 's heard;
He 's rescued them:
Heart broken [ones];
Ay, crushed in soul

19 ר [Full] many ills
But from them all
20 ש He keeper [is]
Not one of them

A just [one feels];
Jah 'll rescue him:
Of all his bones;
Has [e'er] been broke.

21 ת Will [surely] kill A wicked [man] His evil [deed];
Ay, haters of
A righteous [man]
Shall punished be.

22 Jah ransoms [e'er]
Shall punished be

His servants' soul;
His trusters none.

ODE 35.—[*Vindication under persecution.*]

XXXV [*Written*] *by David.*

1 Oh strive thou, Jah, With strivers mine;
[Ay,] fight thou [still] My fighters [fierce]:
2 Grasp buckler thou, And shield [as well];
Oh rise thou too, In help of me:
3 Yea, spear uncase, And block my foes;
Say to my soul, "Thy safety I."

4 Be shamed, Ay, blush, Who hunt My soul;
Repressed, Ay, blamed, Who plan My ill:
5 Become As chaff Before [the] wind—
Jah's angel too, A thruster [down],
6 Become Their way Dark slipp'riness—
Jah's angel too A [swift] pursu'r.

7 For causelessly They have concealed For me the pit [-Fall] of their net;
Ay causelessly [It] have they dug For my [poor] soul:
8 Let come to him A wasting [which] He cannot know [Before its time];
Ay, let his net, Which he 's concealed, Entrap himself;
In wasting's self
[Ay,] let him fall.

XXXV

9 So 'll joy my soul In Jah [my help];
It will rejoice In him secure:
10 Will say my bones, "Jehovah, who Is like thyself,
Retrieving from A grasp too strong
Meek needy ones Else flayed [alive]?"

---

11 Would rise ['gainst me] Fell witnesses;
What I knew not

They would allege:
12 Pay me they would Ill for my good,—
Bereft my soul.

13 When they were sick, In sackcloth I
Made lowly, e'en In fasts, my soul;
My prayer upon My breast would fall:
14 As friend, or as A brother [e'en] I bore myself;
As mourner [for] A mother [lost] I squalid stooped.

---

15 But when I limped, [How] glad were they, And gathered [all];
[Ay,] gathered [all],
[And] railed at me, Though I knew not:
They backbit me, And were not dumb;
16 With [the] profane, [E'en] parasites,
They gnashed on me Their [spiteful] teeth.

17 [O] Lord, How long Wilt thou see [this, And fail to help]?
Restore my soul From wastings theirs;
From cubs [like these]

My darling [self].
18 Thee I 'll adore In concourse grand;
'Mid people vast

Thee I will praise.

---

19 May not Be glad at me My foemen false;
[Nor] causeless foes

Blink eye [at me]:
20 For not [in] peace [To me] they 'll speak;
On shrinking [ones] [Throughout] the land [Their] crafty words They have contrived.

21 They widened, ay, On me their mouth;
They [sneering] said, "Aha! Aha! Has seen it [now] Our [very] eye:"
22 Thou 'st seen [O] Jah: Be not thou still;
Lord, be Not far from me.

---

23 Oh wake, Ay, rouse For judgment mine;
My God, My Lord, For [this] my suit:
24 [Oh] judge thou me As [is] my right,
[O] Jah My God;
[Ay,] let them not Be glad o'er me.

25 May they not say Within their heart, "Ah, [that 's] our will!"
May they not say, "We 've swallowed him;"
26 Let be ashamed, Ay, all reproached, [Those that are] glad [To see] my ill;
Be clothed with shame, Ay, made to blush, [Who] magnify [Themselves] o'er me.

27 Let shout [for joy], Ay, let be glad, [Who e'er are] pleased [To see] my right;
[Ay,] constant say, "Let Jah be great, [Whom thus has] pleased His servant's peace:"
28 And [then] my tongue Shall muse thy right;
[Ay,] all the day, [Shall tell] thy praise.

ODE 36.—[*Sinner and saint contrasted.*]

XXXVI [*Arranged*] *by the precentor.* [*Written*] *by the servant of Jehovah,* [*even*] *David.*

1 Man's guilt reveals, Within my heart,
No fear of God Before his eyes:
2 For he has glozed His self-viewed [course],
In finding ill To hate [therein].

XXXVI

3 His [very] words Are evil [all], Ay, treacherous;
He has surceased To wisely act, Or practice good:
4 Ill he 'll contrive Upon his bed;
He 'll set himself In courses bad,
Nor wrong [at all] Will he reject.

---

5 Jehovah thou, Amid the skies Thy kindness [is],
Thy faithfulness
Up to the clouds;
6 Thy righteousness As mountains high;
Thy judgments [are] A vasty deep:
[Both] man And beast Thou 'lt [ever] save,
Jehovah thou.

7 How precious [is] Thy kindness [thus], Jehovah thou;
Yea, sons of man
In thy wings' shade
May refuge take:
8 Brimful they 'll be From thy home's fat;
Thy pleasant streams
Thou 'lt make them drink.

---

9 With thee [is found] The fount of life;
In thy light [too] May we see light.
10 Thy kindness to Thy knowers show,
Thy righteousness To upright hearts.

11 May reach me not The foot of pride;
Ay, bad [man's] hand
Not vibrate me.
12 Have fallen *there* Ill-doers [down];
Succumbed they have, Nor [more] can rise.

ODE 37.—[*God's care of the pious.*]

XXXVII [*Words*] *by David.*

1 א Fume not thyself By wrongful [men],
Nor jealous be Of ill-doers:
2 For as the hay They 'll soon be cropped;
As green grass, [ay,] They 'll wither [quick].

3 ב Confide in Jah, And do thou good;
[So] hold [the] land, And faithful feed:
4 Luxuriate Thou [thus] in Jah,
And he will grant Thee [all] thy wish.

---

5 ג Roll thou on Jah Thy [ev'ry] way;
Confide in him, And he 'll perform.
6 As light he 'll, ay, Bring forth thy right;
Thy sentence, ay,
As noon [-day bright].

7 ד Be silent thou For Jah [to work];
Ay, linger thou For him [to lead]:
Haste not with [them] [That] push their way,
[That] practice plots.

---

8 ה Desist from ire, Ay, passion leave;
Haste not thyself, To do but wrong:
9 For wrongful [ones] Shall be cut [off];
Jah's waiters, *they* Shall hold [the] land.

10 ו A while yet, then [The] bad [man 's] not;
Ay, scan his place, But he ['s] not [there]:
11 But lowly [ones] Shall hold [the] land,
Luxuriant Upon much peace.

XXXVII

12 ד A bad [man] schemes Against the just;
Ay, gnashes on Him [with] his teeth:
13 [The] Lord, [howe'er], Will laugh at him,
Foreseeing that His day will come.

14 ה A sword have bad [Men oft] unsheathed,
And [often] strung
Their bow [as well];
To fell [in spite] A lowly and A needy [one];
To [cause to] sink [The] upright [ones] In [their] career.
15 Their sword shall in Their [own] heart come;
Their homes too shall Be broken [all].

16 ו Better [the] least A just [man has],
Than plenty of [The] many bad:
17 For bad [men's] arms Shall broken be;
But just [men's] prop Jehovah [is].

18 ז Jehovah knows Perfect [men's] days;
Their heritage
For e'er shall be:
19 Not shamed they 'll be In time of ill;
In famine's days
They 'll have enough.

20 ח For wicked [men] Shall perish [all];
Jah's foes, as lambs' [Most] precious [part],
[Dried up] Have failed,
In smoke Have failed.

21 ט [In] debt ['s] a bad [Man], but can't pay;
Whereas a just [Man] gracious gives:
22 For his blest [ones] Shall hold [the] land;
But his denounced Shall be cut [off].

23 י From Jah [Are] fixed A brave [man's] steps;
Ay, [in] his way
He will delight:
24 For should he fall, He 'll not succumb;
For Jah [Indeed] [Will] prop his hand.

25 כ A youth I 've been, And now 've grown old;
But I 've not seen A just [man] left,
[Nor] seed of his In search of bread:
26 The whole day he [Is] gracious and [Is] lending [still];
Ay, seed of his For blessing [is].

27 ל Turn thou from wrong, And do thou good;
So dwell [secure] For ever [more]:
28 For Jah [is one Who] judgment loves,
And will not leave His pious [ones].

For ever [more] They have been kept;
But bad men's seed Has been cut [off]:
29 [The] righteous [still] Shall hold [the] land;
Ay, they shall dwell For aye on it.

30 מ A just [man's] mouth Will wisdom muse:
His tongue too will Of judgment speak:
31 His God's law [e'er Is] in his heart:
Shall totter ne'er Advances his.

32 נ Watches a bad [Man] for the just;
Ay, seeks he [still] To cause his death:
33 Jah will not leave Him in his hand;
Nor count him bad When he is judged.

34 ק Wait thou for Jah, And keep his way;
So he 'll raise thee To hold [the] land:
When bad [men] are Cut off, thou 'lt see;

XXXVII

35 ר I 've seen a bad [Man] tyrannize,
Developing
As native tree :
36 But [soon] he 'll pass, And lo ! he ['s] not ;
I sought him, ay, But he ['s] not found.

37 ש [One] perfect scan ; Ay, upright see ;
For sequel to [Such] man [is] peace :
38 Transgressors all Have been destroyed ;
Their sequel [is] To be cut [off].

39 ת (ו) Deliverance of [The] just [is] Jah's ;
Their fortress [he] In time of straits :
40 Yea, Jah will help, Ay, them retrieve ;
He 'll them retrieve From wrongful men ;
Ay, them he 'll save, Who trust in him.

ODE 38.—[*Confession of sin.*]

XXXVIII *A musical [piece] by David, for a reminder.*

1 Jah, not in vehemence, Me mayest thou chastise ;
Nor in thy [passion's] heat Me mayest thou correct :
2 For arrows [of remorse] Have penetrated me ;
Ay, rested [hard] on me
Has thy [vindictive] hand.

3 No wholeness in my flesh Before thy fury [stays] ;
No peace within my bones Before my sin [abides] :
4 For my iniquities [Above] my head have passed ;
Ay, as a heavy load Too [great] they 'll weigh for me.

5 Have made a [fearful] stench, Have ulcerous become,
The bruises of my [soul], Because of folly mine :
6 Bent [down] have I become, I have sunk [low] Indeed ;
All day
In squalid [grief]
I 've walked about [forlorn].

7 For ['t is as if] my loins Of fever had been full,
And wholeness [there were] none
In [all] my [weary] flesh :
8 I torpid have become, Ay, crushed to [earth] Indeed ;
[Meanwhile] I 've [inly] groaned From grievances Of heart.

9 [O] Lord, in front of thee [Is] all my longing [known] ;
Ay, [all] my sighing [deep]
From thee has not been veiled :
10 While palpitates my heart, My vigor me has left ;
The light, too, of my eyes Themselves [Is] not with me.

11 My lovers, ay, My friends From near my stroke will stand ;
My nearest [ones indeed] Afar [from me] have stood :
12 But me will [close] ensnare The seekers of my soul ;
Pursuers of my ill
Have spoke my ruin, ay ;
Deceits The whole day [long]
Will they [against me] muse.

13 But I, As a [deaf-] mute, I could not [seem to] hear ;
Ay, [was] As [tongue-] tied [man], [Who] could not ope his mouth :
14 Yea, I became as one Who did not hear [at all] ;
Ay, in his mouth [was] not Reproof [the very least].

15 For I, Jehovah, thee Have waited for [meanwhile] ;
Yea, *thou* wilt answer [all],
[O] Lord my [faithful] God.
16 For I have said, "[Hear me,] Lest they should joy at me ;"
On wavering of my foot, O'er me they magnified.

XXXVIII

17 For I [indeed] to limp — Was fitted [but too well];
Ay, sorrow [deep] of mine — Before me constant [was]:
18 For my iniquity — I [freely] must confess;
I 'll [justly] be alarmed
Because of [all] my sin.

19 But [those] my enemies — Alive, — Ay, brawny [are];
Yea, many [are]
My haters, not — With cause.
20 Yea, paying ill to me, — Instead of good [I did],
They [still] will me oppose, — Instead of good I sought.

21 May'st thou not leave me [now], — Jehovah [thou my stay];
[O] thou my [faithful] God,
May'st not be far from me!
22 Oh hasten thou, [I pray,] — For my help [instantly],
[O] Lord, [I thee implore,] — My [sole] deliverance [thou].

ODE 39.—[*Acknowledgment of frailty.*]

XXXIX [*Arranged*] *by the precentor,* [*namely,*] *by Jedithun. A musical* [*piece*] *by David.*

1 I said, "I 'll keep my ways, — From sinning with my lips;
My mouth I 'll muzzle [close], — In presence of bad men:"
2 I silenced [thus] myself — In dumbness [absolute];
I [even] hushed [myself] — From [speaking what was] good:
But [thus at length] my grief — Was aggravated [much].

3 My heart [grew] hot [at last] — With inward [zeal infused];
In [earnest] musing [lone]
[There] seemed to kindle fire:
[Then] spoke I [out my thoughts] — With tongue [impatiently],
4 "Cause thou, Jehovah, me — To know my [destined] end;
The measure of my days,
What it [is yet to be]:
Oh may I [truly] know — My insufficiency."

5 Lo! as [if] handbreadths [mere] — Thou hast bestowed — My days;
My life
[Is but] as naught [at all] — Before thy face:
Alone [And] all [as] breath — Each man [is] set.
Pause.

6 Alone In image [mere] — A man may walk about;
Alone A breath [at best] — He may make much ado;
He may amass [his gains], — But cannot [surely] know — Who 'll gather them [at last].

7 But now what [is it] I — Have waited for, [O] Lord?
My [patient] tarrying [all], — For thee [alone] it [is]:
8 From all transgressions mine — [Oh] do thou rescue me;
The stupid [man's] reproach — May'st thou not make me [be].

9 I kept myself [quite] still, — I opened not my mouth; — For thou hast done [it me]
Avert from me thy stroke; From rasping of thy hand
10 I have [myself quite] failed.
11 In punishment for sin — A person thou 'st chastised;
Thou 'lt cause to melt [away]
His charms as [if] a moth;
A merely [empty] breath — [Is] every man [on earth].
Pause.

12 Oh hear — My prayer, — [Thou] Jah;
My cry
Oh list;
My tears
May'st thou
Not slight:
For [as] a stranger [mere] — I [seem to be] with thee;
[Ay, but] a sojourner, — As all my fathers [were]:
13 Look thou [away] from me, — And cheerful I 'll become;
Ere [hence] I walk [away], — And [there be] naught of me.

ODE 40.—[*Redeeming grace.*]

XL [*Arranged*] *by the precentor.* [*Written*] *by David,* [*as*] *a musical* [*piece*].

1 I've waited long Jehovah's [time];
And he 's inclined To me [his ear];
Ay, he has heard My cry [for help]:
2 Yea, me he 's raised From pit of woe, From miry mud;
Ay, set on high On rock my feet;
He has confirmed Advances mine.

3 He 's given my mouth A new [glad] song, [E'en] praise to God:
[This] many 'll see, And fear they will, And trust in Jah:
4 [O] happy man Who's put [in] Jah His confidence.
Nor turned to boasts Or lies awry.

---

5 Thou 'st many done [O] Jah my God, Distinguished acts And plans toward us;
There 's [surely] no Array [the like Compared] with thee:
I 'll fully tell, Ay, speak [them out];
But they 've increased Beyond compute.

6 A sacrifice, Oblation, ay, Thou 'st not desired;
But [inward] ears Thou 'st opened mine:
Burnt-offering, Sin-offering Thou hast not asked;
7 Then [prompt] said I, "Lo! I have come:"
In roll of book 'T is writ of me,
8 "To do thy will, I 've pleased, [O] Jah;
Ay, thy [pure] law [Is shrined] in me."

---

9 I 've right announced In concourse vast;
Behold! my lips I would not close;
Jehovah, [so] Thyself hast known:
10 Thy righteousness I 've not concealed Within my heart;
Thy faithfulness, Thy saving too, I [oft] have said;
I 've not suppressed
Thy kindness and Thy truth [as well] At concourse vast.

11 Jehovah, thou Wilt not close [up] Thy tenderness [Away] from me;
Thy kindness and Thy truth [as well]
Continually
Will guard me [safe]:
12 Have girt me wrongs Till none [can] count;
Have reached me ills Till I can 't see;
More num'rous than My hairs on head: Has left me heart.

---

13 Be pleased, [O] Jah, To rescue me;
[O] Jah, To succor me
Haste thou:
14 Let them be shamed, Ay, all reproached, Who seek my soul, To sweep it [off];
Be backward dragged, Ay, made to blush, Delighters in My injury;
15 Be desolate At heel of shame, Who say of me, "Aha! aha!"

16 But let rejoice, Be glad in thee, Thy seekers all;
Let constant say, "Let Jah be great," Who love thy care.
17 But I Am meek And poor; [O] Lord, Plan thou For me:
My help, My 'scape,
[Art] thou;
My God, May'st not Delay.

ODE 41.—[*Divine protection from calumny.*]

XLI [*Arranged*] *by the precentor. A musical* [*piece*] *by David.*

1 Happy a thoughtful [one] Toward a feeble [one];
Jehovah 'll him release In [every] time of wrong:
2 Jehovah him will keep, Ay, him will cause to live;
He [ever] happy shall Be in the [promised] land;
Nor may'st thou make him stay Within his foemen's will.

3 Jehovah him will prop Upon his couch Diseased,
[Ay,] all his bed
Thou 'st smoothed In pain:

SCHOOL OF THEOLOGY

XLI

4 I said, Jehovah, thou Deal graciously With me;
Cure thou my soul, For I have sinned 'Gainst thee.

5 My [bitter] enemies Will wrongly say of me,
"When will he die [outright], And perish [thus] his name?"
6 Yea, if [one] comes to see [Me], sham [alone] he 'll speak;
His [treach'rous] heart will [but] Collect iniquity;
[As soon as] forth he goes, He 'll speak it [all] abroad.

7 Together whisper will Against me haters all;
Against me they 'll contrive [In] harmful [terms like these],
8 "[Some] matter scandalous Will [yet] transpire with him;
Ay, when he [once] lies [down], He 'll never rise again."

9 The very one of peace, On whom I had relied,
An eater of my bread, Has raised the heel on me:
10 But thou, Jehovah [mine], Be gracious [still] to me;
Ay, help me to arise,
And I 'll repay them [all].

11 By this I 've [surely] known That thou art pleased with me;
For not [at last] shall shout My enemy o'er me:
12 But me most perfectly Thou 'st fastened [finally],
Ay, thou wilt station me
Before thee evermore.

13 Blest be Jehovah [then],
The God Of Israel;
From ever [of The past],
Till ever [yet To come]:
Amen, [Let all respond];
Amen, [We all reply].

RHYTHMICAL TRANSLATION.

THE [HEBREW] HYMNAL.

SCROLL II.—[*First Supplement.*]

ODE 42.—[*The divine resource in trouble.*]

XLII [*Arranged*] *by the precentor. A didactic, by the sons of Korah.*

1 As the buck will aspire
So my soul will aspire
On the water-rills' [side],
[Up] toward thee, [O] my God;

2 [Ay,] has thirsted my soul
For [the one only] God,
For a live mighty [One]:

3 Have become tears my bread
By [the] day And by night,
While they say All the day,
"Where [has gone now] thy God?"

4 This remember I will,
I will pass in the crowd,
With loud shouting adore,—
And shed on me my soul;
And convoy to God's house,
A festival throng.

5 Why [thus] prostrate, my soul;
[Only] wait thou for God;
Ay, hast thronged [thus] on me?
For him still I 'll adore
[As] deliv'rer complete.

6 [O] my God,
Therefore thee
Upon me
I 'll bethink
Will be prostrate my soul:
From the Jordan's [far] land,
Ay, from Hermon's [bleak] sides,
From the Mitsar's [wild] mount.

7 Calls abyss
All thy surf,
Toward abyss
Ay, thy waves,
At thy cataract's voice;
Upon me have they passed:

8 By [the] day
And at night
Will command
[Will be] near
[Even] prayer
His kindness [my] Jah,
To me [ever] his song,
To the God of my life.

9 I will say To my God, [Ay,] my crag,
By distress From a foe?"
"Why hast thou me forgot?
Why befouled should I walk

10 With a clang in my bones
Have reproached me my foes,
While they say all the day,

11 "Where [has gone now] thy God?"
Why [thus] prostrate, my soul;
[Only] wait thou for God;
Ay, hast thronged [thus] on me?
For him still I 'll adore
[As] deliv'rer divine.

ODE 43.—[*A continuation of the foregoing.*]

XLIII Judge thou me, [O my] God;
Ay, my contest contend
From a nation not kind;
From one's guile, Ay, his tort,

2 Mayest thou me retrieve!
For thou 'rt God of my fort:
Why befouled should I walk
By distress from a foe?

3 Send thy light, Ay, thy truth:
Me they 'll guide, Make me go
Toward the mount of thy fane,
Ay, toward thy [own] abodes;

4 Yea, I [surely] will go
Toward the altar of God,
Toward a mighty [One sole],
Gladness [thou] of my joy;
Ay, adore thee with harp
[I will,] God, [O] my God.

XLIII
5 Why [thus] prostrate, my soul; Ay, wilt throng [thus] on me?
[Only] wait thou for God; For him still I 'll adore
As deliv'rer divine.

ODE 44.—[*The national Deity supplicated.*]

XLIV [*Arranged*] *by the precentor.* [*Written*] *by the sons of Korah; a didactic.*

1 [O] God, our ears have heard, Our fathers us have told
The doing thou didst do In their days and before:
2 [That] thou by thy hand [sole] Didst nations dispossess,
But *them* didst plant [instead]; Wouldst harm communities,
And send them [all adrift].

3 For not by their [own] sword Did they possess the land,
And their [own] arm did not Deliver [quite] for them;
For thy right hand [it was],
Ay, light of thy [own] face: For thou didst favor them.

4 For thou art he [alone], My king, [O] God [supreme]:
Command [as is thy right] Jacob's deliv'rances.
5 In thee will we [henceforth] Our adversaries push:
In thy name will we our Opponents trample [down].

6 For not in my [own] bow Will I take shelter [e'er],
And my own [trusty] sword Will not deliver me:
7 For thou 'st delivered us From adversaries ours,
Ay, haters [all] of us
['T is] thou hast made ashamed.
8 In God we boasted have The [live-long] day [throughout];
Ay, ['t is] thy [blessed] name For ever we 'll adore.

Pause.

9 Yet thou hast [deeply] loathed, Ay, thou hast made us blush;
And wilt not issue [now], [As] in our armies [erst]:
10 Thou 'lt make us back return From adversaries ours.
Ay, haters [all] of us
Have plundered for themselves.

11 Thou [e'en] wilt give [them] us As [if] a flock of food,
And in the nations [all]
Hast strewn us [quite abroad].
12 Thy people thou wilt sell Without [of] lucre [thought];
Ay, thou wilt not increase,
When they are bought, [thy wealth].

13 Thou 'lt put us [e'en As] a reproach To dwellers by,
A mock, Ay, scoff To neighbors round;
14 Thou 'lt put us [too] As proverb [trite] In nations [near],
A nod of head In commonwealths.

15 [For] all the day [long is] My blush in front of me;
Ay, shame of my [own] face
Has [ever] covered me;—
16 Yea, from the voice Of blameful [one], Ay, taunting [one];
[And] from the face Of enemy And vengeful [one].

17 All this has come to us, But we 've not thee forgot;
Ay, we have not [yet] lied
In cov'nant thine:
18 Nor back has swerved Our [inner] heart;
Ay, has not sloped Our [step's] advance
From out thy path.
19 For thou hast crushed us [out] In place [where] monsters [dwelt];
Ay, thou has cov'red us o'er With death shade's [mantle dark].

20 If we had [quite] forgot The name of our [own] God;
Ay, [forth] our palms had spread To [aught] strange mighty [One];
21 Would not [our] God Have this explored?
For he [well] knows [Each] heart's recess:
22 For in thy [sight] We slain have been The live-long day,
We 've reckoned been As butch'ry's flock.

XLIV

23 Oh waken thou [at last, Almighty King and Friend]!
Why wilt theu sleep [so long], O Lord [our nation's God]?
24 Oh [quickly now] arouse!
May'st thou not [quite] forget Our lowliness [of state],
Ay, pressure [by the foe]!

25 For prostrate to the dust Our spirit has become;
[Fast] to the earth has stuck Our belly [prone cast down].
26 Oh rise thou [as of old], A help to us [in need];
Ay, ransom us [again], [All] for thy kindness' sake!

ODE 45.—[*A courtly epithalamium.*]

XLV [*Arranged*] *by the precentor.* [*Written*] *by the sons of Korah; a didactic amatory song.*

1 My heart has bubbled [o'er With] goodly word [of joy];
I am rehearsing [now] My poems for the king:
My tongue [is therefore like] The pen of rapid scribe.
2 Thou hast been beautified Beyond the sons of man;
Grace has been [freely] poured Within thy lips [as fount]:
Thee therefore God has blessed For evermore [with bliss].

3 Gird [then] on thigh thy sword, [O] hero [in his name];
Thy grandeur ['s sign], Thy majesty:
4 Yea, in [that proof Of] majesty
Forth do thou [boldly] ride On errand of the truth
And humble right [of man];
Ay, fearful deeds let thy Right hand instruct thee in.
5 Thy arrows [swift are all] Of keenest point [and aim],
(The cantons under thee Shall [quick submissive] fall),
To penetrate the heart Of rebels to thy reign.

---

6 Thy throne, [instated] God, For ever [is], And aye:
A rod of equity
Thy kingdom's rod [is found];
7 Thou 'st loved the right, And hated wickedness:
Hence has anointed thee God, [even] Thy [liege-] God,
With oil of [hallowing] joy Beyond thy fellow [kings].

8 Myrrh, aloes, cassia [too], Thy garments all [exhale]:
From iv'ry palaces The chords have gladdened thee.
9 Kings' daughters [even are] Thy maids of honor [found]:
The [aged] dowager Her station has assumed
At thy right hand [as fit], With Ophir's ore [bedecked].

10 Hear, daughter, then, And see; Ay, bend [attentive] ear:
Yea, people thine forget, E'en father's home [And friends].
11 So will thy [consort] king Thy beauty cherish [long]:
For he is thy liege-Lord; Yea, bow thyself to him.
12 Tyre's messenger [at hand], With [bridal] gift [shall be];
Thy favor to entreat, [The] richest people [they].

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13 All glorious princess she In bridal canopy:
Of gold-embroidered [silk] Her [wedding] raiment [is].
14 O'er [richest] tapestries Her escort to the king:
A virgin suite [the while] [As] bridesmaids [her attend],
Conducted [all] to thee;
15 Escorted they shall be With gladness, Ay, with joy;
Conducted they shall be To palace [As their home].

16 Instead of fathers thine, Shall be thy [noble] sons;
[And] thou may'st station them As princes In the land.
17 I 'll celebrate thy name In every age And age:
So peoples thee 'll adore For evermore And aye.

ODE 46.—*[The divine sovereignty a protection.]*

XLVI *[Arranged] by the precentor. [Written] by the sons of Korah. [Key] in the soprano. [as] a song.*

1 God [is] for us A refuge And a strength,
A help In straits
Found very [much].

2 We therefore will not fear In changing of the earth;
Ay, moving of the mounts,
The heart of seas within.
3 May murmur, Ay, may roll Its water [deep];
May quake [indeed] Its mountains [high]
In [all] its pride [of power].

Pause.

4 [There] is a river [wide], Whose runlets [clear]
Will gladden [evermore] God's city [grand],
The consecrated [part] Of Most High's home.
5 God [is] her [very] core; Nor 'll waver she:
[Ay,] God will help her [as] At turn of morn.

6 Have murmured nations [round], Have wavered kingdoms [all];
He gave with voice [a sound], Earth [suddenly] dissolved:
7 Jehovah, armies' God, [Is] with us [still];
A cliff [for us]
[Is] Jacob's God [for aye].

Pause.

8 Walk ye, Behold The practices of Jah,
Which he has put [As] dreary [things] in earth;
9 Wars quieting To [very] end of earth:
Bow he will break,
And he 'll clip spear;
He 'll wagons blaze [As] in the [battle] fire.

10 "Relax, And know," [He cries,] "That I [am] God.
I will be high In tribes,
I will be high In earth."
11 Jehovah, armies' God, [Is] with us [still];
A cliff for us
[Is] Jacob's God [for aye].

Pause.

ODE 47.—*[Jehovah triumphant.]*

XLVII *[Arranged] by the precentor. [Written] by the sons of Korah. [as] a musical [piece].*

1 All peoples [round], Clap ye [the] palm;
Shout ye to God With triumph's voice:
2 Jehovah [ours], Most High, is dread,
A great king [he] On all the earth.

3 He will dictate Tribes under us;
Ay, [he will place] Realms 'neath our feet:
4 He 'll choose for us Our heritage,
[E'en] Jacob's pride,
Whom he has loved.

5 God has gone up [As] with a shout,
Jehovah [e'en] With trumpet's voice.
6 Make [to our] God, Make music, [ye];
7 Make [to our] King, Make music, [ye]:
For king of earth The whole [is] God;
Make music, [ye], Didactical.

8 God 's king become On nations [all];
God has sat [down] On his fane's throne.
9 Frank ones of tribes Have gathered been,
[E'en] Abra'm's God's:
To God [belong] Earth's bucklers [all];
[Ay,] much has he Exalted been.

ODE 48.—[*Divine discomfiture of besiegers.*]

XLVIII *A song [or] musical [piece] by the sons of Korah.*

1 [Surely] great [is our] Jehovah,
In the city of our God, the
2 Beautiful of elevation,
Zion's mountain, Flanking northward,
3 God [is] in her citadels [all],

Ay, a boast exceedingly [he];
Mountain of his sanctuary.
Joy of all the land, [is]
City of [the] King [the] greatest:
Known as [strongest] cliff [is himself].

4 For behold! the kings [all hostile]
5 Passed they [but the walls] together;
Were dismayed, Perturbed And startled
6 Shudd'ring seized them there [most awful],

Were convened [for combat fatal]:
Saw themselves [the strength prodigious];
[At the fortress so defended]:
Writhing as of her in child-birth.

7 With a wind [of force tremendous]
Thou wouldst break [with utter wreckage]
8 What we 've [simply] heard [beforetime],
In the city of Jehovah,
God will her establish [fully]

From [the] east [with tempest laden],
Ships of Tarshish [though the stanchest].
[Now] we 've seen [ourselves enacted],
Armies' God, our [own loved] city;
Till [the end of time for] ever.
Pause.

9 We have [thus, O] God, imagined
In the centre [so invested]
10 As thy name, [O] God, [most sacred,]
On the ends [however distant]

Thy right hand is full [for ever].

[What] thy kindness [is, as promised,]
Of thy palace [on Mount Zion]:
So thy praise [shall be extended]
Of the earth [where'er dwell mortals];
Of [the] rightfulness [as promised]

11 Let be glad [then] Zion's mountain;
For thy judgments' sake [thus shown us
12 [So] surround ye Zion's [mountain];
Number ye her towers [many
13 Bear in mind her ramparts [solid];
So that [well] ye may recount [this]
14 This [is] God, Our God [for ever]

Oh rejoice [each] Judah's daughters;
In the overthrow of foemen]:
Ay, enfold her [in your vision];
And by bulwarks strong engirded];
Note ye [all] her castles [tow'ring]:
To an after age [of children].
And [for] aye; [Himself] will guide us.

[*To be sung*] *upon* [*the ditty*], "*Die* [*for the son*]."

ODE 49.—[*Human insufficiency.*]

XLIX [*Arranged*] *by the precentor.* [*Written*] *by the sons of Korah, [as] a musical [piece].*

1 Hear ye this [word],
Give ye ear [now],
2 Sons of man, or
Rich together,

All ye peoples;
All earth's dwellers:
Sons of [some] one;
And a poor [man].

3 Mouth of mine shall
Ay, heart-musing
4 I will bend to
I will ope with

Speak of wisdoms;
Mine [shall be] sense:
Parable ear;
Harp my riddle.

5 Why should I fear

May surround me;
6 Taking shelter

Boast themselves will.

Days of wrong in,
[When] supplanters

On resources?
Ay, in wealth they

7 Not a brother
Nor to God give
8 (Precious, ay, [is]
Yea, it vacant
9 And he still will
Nor will [yet] he

Can one ransom,
Expiation;
Spirit's ransom,
[Is] for ever;)
Live perpetual,
See the pitfall.

10 For he must see
Fool alike, ay,
And will leave their
11 Core- [thought] theirs, their
Dwellings will be
Calling by their

Wise men may die;
Brutish perish,
Means to others.
Houses ever,
Age and ages;
Names their acres.

XLIX

12 Man in value Cannot tarry ;
[Ever] like the Beasts [that] stunned are.
13 This their way [is, Who have] folly ;
Their successors Will applaud them.
Pause.

14 Like the flock, to Sheol fated ;
Death will [soon] their
Pasture furnish ;
On them trample Saints [next] morning,
And their shape [be] Sheol's eating,
[So] without a Habitation.
15 God, my soul from Sheol claiming,
Will [at last in Peace] receive me.
Pause.

16 Fear thou not [then], If one rich be ;
If his house should Grow in glory :
17 For in death naught Will he carry ;
Nor descend there Will his glory.

18 Though his soul he May in life bless,
(Ay, adorers Find the prosp'rous ;)
19 Go he must to Those before him,
Nevermore they See the light shall.
20 Man in value, But [who] thinks not,
[Still] is like the Beasts [that] stunned are.

ODE 50.—[*Piety the best worship.*]

L *A musical [piece] by Asaph.*

1 [The] mighty [One], Jehovah God,
Has spoken [out], And called [the] earth,
From rising [sun] Till setting [same] :
2 From Tsijon, [ay,] [The] peerless fair,
Has gleamed [forth] God.

3 Our God will come, Nor silence be ;
Before him fire, And round him storm :
4 [Aloud] he 'll call To sky above,
And from the earth,
To umpire his :—

5 "Collect for me My kindly ones,
My cov'nant-sealed By sacrifice."
6 Yea, sky [itself] Will tell his right ;
For God [himself] A judge [is] he.
Pause.

7 "My people, hear ; And I will speak ;
[O] Jisra'l, list, I 'll testify :
[For] God, Thy God, [Am] I [alone].
8 No sacrifice I 'll claim of thee ;
Thy off'rings all [Are] in my front.
I will not take
9 A steer from stall,
Or goat from fold.

10 "For mine [are] all That forest haunt,
Or mountain climb ;
11 I know [as mine] Each mountain bird ;
And field-beasts [too]
Belong to me.
12 If hungry, I Would not tell thee ;
For mine ['s the] world, Its fulness [all].

13 "Would I [fain] eat [The] burlies' flesh ?
Would I [fain] drink ? Ay, blood of goats
14 God's sacrifice [Is] homage [true] ;
Yea, pay the High'st Thy vows [sincere] :
15 Then call [on] me In day of straits ;
I 'll thee relieve, Thou 'lt honor me."

L

16 But to the bad — God [thus] has said :
" What [right is] thine — To tell my laws ;
Ay, compact take

Upon thy mouth ?
17 And *thou* hast for — Correction hate,
Ay, thou hast thrown — My words behind.

18 " A thief, if seen, — Thou runnest with ;
Adult'rers too — Thy fellows were :
19 Thy mouth thou 'st lent — To wrongfulness ;
Ay, [with] thy tongue — Wouldst pace deceit :
In conclave [close] — Thy brother's [self] — Thou couldst malign ;
20 — Thy mother's son — Couldst scandalize.

---

21 " This thou hast done, — And I kept still ;
Thou hast surmised — Me like thyself :
But [now] I will — Set right thy [fault] ;
Ay, I 'll arrange — [The whole] to thee.

22 " Consider this, — [Who] God forget ;
Lest [you] I tear, — With rescu'r none :
23 Praise-sacrifice — Will honor me,
And pave the way — To aid divine."

ODE 51.—*[Penitential confession.]*

LI *[Arranged] by the precentor. A musical [piece] by David; [written] on the going toward him of Nathan the prophet, just when he had gone toward Bath-Sheba.*

1 Be gracious to me, God, — As [is] thy kindness [wont] ;
As [in] thy pity's store

Wipe my transgressions [out] :
2 Wash me abundantly — From my iniquity ;
Ay, from my [awful] sin

[Oh] cleanse me [thoroughly].

3 For my transgressions [deep — Completely] *I* will know ;
Ay, my [dark, dreadful] sin — Confronts me constantly.
4 To thee, Thee only, I — Have sinned [responsibly] ;
Ay, wrong [most palpably]

In thy eyes have I done :
Thus thou may'st righteous be — In thy address [to me] ;
[Yea,] may'st be pure [from blame] — In thy [stern] sentence [giv'n].

---

5 Lo ! in iniquity, — Was I brought forth [at birth] ;
Ay, ['t was] with sin's [attaint] — My mother me conceived.
6 Lo ! truth is thy delight — In [souls'] recesses [e'en] :
Ay, in the secret [heart]

Thou 'lt wisdom make me know.

7 With hyssop lustrate me, — And I 'll be clean [indeed] ;
Thou 'lt wash me [by thy grace], — And snow-white I shall be :
8 Thou 'lt cause me joy to hear, — Ay, gladness [as forgiv'n] ;
Thou 'lt make exuberate — [The] bones [that] thou hast crushed.

---

9 Veil [thou, I pray,] thy face — From [all] my [hid'ous] sins ;
All my iniquities

Wipe [out for evermore].
10 A clean [and perfect] heart — Create for me, [O] God ;
A soul, ay, [truly] sound — Renew thou in my core.

11 May'st thou not cast me [off] — From [seeing] thy [kind] face ;
Thy sanctuary's soul — May'st thou not take from me !
12 Oh [do] return to me — Thy [own] deliv'ring joy ;
Ay, [with] a spirit frank

May'st thou support me [still] !

---

13 Transgressors I will teach — Thy ways [of sacred truth] ;
Ay, sinners to — Thyself [in penitence]
[Most surely] will return.

LI

14 From bloodshed rescue me, [O] God [of saving grace],
The God [as often proved]
Of my deliv'rance [full].
15 My tongue will [ever] shout Thy righteousness. [O] Lord,
My lips thou 'lt open [wide];
My mouth will, ay, declare Thy praise [to all the world].

16 For thou wilt not delight In sacrifice [for sin]; And I would give [it free]:
Burnt-offering [though whole]
Thou 'lt not take pleasure [in].
17 God's sacrifices [true] A broken spirit [are]:
A [truly] broken heart, Ay, [one profoundly] crushed,
[O] God, thou 'lt not despise.

18 Oh make thou good, well-pleased, [Thy] Tsijon's [favored seat];
May'st thou build [firmly up] Jerushalaim's [fair] walls!
19 Then wilt thou [take] delight In sacrifices right,
Burnt-off'ring, Holocaust;
Then will they make ascend Upon thy altars steers.

ODE 52.—*[Against treachery.]*

LII *[Arranged] by the precentor. A didactic by David, [written] in the going of Doeg the Edomite, and he told to Shaul, and said to him, "David went toward the house of Abi-Melek."*

1 Why boast thyself in wrong, [O so-called] val'rous man?
God's kindness [ne'ertheless Continues] all the day.
2 [Sad] ruins [for mankind] Thy tongue will [still] contain;
As whetted razor [keen],
3 Thou [ever] hast loved wrong [That twisting] deals deceit.
A [mean and fatal] lie [Far more] than [any] good,
[Much more] than speaking right.

Pause.

4 Thou [constantly] hast loved All words of swallowing,
[O basest] tongue [art thou] Of [all] deceitfulness.
5 So will [the] mighty [One] Demolish thee at last:
He 'll snatch thee [quite away], Ay, banish thee from tent,
Ay, root thee [even out] From land of living [men].

Pause.

6 Yea, righteous men will see, And fear [such fate condign];
Ay, over him [destroyed] Will laugh [with scorn deserved].
7 Behold! the valiant [styled], He made not God his fort;
But shelter [chose to] take In his abundant wealth:
He would be strong, [he thought; But 't was] in ruin [his].

8 But I 'm as olive green In God's house [planted firm]:
I 've sheltered [me] In God's kindness
For e'er And aye.
9 I will adore Thee evermore; For thou hast done [me good],
Ay, wait [upon] thy name; For [this is] good Before thy saints.

ODE 53.—*[Human depravity.]*

LIII *[Arranged] by the precentor; upon the minor [key]. A didactic by David.*

1 A fool has said Within his heart,
"[There is] no God [At all, I deem]."
[All such, I ween,] Are self-corrupt;
Ay, they 've become Detestable.
Not [one of them] Well-doer [is].

2 From sky God looked On sons of man;
To see if [one Was] acting wise,
[One] foll'wing God.
3 The whole [of them] Has veered [from right];
Together they 've Acidified:
Not [one of them] Well-doer [is],
Not even one.

LIII

4 Have not known God — All [that] do ill?—
My people eat, — [As] bread they ate,
[But] God they have — Not called [upon].
5 They there did [once — Him] greatly dread,
[Where yet there] was — No [other] Dread;
For God bestrewed — Thy sieger's bones:
Thou shamedst [them];

For God spurned them.

6 From Tsijon oh — For Jisra'l's weal!
When God restores — His banished tribes,
Then Ja'cob will — Exuberate,
[Ay,] Jisra'l will — Be [very] glad.

ODE 54.—*[Thanksgiving for deliverance.]*

LIV *[Arranged] by the precentor; with [an orchestra of] stringed instruments. A didactic by David, [written] in the going of the Ziphites, and they said to Shaul, "[Is it not] that David [is] covering himself along with us?"*

1 God, by thy name — Deliver me;
By valor thine — For me umpire:
2 God [ever good], — Hear [thou] my prayer;
[Do thou] give ear — To what I say.

3 For strangers have — Upon me ris'n;
Ay, vi'lent [men] — Have sought my soul:
They 've not put God — In front of them.

---

4 Lo! God [himself] — My helper [is];
[The] Lord ['s] with [them — That] prop my soul.
5 The wrong 'll return — To foemen mine:
In thy [blest] truth — Exscind thou them!

6 Lib'ral to thee — I 'll sacrifice;
Thy name adore, Jehovah [thou],

For [it is] good:
7 From all my straits — He 's rescued me;
Ay, on my foe — My eye has looked.

ODE 55.—*[Execration of treason.]*

LV *[Arranged] by the precentor; with [an orchestra of] stringed [instruments]. A didactic by David.*

1 Give ear, [O] God, — To prayer of mine;
Nor vanish from — My suppliance.
2 Oh hark to me, — Ay 'tend to me:
I 'll rove in talk, — Ay, murmur [still];
3 From voice of foe, — From bad [man's] press:
For ill they 'll shove, — Ire thrust on me.

4 My [very] heart — Must writhe within;
Yea, death's alarms — Have fall'n on me.
5 Fear, shudd'ring e'en, — Will come to me;
Ay, 'll cover me

[A] horror [great].

6 Yea, I have said, — Oh for dove-wing!
I 'd [surely] fly, — And dwell alone:
7 I 'd wander far, — In desert lodge.
Pause.
8 I 'd haste my 'scape From soughing wind, From hurricane.

---

9 [Them] swallow, Lord; — [Ay,] split their tongue:
For force I 've seen, — Ay, strife in town.
10 By day And night — They 'll round its walls;
But ill And woe — [Are] in its core:
11 [Sad] ruins [too — Are] in its core;
Not quit its square

Will fraud, Ay, guile.

LV

12 For not a foe Would me reproach; Ay, [that] I 'd bear:
No hater mine Me domineered; I 'd hide from him.
13 But thou, a man, As my compeer;
My intimate, As my [well-] known:
14 [We] who [so] sweet Together sat,
[And] in God's house Walked with [the] throng.

15 [Be] wrack on them To Sheol down;
For wrongs their home, Their core, contains:
16 [But] I toward God Will call [aloud],
Jehovah too Will me retrieve.

17 [At] eve And morn And noon I 'll talk And hum,
And he will hear My [plaintive] voice:
18 He 's ransomed me From [frequent] brunt;
For many [such] Have been my case:
19 The Mighty 'll hear, And answer them;
E'en he enthroned [In time of] yore.

Pause.

Since they have no Vicissitudes,
Ay, [men] have not Feared God [as due].
20 [Such] has laid hands On allies [e'en],
In violence Of covenant.

21 [All] smooth has been [As] curds his mouth,
But brunt [has still Been in] his heart:
[More] soft have been Than oil his words,
But [they are still Like swords] unsheathed.

22 Cast thou on Jah [What] he 's giv'n thee;
And he [himself] Will thee uphold:
He 'll not cause aye The just to rock.
23 But th' [bad] thou 'lt, God, To pit-fall thrust;
[Ay,] men of blood And treachery
Shall not [live] half Their [proper] days:
But *I* in thee Will shelter take.

ODE 56.—*[A plaintive prayer.]*

LVI *[Arranged] by the precentor; [to be sung] upon [the ditty] "Dove of muteness Of the far away [ones]." [Written] by David; a didactic [composed] when Pelishtines seized him in Gath.*

1 Be gracious thou To me, [O] God;
For mortal [man] Has gaped for me:
All day with fight He 'd me oppress.
2 My foes [for me] Have gaped all day;
For many fight At me aloft.

3 [In any] day When I may fear,
[Then] *I* toward thee Will shelter take:
4 In God [himself] I 'll boast his word;
In God [himself] I 've shelter tak'n:
I will not fear [In any case];
What can [mere] flesh Do me [in harm]?

5 The whole day [long] My words they 'll shape,—
Against me all Their plots for wrong:
6 [For me] they 'll haunt, Will ambush set;
My heels they 'll dog, To trip my soul.

7 [Though bent] on ill, They have escaped;
In anger, God, Tribes bring thou down.
8 My wand'ring thou Hast numbered [all]:
Oh put my tears In bottle thine:
[Are they] not [all] In thy book [writ]?

9 Then shall retreat My foes aback,
In that day [when On] thee I 'll call:

LVI

10 In God [himself] I 'll boast [his] word ;
In Jah [himself] I 'll boast [his] word ;
11 In God [himself] I 've shelter tak'n :
I will not fear [In any case] ;
What can [mere] man Do me [in harm] ?

12 On me, [O] God, Thy vows [are named] ;
[And] I will pay [My] thanks to thee :
13 For thou hast snatched My soul from death ;
[Hast] not my feet From [ev'ry] push,—
To walk [abroad] To face of God
In [fullest] light Of living [men] ?

ODE 57.—[*Consecration amid danger.*]

LVII [*Arranged*] *by the precentor ; [set to the ditty] "Mayest thou not corrupt." By David, a didactic [written] on his bursting [away] from the face of Shaul in the cave.*

1 Show grace to me, [O] God [most High] ;
Show grace to me : In thee my soul Has refuge tak'n ;
In thy wing's shade I 've refuge tak'n,
Till ruins pass.
2 I 'll [ever] call To God, most High,
[The] mighty [One],
Complet'r on me.

3 He 'll send from sky, And me deliv'r,
[When] gaper for Me would reproach ;
Pause.
God kindness his Will send, and truth.
4 My spirit [is] 'Midst li'nesses ;
I [surely seem To] lie [with] flames ;—
E'en sons of man Whose teeth a spear And arrows [are],
And tongue [is] theirs A sharpened sword.

---

5 Oh be thou high On sky, [O] God ;
On all the earth
Thy glory be.
6 A net have they Fixed for my steps ;
Has stooped [alas !] My spirit [down] :
Dug for my face
A pit-fall they 've ;
Themselves have fall'n In its [own] midst.
Pause.
7 Tired [is] my heart, [O] God [most High] ;
Fixed [is] my heart : I 'll [surely] sing, Ay, music make.
8 Oh [let] awake My glory [-song] ;
Oh [let] awake The harp, Ay, lyre :
I 'll [sure] awake [At early] dawn.

9 I 'll worship thee 'Mid peoples, Lord ;
I 'll music make To the 'mid realms :
10 For great till sky Thy kindness [is],
Ay, till [the] clouds Thy truth [remains].
11 Oh be thou high On sky, [O] God ;
On all the earth
Thy glory [be].

ODE 58.—[*The wicked execrated.*]

LVIII [*Arranged*] *by the precentor ; [set to the ditty] "Mayest thou not corrupt." [Written] by David, [as] a didactic.*

1 [Is it] truly [that To] muteness Right ye 'd not speak ;
Equities [nor] Judge, [O] man's sons ?
2 Nay, in heart ye Ills would practice ;
In the land your Hands 'd weigh vi'lence.
3 Strange have bad [men] From the womb been,
Strayed from birth have Liars [all] been.

4 Venom theirs [is] Serpents' semblance ;
Viper deaf [that] Stop its ear will ;
5 Which 'll not hear Voice of charmers,
Fascinating Wise however.

LVIII

6 God [most mighty], Raze their mouth's teeth;
[O] Jehovah, Smash cubs' grinders:
7 Be they melted Like [the] waters;
Walk about let Them for themselves:
Shoot His arrow, So 'll curtail they.

8 Snail-like melting, Let [each] travel;
As abortion, Sun they 've seen not.
9 Ere pots know thorn, Live or Heated,
He will storm it [Far from burning].

10 Glad 'll be just [man], Seeing vengeance;
Steps he 'll bathe with Blood of bad [men]:
11 Yea, shall say one, "Just [men] fruit have;
God [there 's] surely, Judge on earth [he]."

ODE 59.—[*Imprecation of persecutors.*]

LIX [*Arranged*] *by the precentor;* [*set to the ditty*] "*Mayest thou not corrupt.*" [*Written*] *by David,* [*as*] *a didactic; when Shaul sent, and they kept the house to cause him to die.*

1 [Oh] rescue me From enemies, My God;
From [all] my foes
May'st thou secure:
2 [Oh] rescue me From ill-doers;
From men of blood
Deliver me.

3 For lo! they 've lurked For spirit mine;
Will haunt On me Strong [ones]:
[It is] not for Transgression mine;
Ay, [it is] not For sin [of] mine, [O] Jah.

4 Without [my] ill They 'll [eager] run, Ay, fix themselves:
Oh wake to meet Me; ay, see thou.
5 Yea, thou, [O] Jah, Of armies God, [And] Jisra'l's God;
Oh rouse [thyself] To visit [all] The nations [round];
Nor gracious be To plunderers Iniquitous.
Pause.

---

6 They will return At evening;
They murmur will [E'en] as the dog,
And will surround [The] city [still].
7 Lo! they will spring [As] with their mouth;
[The deadliest] swords [Are] in their lips:
For [still] they say, "Who hearing [is]?"

8 But thou, [O] Jah, Wilt laugh at them;
Thou 'lt mock at all The nations [round].
9 [O thou] my strength, Toward thee I 'll keep:
For God [himself Is all] my cliff.

---

10 The God Of kindness mine Will meet me [soon];
[Ay,] God Will make me see [Fate] on my foes.
11 [Yet] smite them not, Lest mine forget:
[But] waver them By valor thine;
Ay, bring them down, Our Shield, [The] Lord.

12 Their mouth's sin [is] Their [own] lips' word;
Let them be caught In their [own] pride:
Yea, curse And fib They will recount.
13 End [them] in ire, [Ay,] end [them quite] Till they are naught.
Ay, let them know God Ja'cob rules, To bounds of land.
Pause.

---

14 Yea, they 'll return At evening;
They murmur will [E'en] as the dog,
And will surround [The] city still:
15 [Ay,] *they* will rove [For food] to eat,
If not content; And lodge [in streets].

LIX

16 But *I* will sing, Thy [saving] strength;
Ay, I will shout At morn thy grace:
For thou hast been A cliff to me;
Ay, a retreat In day of straits.

17 My Strength, toward thee I 'll music make:
For God [himself Is] my [safe] cliff;
Ay, [he] the God Of kindness mine.

ODE 60.—[*Military success implored.*]

LX [*Arranged*] *by the precentor; [to be performed with an accompaniment] upon the [silver] trumpet [of the sanctuary of] testimony. A didactic by David, to instruct; [written] on his contending with Aram-Naharajim, and with Aram-Tsobah; and Joab returned and struck Edom in the Ravine of Salt, two tens of a thousand [men].*

1 God, thou 'st scorned us; Thou 'st us dispersed;
Thou 'st angry been: May'st thou return.
2 Thou 'st quaked [the] land, Thou 'st made it yawn:
Cure [thou] its breaks; For shak'n it has.

3 Thy people thou 'st Made hardships see;
Thou 'st made us drink Of reeling-wine:
4 Thy fearers thou 'st A banner giv'n,
To banner selves From real'ty's face.

Pause.

5 So that thy loved May be relieved,
By right-hand save, Ay, answer us.
6 God spoken has His fane within,
"I will exult: Oh, Shekem I Apportion will;
Yea, Succoth's vale I 'll measure [out].

7 Mine Gil'ad [is]; Menashsheh ['s] mine;
Yea, Ephra'm [is] Head-fastness mine; [And] J'udah my Lawgiver [is]:
8 [While] Moab [bounds] My bath-pot [deep], On Edom I 'll My sandal cast;
On [victor] me, Pelesheth [thou], Shout for thyself [In anguish dire]."

---

9 Who 'll me escort [To] fortress-town?
Who 'll guide me till [I] Edom [gain]?
10 Hast *thou* not, God, Us [wholly] scorned?
Nor 'lt issue, God, Our armies in.

11 Oh grant to us Help from distress;
Yea, inane [is] Deliv'rance man's:
12 In God we will [With] power do;
Ay, he our foes Will trample [on].

ODE 61.—[*Confidence in God.*]

LXI [*Arranged*] *by the precentor; [for an accompaniment] upon a stringed [instrument]. [Written] by David.*

1 Oh hear, [O] God, My [urgent] shout;
Oh hearken [to] My [earnest] prayer.
2 From end of earth Toward thee I 'll call When my heart 's whelmed:
On rock aloft May'st thou me guide.

3 For thou 'st become My refuge [safe],
A tower strong From foeman's face.
4 Oh I 'll sojourn In thy tent e'er;
I 'll refuge make Thy shelt'ring wings.

Pause.

5 For thou, [O] God, Hast heard my vows;
Made occupy Name-fearers thine:
6 [The] king's [glad] days On days thou 'lt add;
His years [shall be] As age And age.

7 He 'll dwell [for] aye To face of God:
Kindness, Ay, truth, [Do thou] appoint Which him may guard.
8 We 'll music make To thy name aye,
So pay my vows Day [after] day.

ODE 62.—[*God alone trustworthy.*]

LXII [*Arranged*] *by the precentor, on* [*the style of*] *Jeduthun. A musical* [*piece*] *by David.*

1 Surely toward God ['s] — Silent my soul:
From him [is] my — Deliv'rance [sole];
2 He surely [is] — My rock, Ay, my — Deliv'rance [sole];
My cliff: Nor I — Will much be moved.

3 Till when will ye — Assail on one;
[The] whole of you — Ay, dash [on him],
As wall inclined, — A paling knocked?
4 Sure from his height — They 'll plot [his] knock:
They will be pleased
With [any] lie:
With mouth [indeed] — They 'll [each one] bless,
But in their core — They will revile.
Pause.

5 Surely toward God — Be silent, soul;
For from him [is] — My [only] hope:
6 He surely [is] — My rock, Ay my — Deliv'rance sole;
My cliff: Nor I — Shall [e'er] be moved.

7 On God [is] my — Deliv'rance [sole]; — My glory, ay;
My rock of strength, — My refuge [sure],
Is in [my] God.
8 Him refuge make — In every time;
[O] people [ye],
Pour to his face — Your [very] heart:
For us [indeed]
God refuge [is].
Pause.

9 Surely a breath — [Are] sons of man;
A lie [indeed] — Are sons of one:
In scales [if weighed,] — They upward go;
They [even more] — Than breath at once.
10 Not shelter may'st — Thou take in wealth;
In pilf'ring, ay,
Not breath be ye;
[In] means, though flush,
Put not thy heart.

11 One [thing at least] — God spoken has;
Two yonder, [ay,] — I [oft] have heard:
For *strength* [in full] — [Is] God's [alone];
12 And thine, [O] Lord,
Is *kindness* [too]:
For [always] thou — Wilt [fairly] pay
To person [each] — As [is] his deed.

ODE 63.—[*Confidence in God.*]

LXIII *A musical* [*piece*] *by David;* [*written*] *on his being in the desert of Jehudah.*

1 [O] God, my [One — Of] might [art] thou; — I 'll take for thee — The [early] dawn:
Athirst for thee — My spirit [is]; — Has paled for thee — My [very] flesh,
In land of drought — And languishing, — [Where] water fails.
2 So in the fane — I 've thee beheld,
To see thy strength — And glory thine.

3 For kindness thine ['s — More] good than life:
My lips will thee — Congratulate,
4 So thee I 'll bless — In [all] my life:
In thy [blest] name — I 'll raise my hands.

5 Like fat And grease 'll — Be sat'd my soul;
[With] lips of shouts — My mouth shall boast.
6 If I have thee — In mem'ry borne — On strewings [of] — My [bed of rest],
In watches [of — The night] I 'll muse — Of thee [with heart — Of thankfulness].

EVANGELICAL
SCHOOL OF THEOLOGY

LXIII

7 For thou hast been A help to me;
In thy wings' shade I 'll shout [for joy].
8 My soul has stuck [Close] after thee;
In me has propped Thy [own] right hand.

9 But *they* for waste [Who] 'd seek my soul
Shall [surely] go In depths of earth;
10 They shall spill [out] On hands of sword;
The jackals' part They shall become.

11 But glad shall be The king in God;
Shall boast themselves His swearers all:
For shall be shut
The mouth of [them
That] falsehood speak.

ODE 64.—[*The sinner's malice foiled.*]

LXIV [*Arranged*] *by the precentor. A musical* [*piece*] *by David.*

1 Hear thou, [O] God, My voice in plaint;
From fear of foe May'st guard my life:
2 May'st screen me from The wicked's plot,
From tumult of Ill-doers [all].

3 Who 've sharpened like The sword their tongue;
Their arrow 've plied— A bitter word—
4 To covert shoot A perfect [one];
They 'll sudden shoot, And will not fear.

5 They 'll clasp for them A wrongful word;
They will recount To lay [their] snares.
They 've [inly] said, "Who 'll see to" them?
6 They will devise Perversities:
They 've perfected A full device;
Ay, core of each And heart [is] deep.

7 Will shoot them God;
An arrow sudd'n
Theirs blows have been:
8 Ay, 'll waver they On selves their tongue;
Shall flee apart Their seërs all.

9 Yea, fear [their fate] Will all mankind,
And will declare The work of God,
Ay, [to] his deed Act prudently,
10 A just [man] shall Be glad in Jah, And trust in him;
Ay, boast themselves

All upright hearts.

ODE 65.—[*The kind providence of God.*]

LXV [*Arranged*] *by the precentor. A musical* [*piece*] *by David,* [*as*] *a song.*

1 To thee [is] silent praise, [O] God, in Tsijon [due];
Ay, [rev'rently] to thee Shall [ev'ry] vow be paid:
2 [O] hearer [thou] of prayer Till thee all flesh shall come.
3 Words of iniquities Have been [more] stout than I:
Our [own] transgressions, thou Wilt wipe them [all away].

4 [How] happy [he whom] thou Wilt choose [as worshipper],
[That] he may [ever] dwell [Within] thy [sacred] courts!
We will be satisfied With goodness of thy house,
The sanctuary of Thy [palace] Temple [fair].

5 Dread [things] in right thou 'lt us Respond, our saving God,
The shelter of earth's ends, And sea's far [distant ones];
6 [One] fixing mountains [firm] By his [almighty] force,
Begirt [himself for aye] With [his own] mightiness;
7 [One] quieting [at will] The surf of [angry] seas,
The surf of [all] their rolls, [And] turbulence of realms.

LXV

8 Yea, they shall be afraid, The dwellers of [earth's] ends, Of thy [prodigious] signs;
The issuings of morn And eve thou wilt make shout.
9 Thou 'st visited the land, Ay, irrigated her;
[Most] copiously [with rain] Thou hast enriched her [soil];
The rill of God [is now] [Brim]ful of water [fresh]:
Thou wilt confirm their corn, For thus thou 'lt her confirm.

10 Her furrows [well] to soak, To flatten [down] her crests,
With myriad [drops] thou wilt Dissolve her [clods] away;
Her sprouting thou wilt bless [To great fertility].
11 Thou 'st crowned the year [all round With] thy good [providence];
Ay, [all] thy tracts [o'er earth] Distill will [as] with grease.

12 They will distill [as well On] homes of wilderness;
Ay, [with] exultancy [The] hills will girded be.
13 Have clad [themselves abroad The] meadows [with] their flock;
Ay, valleys [all themselves] Have vested [with their] grain:
They 'll clangor make [aloud], Indeed they 'll [joyous] sing.

ODE 66.—[*National rescue commemorated.*]

LXVI [*Arranged*] *by the precentor. A musical* [*piece, as*] *a song.*

1 Make clangor, [ye,] To God [supreme],
All earth [and its Inhabitants];
2 Make music [to] His glorious name,
The glory of His [royal] praise.

3 Say ye to God, "How dread thy deeds!
In thy vast strength Shall fawn thy foes.
4 All earth shall bow And music make
To thee [as Lord, Ay, to] thy name."
Pause.

5 Come ye, and see God's [grand] exploits,
Performance dread On sons of man:
6 He turned [the] sea To dry [land bare];
In river they Might cross afoot:
There we [indeed] Were glad in him.

7 [One] ruling ['s he] By pow'r [for] age;
His eyes will 'mong The nations watch:
The rebels may Not lift themselves.
Pause.
8 Bless ye, [O] tribes, Our [sovereign] God;
Ay, make ye heard His praise's voice,—
9 The placer of Our soul in life,
Nor will he give To th' shove our feet.

10 For tested thou Hast us, [O] God;
Thou hast assayed As silver us:
11 Thou us hast brought Within the net;
Thou 'st stricture placed Within our loins.
12 Thou 'st mortals made Bestride our heads;
We went in fire, And water [too]:
But us thou 'st brought To copiousness.

13 Thy house I 'll with [Burnt-]off'rings reach;
I 'll pay to thee My vows, which [once]
14 My lips pronounced, And spoke my tongue, In straits [of] mine:
15 [Burnt-]off'rings sleek I 'll offer thee,
With incense [rich] Of sturdy [rams];
I 'll make steer[-feasts], With he-goats [fat].
Pause.

16 Come ye, [and] hear, And I 'll recount, God's fearers all,
What he has done For my [poor] soul:
17 Toward him [with] mouth I called [for help];
Ay, [there for him] Extolment [was] Beneath my tongue.

LXVI
18 A naught if I 've — Seen with my heart,
Not hearken will — [The] Lord [to me].
19 [But] verily — God has heard me;
[Ay,] listened has — [To] my prayer's voice:
20 [Then] blest [be] God, — Who 's not my prayer
And from with me — His kindness veered.

ODE 67.—[*General call to adoration of God.*]

LXVII [*Arranged*] *by the precentor, with stringed* [*instruments*]. *A musical* [*piece, as*] *a song.*

1 May God show grace — To us, and bless;
May he make shine — His face with us!
Pause.
2 For knowing in — The earth thy way,
In nations all
Salvation thine.

3 May thee adore — [The] peoples, God;
May thee adore — [The] peoples all!
4 Be glad, Ay, shout — Communities;
For thou wilt judge — [The] peoples right,
Communities
In earth thou 'lt venge.
Pause.
5 May thee adore — [The] peoples, God;
May thee adore — [The] peoples all!
6 Earth has [at length] — Her produce giv'n;
God [still] will bless — Us, [e'en] our God.
7 Will bless us God, — And him shall fear All bounds of earth.

ODE 68.—[*A national jubilee.*]

LXVIII [*Arranged*] *by the precentor.* [*Written*] *by David; a musical* [*piece, as*] *a song.*

1 "Let God arise, 'll — Disperse his foes."
Ay, 'll haters his — Before him flee:
2 As smoke dispelled, — Thou 'lt [them] dispel;
As melted wax Before [the] fire, — Let perish bad Men God before.

---

3 But let just [men] — Be glad [in him];
Let them exult — Before [their] God;
Ay, let them glad — Exuberate:
4 Sing ye to God; — Chant ye his name:
Make roads for [him — Who] rides in wastes:
In JAH ['s] his name; — Before him leap.

5 Of orphans sire — And widows judge,
[Is] God within — His fane's abode:
6 Restoring lone [ones] — Homeward ['s] God,
Forth captives — With prosperity;
Yet rebels dwelt — In parchèd [land].

---

7 [O] God, in thy Outgo before Thy people [erst],
In march of thine In wilderness;
Pause.
8 Earth quivered [then], Nay, heavens dripped, Before [our] God:
Yon Sinai['s self In terror shook] Before [our] God, [E'en] Israel's God.

9 A lib'ral show'r — Thou 'ldst pour, [O] God;
Thy heritage, Ay, weary, it Didst *thou* refresh.
10 Thy stock dwelt there: — Thou wouldst prepare
In goodness thine
For [thy] meek [folk], — [O] God.

---

11 [The] Lord would give — A countersign,
The [women who] — Proclaimed [good news] A vast host [were]:
12 "The kings of hosts — Must flee, Must flee!"
Ay, house-keeper — Might spoil divide.

LXVIII

13 If ye shall lie Between the stalls, [Ye veterans ;]
[As] wings of dove With silver decked,
Ay, pinions [all] With sheen of ore, [You still shall be].
14 When Shaddai there Defeated kings,
It seemed to snow On Tsalmon[’s hill].

---

15 A mount of God [Is] Bashan’s mount ;
A mount of peaks [Is] Bashan’s mount :
16 Why eye askant, [Ye] mounts of peaks,
The mount God pleased To dwell [upon] ?
Indeed will Jah Abide [there] aye.

17 God’s chariot [force] Two myriads [is], [Ay,] thousand-fold :
[The] Lord [’s] in them ; [And] Sinai [’s] in The Holy [Place].
18 Thou ’st gone up high ; Thou ’st captured thralls :
Thou ’st taken gifts Among mankind,—
Ay, rebels too ; To dwell Jah God.

---

19 Blest [be the] Lord [By] day And day !
Would [any] load On us [their sway],
The mighty [One] [Is] safety ours.

Pause.

20 The mighty [One] For us [is he], A mighty [One] For safety [full].
Ay, Jah [the] Lord ’s [Is as] to death Issuance [full].

21 Sure God shall dash [The] foeman’s head,
The scalp of hair Proceeding in His trespasses.
22 [The] Lord did say, “From Bashan I Will [them] restore,
Will [them] restore
From depths of sea.”
23 In order that Thy foot may’st thou In blood bedash,
Thy dogs’ tongue [e’en] From foes its part.

---

24 [Now men] have seen Processions thine, [O] God ;
Processions of My mighty [One], My king,
The fane within :
25 [Male] singers led, Musicians next,
Amidst [the] maids [As] drummers [ranged].
26 Among [the] crowds [Went up the shout], “Bless ye [our] God,
[The] Lord [most High],
[Ye who have come]
From Jisra’l’s fount !”

27 There Benjamin, The little [one], [Is] marshal [found] ;
[There] J’udah [too], [Its] chieftains [all], [The mass’s] bulk,
[E’en] Zebulon, [Its] chieftains [too], And Naphtali’s.
28 Thy God, [O Jisra’l,] has Ordained thy strength ;
[O] God, Confirm [it] you,
[Who hitherto] Hast wrought for us !

29 From [reason of] Thy Temple o’er Jerushalaim,
To thee convoy Shall kings [from far] A [tribute] gift.
30 [The] reed-beast chide, [And] burly throng, With people’s calves ;
[Each] crouching [low], To tribute bring] With silver lump :
[So] ’s shattered He [The] peoples [who] ’ll [In] war delight.
31 Shall [yet] arrive [The] opulent From Egypt [out] ;
[And] Cush shall run [Its] hands to God.

---

32 Kingdoms of earth, Sing ye to God ;
Make music [to The] Lord [most High] !

Pause.

33 To [Him that] rides In heavens of heavens From olden [time] :
Behold ! he with His voice will give A voice of strength.
34 Give ye strength [too] To God [most High] !
O’er Jisra’l [is] His [kingly] pride ;
And [yet] his strength [Is] in [the] clouds.

LXVIII

35 God ['s] dreadful from Thy holy [spots],
[The] mighty [One] Of Jisrael;
['T is] He gives strength, Ay, robustness, To people [his].
[Then] blessed [be Forever] God!

ODE 69.—[*Supplication for deliverance from enemies.*]

LXIX [*Arranged*] *by the precentor; [with an accompaniment] upon trumpets.* [*Written*] *by David.*

1 Deliver me, [O righteous] God!
For waters have [My] spirit reached:
2 I 've sunk in mire Of depth [profound], Nor standing [is]:
I 've come in gulfs Of water, and Floods me 've o'erwhelmed.
3 I 've gasped in calls; My throat 's inflamed;
My eyes have failed From 'waiting God.

4 Have more become Than my head's hairs My causeless foes;
Have brawny grown Exscinders mine, My haters false:
What I stripped not, I then restored.
5 God, *thou* 'st known my Perversities,
Nor 's been my guilt
From thee concealed.

---

6 May not be shamed In me [they who] Await [the] Lord Of armies, Jah;
May not be made In me to blush Thy votaries, [O] Jisra'l's God!
7 For ['t is] on thee I 've borne reproach;
Has covered [o'er] My face a blush.

8 Estranged I 've to My brothers been;
Ay, alien to My mother's sons.
9 For zeal of thy House 's eaten me;
Ay, thy reproach Has fall'n on me.

---

10 Yet wept I in My fast of soul;
But it became Reproach to me:
11 Yea, gave I for My dress sackcloth;
But I became Proverb to them.

12 Would chat of me Gate-loungers [all];
Ay, [music-]strings Of strong-drink's sots.
13 But *I* [made] prayer To thee, [O] Jah, [In] favor's time;
[Do thou, O] God, In kindness much
[Now] answer me In safety's truth.

---

14 Snatch me from mire, Nor may I sink;
May I be snatched From haters mine,
Ay, waters' gulfs:
15 May not me whelm [The] water's flood;
Nor swallow me [The] depth [of woe];
Nor cramp on me [The] pit its mouth.

16 Me answer, Jah; For good ['s] thy grace;
In pity much Face thou toward me:
17 Nor hide thy face From servant thine;
For straits [are] mine: Quick answer me.

---

18 Approach my soul; Ay, it redeem:
On foes' account Me ransom thou.
19 *Thou* my reproach Hast known; Ay, shame; Ay, blush:
In thy front [are] My foemen all.

20 Reproach my heart Has broken [quite]; Ay, I 've grown sick:
Yea, waited I For sympathy, But [there was] none;
Ay, comforters, But did not find.
21 Yea, poppy gave They in my food,
And for my thirst [But] vinegar.

---

22 Their table let Become their trap;
Ay, welfare's [means] A snare [to them]:

LXIX

23 Be dark their eyes From seeing [good];
Their loins make shake Continually.

24 Pour out on them Thy foaming [ire];
Ay, them let thy Fierce rage o'ertake:
25 Their hamlet let Be desolate;
Nor in their tents Be habitant.

26 For [him] whom *thou* Hast smitten, they 've Likewise pursued;
Ay, toward the grief Of thy pierced one They 'll number [faults]:
27 Iniquity Give thou to their Iniquity;
Ay, may they not [Fore'er] attain Thy righteousness:
28 Let them be wiped From life's [fair] book;
Ay, with just [men] Not written be.

---

29 But *I* [am] meek, Ay, sorrowful:
Thy safety, God, Shall me uprear.
30 I 'll boast the name Of God in song;
Ay, magnify In worship him.

31 Yea, better [this] To Jah will be
Than bullock-beeve [All] horned [And] hoofed.
32 [The] meek have seen, [And] will be glad:
God's worshippers, Ay, 'll live their heart.
33 For hark'ning toward [The] poor [is] Jah;
Ay, pris'ners his He 's not despised.

34 Let boast him sky And earth [combined];
Seas [too], and all That [creeps] in them:
35 For God will [yet His] Tsijon save; Ay, he will build [All] J'udah's towns:
Yea, there they 'll dwell; Ay, it possess:
36 Yea, his thralls' seed Shall 'herit it;
Ay, lovers of His name 'll dwell there.

ODE 70.—[*Triumph of the righteous anticipated.*]

LXX [*Arranged*] *by the precentor.* [*Written*] *by David;* [*as*] *a memorial.*

1 [Make haste, O] God, To rescue me;
Jehovah, [thou,] To help me haste:
2 Let them be shamed, Ay, be reproached, [Who] seek my soul;
Be turned aback, Ay, made to blush, [Who] wish my wrong:
3 Let them retreat On heel of shame, Who say, "Ha, ha!"

4 Exuberate, Ay, let be glad, All seekers thine;
Ay, let them say Continually, "Let God be great!"
The lovers of Salvation thine.
5 But *I* [am] meek, Ay destitute: God, haste for me.
My help, Ay, my Retriever thou; Jehovah, may'st Thou not delay!

ODE 71.—[*God's prolonged care of saints.*]

LXXI

1 In thee, [O] Jah, I 've shelter tak'n:
May I not shamed Forever be.
2 In justice thine May'st thou snatch me, Ay, me retrieve.
Incline toward me Thy [list'ning] ear; Ay, me deliv'r.

3 Be thou to me For rock-Abode, To enter [in] Continually:
Thou 'st ordered to Deliver me;
For crag, Ay, fort [To] me [art] thou.
4 My God, retrieve Me from the hand Of wicked [man],
[Ay,] from the palm Of [one] perverse And sour.

5 For thou ['rt] my hope Lord Jah, from youth My shelter [safe]:
6 On thee I stayed Have been from womb;
From bowels of My mother [e'en]
My carver thou.
In thee ['s] my praise Continually.

LXXI

7 As wonder I 've To many been,
But thou [art still] My refuge strong.
8 Be filled my mouth With praise of thee,
[Ay,] all the day Thy ornament.

9 Cast me not [off] At time of age;
As fails my strength
Forsake me not.
10 For enemies Have said of me;
Insidious [ones] Have counselled thus:
11 "[Himself] has God Forsaken him:
Pursue him [now] And overtake;
For [there is] no [One] rescuing him."

12 [O] God, be not Thou far from me;
My God, to help Me hasten thou.
13 Be shamed, [Ay,] fail, My soul's hind'rers;
[Ay,] don reproach And blushing [they Who] seek my wrong!

14 But I will wait Continually;
Ay, add upon Thy praising all:
15 My mouth shall count Thy righteousness;
[Ay,] all the day Deliv'rance thine:
16 For I 've not known [Its] numbers [due].
I 'll [forward] go In prowess of Jehovah Lord:
Memorialize Thy righteousness Alone I will.

17 [O] God, thou 'st taught Me from my youth;
And I 'll tell thy Exploits till now;
18 Also till age And grayness, God, Forsake me not;
Until I tell Thy arm to age [And age beyond];
To ev'ry [one That e'er] may come Thy prowess [grand].

19 Thy righteousness [Is], ay, [O] God, [Up] to aloft;
Who hast done great [Things: O my] God, Who [is] like thee?
20 [Thou,] who hast caused Us many straits To see, And bad,
Wilt [yet] return [And] us revive; Ay, from earth's depths
Wilt [yet] return [And] us bring up.
21 My greatness thou Wilt [much] increase;
Ay, wilt surround [And] comfort me.

22 I also thee Will worship with Harp-implements; Thy truth, [O] God:
I 'll music make To thee with lyre, [Thou] holy [One] Of Jisrael:
23 My lips shall shout, For music I Will make to thee;
Ay, my [poor] soul, Which thou 'st redeemed:
24 Also my tongue All day shall muse Thy righteousness;
For they 've been shamed, Have been reproved, [Who] seek my wrong.

ODE 72.—*[A royal installation.]*

LXXII *[Written] by Solomon.*

1 Thy judgments, God, Give to the king,
Thy righteousness To son of king:
2 Thy people he With right shall judge;
Ay, thy meek [ones] With judgment [due]:

3 Mountains shall bear The people peace;
Ay, [lesser] hills In righteousness.
4 He 'll [faithful] judge [The] people's meek;
He 'll [early] save [The] poor [one's] sons;
But he will crush [Th'] oppressor [down].

5 Thee they will fear With [time of] sun;
Ay, 'fore [the] moon, [To] age and age.
6 He will descend As rain on math,
As showers [that] Distill [on] earth.
7 Shall flourish in His days [the] just;
Ay, plenteous peace Till fail of moon.

LXXII

8 Yea, he shall rule From sea till sea,
From River, ay, Till bounds of land.
9 'Fore him shall bow [The] nomads [all],
His enemies
[The] dust shall lick.

10 Of Tarshish kings And isles shall bring A present [rich];
Of Sheba kings And Seba shall Present a fee.
11 Yea, 'll bow themselves To him all kings;
All nations shall
[At length] him serve.

12 For rescue 'll he [The] poor [that] cries;
Ay, humble [one], Whose helper none:
13 He 'll spare on limp And needy [one],
And souls he 'll save Of needy [ones];
14 From fraud And force Redeemed their soul,
Ay, precious in His eyes their blood.

15 Yea, [long] he 'll live, And [man] 'll give him Of Sheba's gold;
Ay, supplicate In front of him
Continually:
The whole day [long] Him [man] will bless.
16 [There] 'll surplus be Of grain in land On mountains' top:
Will wave Its fruit As Lebanon;
And [men] will bloom From city [full] As grass of earth.

17 His name shall be For ever[more];
[Ay,] 'fore [the] sun
His name shall 'dure:
Yea, [men] will bless Themselves in him;
All nations him Will happy call.

18 [Then] blessed [be] Jehovah God, [Ay,] Jisra'l's God;
[One] doing [great] Exploits alone:
19 Ay, blessed [be] His glorious name For ever[more];
Ay, let be filled [With] glory his All earth [around].
20 Amen, and [still] Amen, [we say].
Have ended prayers Of David, son Of Jishay [sire].

RHYTHMICAL TRANSLATION.

THE [HEBREW] HYMNAL.

SCROLL III.—[*Second Supplement.*]

ODE 73.—[*A temptation avoided.*]

LXXIII *A musical [piece], by [the sons of] Asaph.*

1 Only good [is] God to Jisra'l;
[He is faithful] To the heart-pure:
2 But almost my Feet declined [were];
[Ay,] well-nigh my Steps had poured [out].
3 For I envied At the boastful,
Peace of bad [men]
[As] I witnessed.

4 For [there are] no Strains to their death,
But [all] pampered [Is] their stoutness:
5 In the moil of Mortals they ['re] not;
Ay, with man they Not be touched will.

---

6 Therefore them has Pride en-necklaced;
Vesture theirs will Violence be:
7 Started has their Eye from fatness;
Passed have they their Heart's conceptions.

8 Jeer and speak they 'll Wrong oppressive;
From aloft they 'll Speak [in malice]:
9 They have placed their Mouth in th' heavens;
Ay, their tongue will In the earth walk.

---

10 So [God's] people He 'll return here;
Ay, full water 'll Wrung be for them:
11 Yea, have [men] said, "How has God known?
Ay, is knowledge In the Highest?"
12 Lo! these bad [men], Ever tranquil;
Waxed [in] means they 've.

13 Only vainly Cleansed my heart I 've;
Ay, have washed my Palms in pureness:
14 Yea, I 've been [one] Stricken all day;
Ay, chastising ['s] Mine to mornings.
15 If I 've said, "I 'll Thus recount [it],"
Lo! Thy children's Age I 've plundered.

---

16 Yea, imagine I 'ld to know [it],
This a toil [was] In my [own] eyes;
17 Till I 'ld go toward God's fane [holy],
Understand, [ay,] For their sequel.

18 Only in [the] Slips thou 'ldst place them;
Full thou 'st made them To the ruins:
19 How a waste they 've As a wink been!
Scraped, completed, From [their] honors.
20 As a dream from [One's] arousing,
Lord, in waking
Spurn their form thou 'lt.

LXXIII
21 For would sour my Heart [with trouble];
Ay, [in] kidneys I 'ld be pierced:
22 But [as] brute, I Could not know [aught];
Beast [-like] I with Thee became [then].

23 I 'm, however, Always with thee;
Thou hast seized me By right-hand mine:
24 By thy counsel Thou wilt guide me;
And [to] glory After take me.

25 Who [is] mine in Heaven [but thee]?
Nor [compared] with Thee in earth have I had pleasure.
26 Failed my substance Has; ay, heart mine:
Rock of my heart, Ay, my portion God [is] ever.

27 For behold! thy Distancers shall [Quickly] perish;
Thou 'st extinguished Fornicators All from thee [such].
28 But for me God's Nearness good [is]:
Placed I 've in the Lord Jehovah [All] my refuge,
To recount thy [Wondrous] tasks all.

ODE 74.—[*Prayer under ecclesiastical humiliations.*]

LXXIV *A didactic, by [the sons of] Asaph.*
1 Why, [O] God, hast Scorned for ever?
Smoke thy ire 'll with Pastured sheep thine:
2 Mind th' assembly Thou 'st of old bought;
R'deem'dst [as] tribe of Heritage thine;
Mount of Tsijon, This thy dwelling:
3 Rear thy steps to Wastes persistent,
All [that] wronged has Foe in fane thine.

4 Roared have foemen In the core of Thy assembly;
Put [up] have they Their [own] ensigns [As the] ensigns:
5 Will be known [each One] as bringing Upward [forceful]
In the thicket- [Maze of] timber [Sweeping] axes;
6 Ay, [e'en] now its Spaces [lofty] [All] together
They with adze and Hammers [ruthless Down] will batter.

7 They have set on Fire thy [very] Sanctuary;
To the earth have They profaned Thy name's dwelling:
8 They 've at heart said, "We 'll maltreat them [Al]together;
Blazed they 've th' mighty [One]'s assemblies In the land all:

9 Our [glad] ensigns We have not seen;
[Now] no longer [There 's] a prophet,
Nor among us Knower till when.
10 Till when shall, [O] God, a foeman [Thus] reproach [us]?
Shall [there] scorn an Enemy thy Name for aye [thus]?
11 Why return thy Hand, ay, Right-hand?
From thy bosom's Core complete [it].

12 God howe'er my King of old [is];
Working safety In the earth's core:
13 Thou didst fracture Sea by strength thine;
Shiver'dst monsters' Heads on waters.

14 Thou didst quash the Crocodile's heads;
Gav'st [as] food to People nomad:
15 *Thou* didst cleave a Fount, ay, Torrent;
Thou didst dry [up] Rivers constant.

16 Thine [the] day [is]; Thine indeed ['s] night;
Thou didst fix a Light, ay, Sun['s self]:
17 *Thou* didst station All earth's borders;
Harvest, Autumn,—
Thou didst mould them.

LXXIV

18 This remember, Foe reproached has, [O] Jehovah :
Ay, a foolish People scorned has Thy name [sacred] :
19 May'st thou give not To a wilful Creature thy dove ;
Creature of thy
Meek [ones]
May'st forget not Lastly.
20 Have regard to Thy [own] cov'nant ;
For have filled been Earth's dark [corners]
[With the] homes of [Deadly] vi'lence.

21 Not return may Crushed [one] Blushing ;
Meek, ay, Needy
Boast thy name may :
22 Rise, [O] God : [yea,] Strive thy striving ;
Mind reproach thine From fools daily :
23 May'st forget not Voice of foemen,—
Crash insurgent
Rising constant.

ODE 75.—[*Political deliverance celebrated.*]

LXXV [*Arranged*] *by the precentor, on* [*the style of the ditty,*] "*Mayest thou not corrupt.*" *A musical* [*piece*], *by* [*the sons of*] *Asaph,* [*as*] *a song.*

1 We worship thee, [O] God [most High] ;
We worship, ay, Thy name [is] near :
Recounted they 've Thy [great] exploits.
2 "For I will take Th' assembly [great] ;
['T is] I will judge With equity.
3 Dissolved [are] earth And dwellers all :
['T is] I will fix Its pillars [still]."
Pause.
4 To boasters I 've Said, "Boast ye not ;"
To wicked, ay, "Raise not [your] horn :
5 May ye not raise On high your horn ;
[Nor] may ye speak With wanton neck."

---

6 For not from east, Or from [the] west,
Nor from [the] south [Comes pow'r] to raise :
7 For God [alone Is] judge [supreme] ;
This [one] he 'll low'r, And that [one] raise.

8 For cup [there 's] in Jehovah's hand ;
Ay, wine has frothed, [Of] mixture full :
Yea, thence he 's poured ; Its dregs alone
Shall find, Shall drink Earth's wicked all.

9 But *I* will tell For ever ; [ay,]
I 'll music make To Jacob's God :
10 But all the horns O' [th'] bad I 'll lop ;
[While] raised shall be A just [man's] horns.

ODE 76.—[*A pæan of national rescue.*]

LXXVI [*Arranged*] *by the precentor ;* [*to be performed*] *with* [*an orchestra of*] *stringed* [*instruments*]. *A musical* [*piece*], *by* [*the sons of*] *Asaph,* [*as*] *a song.*

1 Known in J'udah God [is ever] ;
Great in Jisra'l [Ay,] his name [is] :
2 Yea, in Shalem Has his booth been ;
Ay, his dwelling [Is] in Tsijon.
3 There he shivered Bow-illumers,
Shield, and Sword, and Battle[-weapon].
Pause.
4 Brilliant thou, [more] Wide than prey-mounts ;
5 Stripped will be the Brawny-hearted :
Slumbered they their Sleeping [fatal] ;
Ay, found none their Hands the warriors.
6 From rebuke thine, God of Jacob,
Stunned, ay, chariot Was, and Horse [then].

---

7 *Thou* [art] fearful, Thou ; and who may
Stand before thy Strength of anger ?

LXXVI

8 Thou from heaven Mad'st heard judgment;
Earth was frightened, And subsided,—
9 When arise to Sentence God did,
To deliver All earth's meek [ones].

Pause.

10 For the heart of Man shall laud thee;
Heats' remainder Thou wilt girdle.
11 Vow ye, Pay ye, To Jehovah, [Ay,] your God [he];
All surrounders His convoy shall Largess to [one] Feared [as he is].
12 He will clip the Fore [ones'] spirit:
Fearful [he] to Kings of earth [is].

ODE 77.—[*An ecclesiastical review.*]

LXXVII [*Arranged*] *by the precentor; on* [*the style of*] *Jeduthun. A musical* [*piece*]. *by* [*the sons of*] *Asaph.*

1 My voice toward God [I 'ld raise;] Ay, scream:
My voice toward God [I raised;] Ay, he Gave ear toward me:
2 In day of straits [The] Lord I sought;
My hand [at] night Was stretched [to him], Nor would relax:
Refused
To be consoled
My soul.
3 Remember I Would God, And groan;
I 'ld moan; Ay faint My spirit would.

Pause.

4 Thou 'st seized [as if With] guards my eyes;
I 'm pounded, nor Can speak [aloud]:
5 Imagined I 've The days of old,
The years of yore:
6 (Remember I 'll Night-music mine;
With my [own] heart I 'll [concert] moan:)
Ay, has explored My spirit [sad].

7 For ever will [Us] scorn [the Lord]?
Nor will he add To favor more?
8 Has limit [reached] His kindness aye?
Has ceased [his] say To age And age?
9 Forgotten has To gracious be [The] mighty [One]?
If shrunken has In anger he Compassions his?

Pause.

10 But [soon] I said, "This sickens me;
[For] years [is] the Most High's right hand:"
11 I 'll celebrate The feats of Jah;
For I will mind Thy wonders old:
12 Yea, I have mused On all thy deeds;
On thy exploits, Ay, I will moan.

13 [O] God, within The fane 's thy way:
What mighty [One] [Is] great as God?
14 Thou ['rt] mighty [One], A wonder-do'r:
'Mid peoples thou 'st Made known thy strength;
15 Thy people thou 'st Redeemed with arm,
[E'en] Jacob's sons And Joseph's [too].

Pause.

16 [The] waters thee Did see, [O] God;
[The] waters thee Did see, they 'ld writhe;
[Ay,] surely deeps Would tumult make.
17 [Then] stormed [the] scuds [With] water [down];
[Their] voice gave [forth The flashing] clouds:
Thy arrows too 'ld Walk to and fro.
18 Thy thunder's voice In whirlwind [was];
[Ay,] lightnings [then] Illumed [the] world:
Made tumult, ay Vibrated earth.

19 In sea ['s] thy way, Thy trails in deeps;
And [there] thy tracks Have not been known.
20 Thou didst as flock Thy people guide,
By Mosheh's hand And Aharon's.

ODE 78.—[*God's fidelity amid his people's unfaithfulness.*]

LXXVIII *A didactic, by* [*the sons of*] *Asaph.*

1 My people, give — My law your ear;
Incline your ear — To my mouth's lays.
2 I 'll ope my mouth — With parable;
I 'll riddles gush — [Forth] from [of] old,—
3 Which we have heard, — Ay, known them [well];
Our fathers have — Rehearsed to us.

4 We 'll not [them] hide — From children theirs;—
To after-age
Jah's praise rehearse:—
Yea, strong [act] his;
Ay, his exploits,
Which he has done.

5 Yea, he set up — An evidence — In Ja'cob's [race],
Ay, placed — A law — In Jisrael;
Which he enjoined — Our [fore]fathers,
To make them known — To their sons [too].

6 In order that — An after-age — Might know, e'en sons — [Who] should be born;
[That] they might rise — And [them] rehearse — To their [own] sons — [In manner like].
7 So they might place — In God their hope,
And not forget — [The] Mighty's feats;
But his commands
Might [ever] guard;—

8 Nor might become, — As [were] their sires,
A stubborn age, — Ay, rebel [quite];
An age its heart — Not fixing [right],
Nor true its soul — With mighty [One].

9 [So] Ephra'm's sons, — [Though] bowmen armed,
Retreated [base] — In day of fray.
10 Nor [Jisra'l] kept — God's covenant,
But in his law — Refused to walk;
11 Forgot his feats — And shown exploits.

12 Before their sires — He wonder did,
In Egypt's land, — [And] Tsoan's field:
13 He cleaved [the] sea, — And made them pass;
Made water stand — As [if] a heap;
14 Yea, guided them — In cloud by day,
And all the night — In light of fire.

15 He 'ld cleave [the] rocks — In wilderness;
Ay, gave [them] drink — As from great deeps:
16 Yea, brought forth rills — From [solid] rock;
Ay, water brought — Like rivers down.

17 But added they — Still sin 'gainst him,
T' embitter High'st — In parched land:
18 Ay, mighty [One] — At heart they tried,
To ask [for] food — To [glut] their soul.

19 Yea, spoke they [e'en] — Against [their] God;
Said, "Table spread — Can mighty [One] — In wilderness?
20 Lo! struck he rock, — And waters gushed, — Ay, streams would flow:
Can he give bread, — Or flesh supply — For people his?"

21 Jah therefore heard, — And outraged was:
Yea, kindled fire — In Ja'cob [was];
Ay rose [his] ire — In Jisrael:
22 For they did not — Believe in God,
Nor trusted they — In safety his.

23 Yet he 'd enjoined — Clouds from above;
Yea, doors of heaven — Had opened he,

LXXVIII

24 And rained on them [The] manna-food ;
Ay, corn of heaven He gave to them.

25 [Thus] nobles' bread Ate each [of them] ;
[Yea,] game he sent To them in full :
26 He 'ld start an east [Wind] in the heav'ns,
[Ay,] drove with strength A south [wind too].

27 Yea, rained he on Them flesh as dust ;
Ay, as sea-sand The wingèd bird :
28 And made [it] fall Amid their camp,
Round their abodes.

29 Yea, ate they, ay, Were sated quite ;
And their desire Would come to them :
30 They were not 'stranged From their desire ;
[For] still their food [Was] in their mouth.
31 But likewise God Came up on them,
And slew [some] Of their fattest [ones] ;
Ay, Jisra'l's choe'n
He made to stoop.

32 In all this [scene] They sinnèd still ;
Nor did believe
In his exploits :
33 But he consumed In all their days ;
Ay, [were] their years
In terror [spent].

34 If them he slew, Then sought they him ;
Ay, turned amorn To mighty [One].
35 Yea, minded they That God ['s] their rock ;
Ay, Mighty High'st Redeemer theirs.

36 Yea, they cajoled Him with their mouth ;
Ay, with their tongue
They 'll lie to him :
37 Nor [was] their heart Fixed [right] with him,
Nor faithful they In cov'nant his.

38 But tender he Condoned their fault, Nor ruined them ;
Yea, often he Returned his wrath, Nor waked all ire.
39 Ay, minded he That flesh [were] they,
A walking wind [That] 'll not return.

40 How oft they 'ld him Embitter in The wilderness,
Afflict him in The [lonesome] waste !
41 Ay, they 'ld return And [sorely] try [The] mighty [One],
Ay, holy [One]
Of Jisra'l score.

42 They minded not His hand [of pow'r],
The day from foe He ransomed them ;
43 When set he in [All] Mitsra'm's signs,
Ay, wonders in [Old] Tsoan's fields :
44 Yea, turned he their Canals to blood ;
Ay, [of] their rills Naught could they drink.

45 He 'ld send them gnat, And them it ate ;
Yea, [slimy] frog, And them it spoiled :
46 He gave to grub Their produce too ;
Ay, their exhaust
To locust's [greed] :
47 He slew with hail Their [tender] vine,
And sycamores
With frosty [ice].

48 Yea, he shut [up] To hail their beasts ;
Ay, [he consigned] Their stock to flames.

LXXVIII

49 He 'ld send on them — His anger's heat,
Outburst, And foam, And straits;—
Bad messengers.

50 He 'ld level track — For his [fierce] ire:
Withheld he not — From death their soul;
Their life to plague
He e'en shut [up]:
51 Yea, smote he all — Mitsra'm's first-born,
[The] vigor's prime — In tents of Cham.

52 But he removed — His people-flock,
And guided them — Drove-like in th' wild;
53 Yea, led them safe, — Nor dreaded they:
But enemies — Sea covered theirs.

---

54 Yea, brought he them — Toward his fane's bound,
This mountain his — Right-hand had bought;
55 Yea, nations drove — Before them out,
And let them fall — By line a lot;
Ay, *their* tents hold — Made Jisra'l's tribes.

56 But tried they, ay, — Embittered God — Most High;
Yea, his attests — They did not keep:
57 But shied they, ay, — Were treach'rous as — Their sires;
Were turned [away] — As slackened bow.
58 For vexed him they — With [idol] mounds;
With images
Would jealous make.

---

59 God heard [their crimes], — And was outraged:
Yea, spurned he quite — In Jisra'l [home];
60 Ay, thrust [away] — [E'en] Shiloh's shrine,
[The] tent he dwelt — [In] 'mong mankind.

61 Yea, gave to capture — He his strength,
His ornament — In hand of foe;
62 Ay, veered to sword — His people [own]:
Yea, with his lot
Was he outraged.

63 His choice [young men — The] fire ate [up];
His maids were not — [In wedding] praised:
64 His priests by sword — [Of foemen] fell;
And widows his — Were not bewept.

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65 But waked, as [one] — Asleep, [the] Lord;
As hero [all] — Ashout from wine:
66 Yea, smote he [then] — His foes arear;
Reproach fore'er — He gave to them.

67 But spurned he [home] — In Joseph's tent;
In Ephra'm's tribe — He chose [it] not:
68 But chose the tribe — Of J'udah [his];
Mount Tsijon, which — He [dearly] loved:
69 Yea, built, as mounds, — His sacred [seat];
As earth, [which] he — Has founded e'er.

---

70 Yea, servant chose — In David he,
And took him from — The folds of flock;
71 Ay, from behind — Milch-ewes him brought,
In Ja'cob to — His people feed,
In Jisra'l, ay, — His heritage.
72 Yea, fed he them, — As whole his heart;
Ay, with his palms' — Skill he 'ld them guide.

ODE 79.—[*Civil and ecclesiastical ruin deplored.*]

LXXIX *A musical [piece], by [the sons of] Asaph.*

1 [O] God, have come [The] nations in Thy heritage;
They have defiled The temple of Thy [holy] fane;
They 've [even] put Jerushala'm In ruins [all]:
2 They 've given [too] Thy servants' corse [As] food for birds,
Thy saints' [dear] flesh To beast of earth.

3 They 've shed their blood Like water round Jerushala'm;
Nor [is there] one To bury [them].
4 We have become A [deep] reproach To dwellers [near];
A mock, Ay, scorn To [those] around.

5 Till when, [O] Jah, [Shall this be so]?
Wilt angry be
Perpetually?
Shall blaze as fire Thy jealousy?
6 Shed passion thine Toward nations who Thee have not known,
On kingdoms that Thy name 've not called.
7 For eaten has [One] Ja'cob [up],
Ay, his [own] home
Have they made waste.

8 May'st thou not mind For us old sins;
May quickly meet Us pity thine:
For we have hung [Down] very [deep].
9 Help us, [O] God Of safety ours, For thy name's praise;
Ay, rescue us, And pardon sins, For thy name's sake.
10 For what should say The nations, "Where Is [now] their God?"
Let him be known The nations 'mong To our [own] eyes:
[Be] vengeance of Thy servants' blood That [has been] shed.

11 Let come to thy Face pris'ner's sigh:
As greatness of Thy [mighty] arm,
Extend [the life Of] sons of death.
12 But return to Our dwellers [near] Seven-fold toward Their bosom [own]
Their [own] reproach, [With] which they have Reproached thee, Lord:
13 Thy people we, Thy pasture's flock, Will worship thee For ever[more]
To age And age
Will we recount
Thy praises [due].

ODE 80.—[*Disasters of the northern kingdom.*]

LXXX [*Arranged*] *by the precentor; [to be performed] toward [the style of] trumpets [of the ark of the] Testimony. [Written] by [the sons of] Asaph, [as] a musical [piece].*

1 [O] Shepherd of [Our] Jisrael, Give thou [thy] ear;
[Thou] guider of Flock-like Joseph:
[Thou] dweller of The cherubim, Gleam [forth to us].
2 To Ephra'm's face, And Benjamin's, And Menashsheh's,
Awaken [all]
Ay, walk [thou nigh], Thy valor [old];
3 [O] God, [do thou] For safety ours.
Illume our face, Return us [home];
And saved we 'll be.

4 Jehovah, God Of armies [thou],
Till when hast thou Incensed been in Thy people's prayers?
5 Thou 'st made them eat The bread of tears,
And made them drink In tears three-[fold].

6 Thou 'ldst put us [as] A contest to Our dwellers [near];
Ay, enemies Will mock at us.
7 [O] armies' God, Return us [home];
Illume thy face, And saved we 'll be.

8 A vine wouldst thou From Mitsra'm start;
Drive nations out, And plantedst it:
9 Didst face its face, And root'dst its roots;
Ay, [soon] it filled [The] land [entire].

LXXX

10 Were covered [with] Its shade [the] mounts;
Its tendrils, ay, [Had] cedars' might:
11 It sent its shoots Until [the] sea,
Toward river, ay,
Its suckers [reach].

12 Why hast thou razed Its hedges [round]?
Yea, 've plucked it all Road-passers by:
13 May munch it swine From forest [stray]
Field-rover, ay, May graze [from] it.

---

14 [O] armies' God, Return, [we] pray;
Look [thou] from heaven, Ay, see [the case];
Yea, visit thou This [thy own] vine;
15 Ay, slip which thy Right-hand did plant;
E'en scion thou Didst trim for thee.
16 ['T is] blazed with fire, Pruned [all away];
They from thy face's Rebuke 'll perish.

17 Thy hand be on Thy right-hand's one,
On son of man Thou trimm'dst for thee:
18 And [then] we will Not veer from thee;
Revive us, and Thy name we 'll call.
19 Jehovah, God Of armies, thou, Return us [home];
Illume thy face, And saved we 'll be.

ODE 81.—[*Liturgical prosperity.*]

LXXXI [*Arranged*] *by the precentor;* [*with an accompaniment*] *on the Gittite* [*lyre*]. [*Written*] *by* [*the sons of*] *Asaph.*

1 Shout ye to God, [Who is] our strength;
Sound trumpets ye. To Ja'cob's God
2 Raise music ye, Ay, give [the] drum;
[The] pleasant lyre, [Along] with harp.
3 Blow ye on new [Moon] trumpet [too],
On full [moon], at The festal day.

4 For edict [was] To Jisra'l this,
A judgment [made] By Ja'cob's God:
5 An attest he In Joseph put,
In issuing On Mitsra'm's land;
A lip I knew Not [there] I 'ld hear.

6 From burden turned His shoulder I;
His palms from hod Would pass [away]:
7 In straits thou call'dst, And thee I snatched;
I 'ld answer thee
In thunder's cov'rt;
I 'ld test thee on
Strife's Waters [e'en].

Pause.

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8 Hear, people mine, And I 'll attest;
[O] Jisra'l, if Thou 'ldst hear to me:
9 Not in thee 'll be Strange mighty [One],
Nor must thou bow To foreign such.
10 I ['m] Jah thy God, Thy bringer forth From Mitsra'm's land:
Make wide thy mouth, And I 'll it fill.

11 But heard not my Voice people mine;
Ay, Jisra'l did Not long for me:
12 And I sent him In their tough heart;
They 'ld walk in their Own purposes.

---

13 Oh had to me My people heard;
[Ay,] Jisra'l in My ways had walked!
14 Their enemies I 'ld soon have cowed;
Ay, on their foes Returned my hand.

LXXXI

15 Jah's haters would Have fawned to him;
But would have been *Their* time for e'er:
16 He 'ld 've made them eat From fat of wheat;
From honey'd rock
I 'ld 've sated thee.

ODE 82.—[*Justice reinstated.*]

LXXXII *A musical [piece] by [the sons of] Asaph.*

1 God ['s] stationed in Th' assembly his;
In core of gods [Himself] will judge:
2 Till when will ye [With] evil judge;
Ay, face of bad [Men] will accept?

Pause.

3 Judge ye a limp, Ay, orphaned [one];
A meek, Ay, poor
[One] righted make.
4 Retrieve a limp, Ay, needy [One];
From hand of bad [Men] rescue [him].

5 They have not known, Nor 'll understand;
In darkness they Will walk along:
Will wavered be Earth's bases all.
6 *I* 've [just now] said, [That] gods [are] ye;
Ay, sons of the Most High ye ['re] all.

7 Yet as a man Ye [too] must die;
Ay, ye as one Of princes fall.
8 Arise, [O] God; Judge thou the earth:
For *thou* shalt heir In nations all.

ODE 83.—[*A prayer against confederate marauders.*]

LXXXIII *A song, [as] a musical [piece], by [the sons of] Asaph.*

1 [O] God, be thou Not dumb to me;
Nor mute, Nor whist,
[O] mighty [One].
2 For lo! thy foes Will tumult make;
Thy haters, ay, Have raised [their] head:
3 Thy people 'gainst They 'll crafty plot;
Ay, station on Thy [ones] obscure.

4 They 've said, "Come, and We 'll trick them out Of nation's [place];
Remembered, ay, 'll Not be the name Of Jisra'l more."
5 For they have planned With heart alike,
'Gainst thee they will A cov'nant form.—

6 [See] Edom's tents, And Jishma'lites;
[There 's] Moab, and The Hagarites:—
7 [There] Gebal [is], And Ammon [is], And Amalek;
Pelesheth, with The dwellers Tsur:
8 Ashshur also Has leagued with them;
They 've arm become To sons of Lot.

Pause.

9 Do to them as [With] Midjan [then],—
As Sisera, As Jabin [too], In Kishon's stream;
10 Expunged [were they] In Endor's [side]:
[There] they became Manure for ground.

11 Their nobles sat As Oreb [was], As Zeeb, ay;
As Zebah, ay, And Tsalmunnah
Their princes all:—
12 [They] who have said, "We 'll take for us
[Possession of] The homes of God."

13 My God, set them As rolling [thing],
As stubble [dry]
At face of wind:

LXXXIII

14 As fire devour
Ay, as a flame
15 So may'st thou them
Ay, them alarm

A forest will;
Will mountains wrap;—
With storm pursue;
With hurricane.

16 Their faces fill
And they will seek
17 Let them be shamed,
Yea, be reproached,
18 Yea, know that thou,
[The] most High [art]

[With deep] contempt;
Thy name, [O] Jah:
Alarmed till aye;
And perished [quite];—
Named Jah alone,
On all the earth.

ODE 84.—*[The annual pilgrimage implored.]*

LXXXIV *[Arranged] by the precentor; [with an accompaniment] on the Gittite [lyre]. A musical [piece] by the sons of Korah.*

1 How lovely [are]
Jehovah, [God]
2 Grown pallid, ay,
My heart will shout,

Thy [fixed] abodes,
Of armies [thou]!
Has failed my soul,
Ay, flesh, toward One

For courts of Jah;
Of living might.

3 [The] sparrow e'en
Ay, swallow for
Where she may place
Thy altars on,
My [glorious] King,
4 Blest they [who] dwell
Still [onward] they

Has found a house,
Herself a nest,
Her [callow] brood,
[O] armies' Jah,
My [mighty] God.
Thy house within!
Will praise thee [well].

Pause.

---

5 Blest [is the] man,
[The] high ways [are]
6 The passers of
A fount [of joy]
[With] blessings too

Whose strength ['s] in thee!
Their heart within.
The Vale of Tears
Will place therein;
[The] rain will brim.

7 They 'll walk from pow'r
Toward God they 'll soon
8 Jah, God of arms,

[Thou] Ja'cob's God.

Toward [greater] pow'r.
In Tsijon be.
Hear thou my prayer;
Oh give [thy] ear,

Pause.

---

9 Our shield see thou,
Ay, look [on] thy
10 For better [one]
I 've threshold chos'n

[O] God [most High];
Anointed's face.
Day in thy courts
In my God's house

Than thousand [else];
Than tents of crime.

11 For sun And shield
[Full] grace And sheen
He 'll not withhold
To walkers in
12 [O] Jah of arms,

[Is] Jah [my] God;
Jah 'll give [his saints]:
[Aught re'lly] good
Perfection [true].
Blest [is the] man
[Who] trusts in thee!

ODE 85.—*[Liberty restored.]*

LXXXV *[Arranged] by the precentor. [Written] by the sons of Korach, [as] a musical [piece].*

1 Thou 'st favored, Jah,
Thou hast returned
2 Thou 'st lifted [off]
Thou 'st covered all

Thy [chosen] land;
Ja'cob's exiles:
Thy people's fault;
Their [grievous] sin:—

Pause.

3 Thou 'st gathered [in]
Thou hast returned

Thy outburst [all];
From passion's ire.

4 Return thou us,
Ay, veer with us
5 Fore'er wilt be
Wilt draw thy ire

Our safety's God;
Vexation thine:
Irate with us?
To age and age?

LXXXV

6 Wilt not return, Us *thou* revive?
Thy people, ay, 'll Be glad in thee.
7 Cause us to see Thy kindness, Jah.
Ay, safety thine
May'st thou give us.

8 I 'll hear what 'll speak The mighty [One], Jehovah [he];
For he 'll speak peace His people toward, Ay, toward his saints:
But let them not Return [again] To folly [old].
9 [Yet] only nigh To fearers his His safety [is];
To [cause to] dwell [His] glory [still] Within our land.

10 Kindness And truth Have coalesced;
Justice And peace Have [mutu'l] kissed:
11 Truth from [the] earth Will sprout [afresh];
And justice from [The] sky will look.

12 Jehovah too Will give thee good;
Our land will, ay, Its produce give:
13 Justice will [yet] To his face walk,
And put us to His steps' [high-]way.

ODE 86.—[*Persecution deprecated.*]

LXXXVI *A prayer by David.*

1 Incline, [O] Jah, Thy ear; Hear me;
For lowly [now], Ay, poor [Am] I:
2 Keep thou my soul; For saint [am] I:
Thy servant save, Thou [art] my God;
[Ay,] I [am one
That] trusts in thee.

3 Be gracious [thou] To me, [O] Lord;
For toward thee I 'll Call all the day:
4 Congratulate Thy servant's soul;
For toward thee, Jah, My soul I 'll lift.

5 For thou, [O] Lord, [Art] good, Ay, mild;
Yea, kindly to Thy callers all:
6 Give thou, [O] Jah, My pray'r [thy] ear,
Ay, list in my Entreaty's voice:
7 In day of my Straits thee I 'll call;
For thou wilt [hear And] answer me.

8 [There 's] none as thou Among the gods, [O] Lord [supreme];
Ay, none [are there] As doings thine:
9 All nations that Thou 'st made shall come And bow 'fore thee, [O] Lord [supreme];
Ay, glorify Thy [mighty] name:
10 For great [art] thou, Ay, exploit do'r;
Thou [in thyself Art] God alone.

11 Instruct me, Jah, In thy [own] way;
[For] I will walk In thy [own] truth;—
Unite my heart To fear thy name:
12 I 'll worship thee, [O] Lord my God, With all my heart;
Ay, glorify Thy name fore'er:
13 For kindness thine [Is] great on me;
Ay, rescued thou My soul hast [oft] From low'st Sheol.

14 [O] God, proud [men] Have ris'n on me;
Ay, awful plots Have sought my soul;
Nor thee have put In front of them:
15 But thou, [O] Lord, A mighty [One] Compassionate, Ay, gracious [art];
[With] length of ire, Ay, kindness much, And truth [besides].

16 Face thou toward me, Ay, gracious be;
Give thou thy strength Thy servant to;
Ay, save the son Of handmaid thine:

LXXXVI

17 Do thou with me A sign for good;
And haters mine 'll See and Be shamed;
For *thou*, Jah, me Hast helped And soothed.

ODE 87.—[*Immunities of God's people.*]

LXXXVII [*Written*] *by the sons of Korach; a musical* [*piece, as*] *a song.*

1 Foundation his [Is] in fane's mounts;
Jehovah loves [His] Tsijon's gates
2 [More] than abodes Of Ja'cob all:
3 [Most] glorious [things Are] spok'n in thee,
[O] city of [Our] God [And King].
Pause.

4 I 'll Rahab note And Babel [too] To knowers mine;
Pelesheth, lo! And Tsor, with Cush,— This [one] born there:
5 But Tsijon to It shall be said, "Each born in her;"
Yea, *He* shall [yet] Establish her, [The] Highest's [self].

6 Jehovah 'll count, In writing [up]
His people all,
"This [one] born there:"
Pause.
7 Yea, singers [male], And pipers [too, Shall swell the song];
My founts [of joy Are] all in thee.

ODE 88.—[*The miseries of exile.*]

LXXXVIII *A song,* [*as*] *a musical* [*piece*], *by the sons of Korach.* [*Arranged*] *by the precentor;* [*to be performed*] *on* [*the*] *lute, for responses. A didactic by Heman the Ezrachite.*

1 Jehovah, God Of safety mine,
[By] day I 've screamed, Ay, night 'fore thee:
2 Let come [then] to Thy face my prayer;
Incline thy ear To shouting mine.

3 For sated [is] With wrongs my soul;
Ay, has my life To Sheol touched:
4 I 'm reckoned with Pit-goers down;
I have become Like nerveless brave.

5 Among the dead My pallet [is];
As wounded [men], Grave-dwellers [all],
For whom [is] no Remembrance more;
Yea, they 're from thy Right-hand cut [off]:
6 Thou 'st placed me in The lowest pit,
In darkness [black], In deeps [profound];
7 On me has staid Thy passion [fierce],
With breakers all Thou 'st humbled me.
Pause.

8 Thou hast made far My [well-]known [ones];
Hast me to them Abhorrence placed:
Restrained [am I], Nor forth can go.
9 My eye has pined From humbling mine:
I 've called [on] thee, [O] Jah, all day;
I 've stretched toward thee My palms [in prayer].

10 Wilt thou to dead A wonder do?
If spooks will rise, Will worship thee?
Pause.
11 Rehearsed in grave 'll Thy kindness be?
Thy faithfulness
In perishment?
12 In darkness known 'll Thy wonder be?
Thy righteousness
In torpor's land?

13 But I to thee, [O] Jah, have cried;
Ay, at the morn My prayer 'll thee meet:
14 Jehovah, why 'lt Thou scorn my soul?
[Why] wilt thou hide Thy face from me?

LXXXVIII

15 I 'm lowly and From youth exhaust:
I 've borne thy dreads; I 'll be distract:
16 On me have passed Thy passions [fierce];
Thy terrors have
Exscinded me.

17 As water me They 've whelmed all day;
They 've folded on Me [all] at once:
18 Thou hast made far Lover and friend;
My [well] known [ones]
[In] darkness [are].

ODE 89.—[*The theocratic league imperilled.*]

LXXXIX *A didactic by Ethan the Ezrachite.*

1 Jah's kindnesses
Fore'er I 'll sing;
To age And age I will make known Thy faithfulness.
2 For I 've said, "Be Built [up] fore'er [Thy] kindness shall;
[The] skies,—thou wilt Set up in them Thy faithfulness."

3 A cov'nant made I to my chos'n;
To David I My servant swore:
4 "Till e'er I will Set up thy seed;
Ay, build to age And age thy throne."
Pause.

5 Yea, heavens shall laud Thy wonder, Jah:
Thy faithfulness
In throng of saints.
6 For who in clouds 'll Compare to Jah?
Be like to Jah
'Mong mighties' sons?—
7 A Mighty dread
In saints' crowd much;
Ay, fearful [He]
On all around.

8 Jehovah, God Of armies, who 's As thee firm Jah?
Ay, faithfulness
Thine [own is] thy Surroundings [all].
9 Thou ruler [art] In sea's turmoil;
'Mid rise of waves Thou 'lt quiet them:
10 ['T is] *thou* didst crush Rahab as pierced;
With arm of strength Didst rout thy foes.

11 Thine heavens [are], Sure thine [is] earth;
World and Its fill,— Thou foundedst them:
12 *Thou* south And north Created hast;
Tabor, Chermon,— In thy name 'll shout.

13 Thine [is] an arm With valor [braced];
[So] will be strong
Thy [righteous] hand;
[Ay] will be high
Thy [own] right-hand.
14 [While] rightness and [Firm] judgment [are] Thy throne's abode,
[Yet] kindness and Fidelity 'll Thy face precede.

15 [How] blessed [are] The people [who] Know [trumpet-]clang!
Jehovah, in Thy face's light They 'll [onward] walk;
16 In thy name they 'll Joy all the days;
In righteousness Thine they 'll be high.

17 For ornament Of their strength thou ['rt];
In favor thine 'll Be high their horn:
18 For [still] to Jah [Belongs] our shield,
To Jisra'l's ho- ly [One] our king.

19 Then spokest thou In vision to Thy pious [one];
Ay, saidst, "I have Commanded help On hero [mine];
I have made high A chosen [one] My people from:

LXXXIX

I 've David found, My servant [he];
With my fane's oil Anointed him:
[Along] with whom My hand 'll be fixed;
Surely my arm Shall him confirm.

"Shall not extort A foe with him;
Ay, son of ill
Shall n't humble him:
I 'll mask before Him enemies;
Ay, haters his
I will torment.

"But faithfulness And kindness mine [Shall be] with him,
And in my name [Exceeding] high His horn shall be.
Yea, I will put In sea his hand;
In rivers, ay, His [strong] right[-hand].

"He will call me 'My Father thou;
My might, My rock, My safety [thou].'
Sure I will him [As] first-born give,
Most High [indeed] To kings of earth.

"Fore'er I 'll keep My kindness his;
My cov'nant, ay,
Faithful to him:
Yea, I will put For aye his seed;
Ay, his throne as The days of heaven.

"If shall desert His sons my law,
And will not in My judgments walk;
If statutes mine They should profane,
And my commands They should not keep:
I 'll visit too With rod their faults,
With blow, ay, their Iniquities.

"But kindness I 'll Not sev'r with him,
Nor falsify In faithfulness:
I 'll not profane My covenant;
Nor issue of
My lips I 'll change.

"One [thing] I 've sworn Within my fane;
(If [e'er] I should To David lie!)
His seed fore'er Shall be [extant]
His throne, ay, as The sun 'fore me:
As moon it shall Be ever fixed;
Ay, witness in The cloud confirmed."

Pause.

But *Thou* hast scorned, Ay, thou hast spurned,
Outburst with thy Anointed made;
Rejected hast His covenant,
Profaned to earth His diadem.

Thou hast dispersed His hedges all,
Hast put his forts [To sheer] dismay:
Have pillaged him Road-passers all;
Reproach he 's been To dwellers [near].

Thou hast made high His foes' right[-hand],
Thou 'st gladdened all His enemies;
E'en wouldst return His sword's [sharp] point,
Nor mad'st him rise In battle's [shock].

Thou 'st rested from His purity;
His throne to earth
Hast overthrown:
Hast reaped his days Of sprightliness;
Hast veiled him o'er [With] shamefulness.

Pause.

LXXXIX

Till when, [O] Jah?
Shall blaze as fire
Remember, I,
Why sham cr'at'dst thou
Who stout will be,
Will 'trieve his soul

Wilt hide for aye?
Thy passion [fierce]
What fleeting [thing]?
All sons of man?
And not see death?
From Sheol's hand?

Pause.

Where 's kindness thine,
To David sworn
Remember, Lord,
I 've borne in breast
What blamed, [O] Jah,
What blamed [to] thy
Jehovah blest
Amen, and [still]

The former, Lord;
In faithfulness?
Thy servants' blame;
All peoples vast;—
Thy enemies;
Anointed's tracks.
Forever be!
Amen, [I say].

RHYTHMICAL TRANSLATION.

THE [HEBREW] HYMNAL.

SCROLL IV.—[*Third Supplement.*]

ODE 90.—[*The brevity of man's stay.*]

XC *A prayer by Moses, a man of God.*

1 [O] Lord, abode
In age [long past]
2 Ere mounts were born,
Ay, from fore'er
Thou, [only thou,]

3 Return mortals
Ay, saidst, "Return,
4 For thousand years
As yesterday,
Ay, [as] a watch

Thou 'st been to us
And age [e'er since].
And thou 'dst pierced earth;
And till fore'er
[Art] mighty [One].

Till crumbling thou 'ldst,
[Ye] sons of men:"
In thy eyes [are]
For it will pass;
In [but] the night.

5 Thou 'st whelmed them, as
In morn as grass
6 In morn 't will bloom,
At eve 't will lopped,

A sleep they 'll be;
[That] will glide [up]:
Ay, [upward] glide;
And dried [up] be.

7 For we have failed
Have troubled been:

In anger thine,
In passion thine

8 Thou 'st placed our faults
Our secrets to
9 For all our days 've
We 've spent our years

To front of thee;
Thy face's light:
Thy outbursts faced;
As musing [breath].

10 Our years' days make
And if in vig-
But their excess
For 't 's sheared [in] haste,

[Up] seventy years,
or eighty years;
[Is] toil, Ay, naught;
And we have flown.

11 Who [is there] knows
Yea, as thy fear
12 To weigh our days
And we 'll [our] heart

Thy anger's strength?
Thy outburst [is].
So make [us] know;
[To] wisdom bring.

13 Return, [O] Jah;
Yea, be thou grieved
14 Sate us in morn
We 'll shout, And glad

Till when [be stern]?
Thy servants on:
Thy kindness [with];
Be, all our days.

15 Us gladden as [The] days [wherein] Thou 'st humbled us,
[The] years [wherein] We 've seen [much] ill.
16 Let [there] be seen Thy servants toward Thy [glorious] act,
Their children on. Thy majesty:
17 Yea, sweetness of [The] Lord our God Be [there] on us,
And our hands' deed Fix thou on us,
Ay, our hands' deed [Do] thou fix it.

ODE 91.—[*Protection of saints.*]

[*A voice from without.*]

XCI [One] dwelling in Most High's covert
In Shaddai's shade Shall [always] lodge.

[*A voice from within.*]

2 I 'll say for Jah, "My refuge and My fort [is he];
My [only] God; I 'll trust in him."

[*The voice from without.*]

3 For *he* 'll thee snatch From snarer's trap,
From ruins' plague:
4 With pinions his He 'll screen for thee;
Ay, 'neath his wings Thou 'lt refuge take;
Yea, shield, Ay rim,
His truth [shall be].

5 Thou needst not fear From dread [at] night,
From arrow [that] May daily fly,
6 From plague [that] in [The] dusk may walk,
From pest [that] may Attack [at] noon.

7 May from thy side A thousand fall,
Ay, myriad [e'en]
From thy right[-hand];
[But] toward thyself 'T will not approach:
8 Only with eyes Shalt thou look [on];
Ay, pay of bad [Men] thou shalt see.

[*The voice from within.*]

9 For thou, [O] Jah, My refuge [art].

[*The voice from without.*]

Most High thou 'st put Thy residence:
10 Not shall arrive Toward thee an ill;
Ay, stroke not nigh Be in thy tent.

11 For angels he 'll Command for thee,
To keep thee [safe] In all thy ways;
12 Upon [their] palms They 'll lift thee [high]
Lest thou shouldst trip On stone thy foot:
13 On leonine And serpentine Thou [e'en] may'st tread;
May'st trample [down]
[The lion's] whelp And monster [huge].

[*A voice from above.*]

14 For he in me Has been attached, And I 'll retrieve;
I 'll rear him [high],
For he has known My [sacred] name:
15 He 'll call me, and I 'll answer him;
With him I 'll be
In [all] distress;
I 'll rescue him,
And honor him;
16 [With] length of days I 'll satisfy,
And make him see
In safety mine.

ODE 92.—[*The delights of the Sanctuary.*]

XCII *A musical [piece, as] a song for the Sabbath-day.*

1 ['T is] good to stretch [Out] hands to Jah,
To celebrate Thy name, most High;
2 To tell in morn Thy kindness [great],
Thy faithfulness
In [all] the night;
3 On decachord, On harpsichord,
On musing [strain] With [tuneful] lyre.

4 For thou, [O] Jah, Hast gladdened me In thy [own] act;
In thy hands' deeds
I 'll shout [for joy]:

XCII
5 How great have been Thy deeds, [O] Jah;
[How] very deep Thy purposes!
6 A brutish one Will not [this] know,
Nor foolish [man] Consider this.

7 In budding of [The] bad as grass,
Ay, 've blossomed all [The] ill-doers,—
To be expunged [For] ayes of aye;
8 But *thou* 'rt aloft Fore'er, [O] Jah.
9 For lo! thy foes, Jehovah [thou],
For lo! thy foes Shall perish [all];
Shall be dispersed
All ill-doers.

10 But thou 'st raised as Wild-bull's my horn;
I 've reeked with oil Of verdancy:
11 Ay, looked my eye On thwarters has;
On hind'rers base
Will hear my ears.

12 A just [man] as The palm Shall bud;
As cedar in The Lebanon Shall he expand:
13 Transplanted [ones] In house of Jah,
Shall bud [afresh] In courts of God.

14 Still will they yield In grayness [fruit];
[Still] fat And verd- ant will they be:—
15 To tell [it;] for Upright [is] Jah,
My rock; nor [is] Evil in him.

ODE 93.—[*God the universal ruler.*]

XCIII Jehovah 's king, [With] pride he 's clad;
Jehovah 's clad [With] strength engirt:
World will be fixed, Nor will be moved;—
2 Fixed thence thy throne, From e'er [art] thou.

3 Raised rivers have, Jehovah [thou],
Raised rivers have Their voice [aloud];
Raise rivers may Their [noisy] surf:
4 Than voices of Huge waters vast, Than sea-breakers,
Vaster [by far] In [heavenly] heights Jehovah [is].
5 Thy attests have Been ratified Exceedingly:
To thy house [has] Becoming [been] An [august] fane;
Jehovah, [thou Wilt there abide] To length of days.

ODE 94.—[*The great Vindicator.*]

XCIV [O] mighty [One] Of vengeance, Jah;
[O] mighty [One] Of vengeance, gleam!
2 Lift [up] thyself, [O] judge of earth:
Return reward Upon [the] proud.

3 Till when shall bad [Men], [O my] Jah,
Till when shall bad [Men thus] exult?
4 [Till when] pour [forth, Ay], speak bold [talk]
Yea, egotize Ill-doers all?

5 Thy people, Jah, They 'll [wanton] crush;
Thy heritage, Ay, they 'll afflict:
6 Widow And strange [One] they will slay,
And orphaned [ones] They 'll dash [to death].
7 But they have said, "Jah will not see,
Nor J'acob's God Consider [it]."

8 Consider, brutes The people 'mong;
Ay, fools, when will Ye prudent act?
9 Ear-planter, shall Not he [then] hear?
Eye-moulder if, Shall he not look?

XCIV

10 Chastiser of [The] nations, shall Not he correct,—
The teacher of Man knowledge [true]?
11 Jehovah knows Man's purposes;
For they [are all An empty] breath.

12 Blest hero, whom Thou 'lt chastise, Jah;
Ay, from thy law Wilt teach him [truth]:
13 To give him rest From days of ill,
Till shall be dug For th' bad a pit.

14 For Jah 'll not thrust His people [off],
Nor heritage His he 'll forsake:
15 For till [the] right 'll Judgment return;
Ay, after it All upright hearts.

16 Who 'll rise for me With bad-workers?
Who 'll stand for me With ill-doers?
17 Unless Jah ['d been] A help to me,
Almost had dwelt [As] dumb my soul.

18 If I had said, "Has rocked my foot;"
Thy kindness, Jah, Would prop me [up]:
19 In many schemes My core within,
Thy comforts will Delight my soul.

20 Shall thy compeer Be ruin's throne,
Toil's moulder on A [fixed] decree?
21 They 'll troop upon A just [one's] soul,
Ay, harmless blood
They 'll wicked make.

22 But Jah will be To me for cliff;
Ay, my God for My refuge-rock:
23 Yea, he 'll return On them their crime;
Ay, in their wrong
He 'll them exscind:
Will them exscind Jah [as] our God.

ODE 95.—[*Docile adoration.*]

XCV Come, shout will we To Jah [our King],
Make clangor to Our safety's rock;
2 Precede his face With worship [due],
With music make
Clangor to him.

3 For mighty great [One is our] Jah;
Ay, great king o'er All [other] gods:
4 In whose hand earth's Recesses [are];
Ay, products of
[The] mounts [are] his:
5 Whose [is] the sea, Ay, *he* made it;
And dry [land] his Hands moulded [too].

6 Go, bow will we, Ay, bend [us low];
We 'll kneel before Our maker Jah:
7 For *he* ['s] our God, And *we* [are but] The people of His pasturage,
The flock of his [Indulgent] hand.

"To-day, if in My voice you 'll hear,
8 Ye must not your Heart harden, as
In Meribah;
As trial's day,
In wilderness:
9 When tried me your [Fore-]fathers [there];
They tested me, Yea, saw my act.

XCV

10 [For] forty years I 'ld loathe [that] age;
Yea, said [of them], "A people stray Of heart [are] they;
Ay, they have not [Yet] known my ways:"
11 To whom I swore In anger mine,
"If they shall come My rest toward!"

ODE 96.—[*Adoration of God recommended.*]

XCVI Sing ye to Jah A song [all] new;
Sing ye to Jah, The whole earth [round];
2 Sing ye to Jah; Bless ye his name:
Proclaim [aloud] From day to day Salvation his;
3 Recount [abroad] The nations 'mong His glory [grand],
'Mong peoples all His [great] exploits.

4 For great [is] Jah, Ay, boasted much;
Fearful [is] he Above all gods:
5 For nations' gods [Are] godlings all;
But [very] skies Jehovah made.

---

6 Grandeur [serene], Ay, majesty, Before him [is];
Strength [infinite], Ay, ornament, [Is] in his fane:
7 Grant ye to Jah, [Ye] peoples' clans,
Grant ye to Jah Glory, Ay, strength;
8 Grant ye to Jah His name's glory: Bear offering [to him];
Ay, go ye to his courts.

9 Bow ye to Jah In majesty [Befitting] fane;
Whirl ye 'fore him, The whole earth [round]:
10 'Mong nations say, "Jehovah 's reigned;"
E'en world 'll be fixed, 'T will not be moved:
He 'll peoples try In equity.

11 Be glad the skies, And whirl the earth;
Let rage the sea, Its fulness, ay;
12 Exult [the] field, Ay, all in it;
13 Then shout all trees Jehovah 'fore:
For he has come [In sovereign power],
For he has come To judge the earth;
He 'll judge [the] world In right [supreme],
Ay, peoples in His faithfulness.

ODE 97.—[*Ancient wonders paralleled.*]

XCVII Jehovah 's reigned: Let whirl the earth;
Be glad [indeed Its] many coasts.
2 [Though] cloud, Ay, gloom ['s] His environs,
[Yet] right, Ay, doom ['s] His throne's abode.

3 Before him fire Would walk [abroad];
Ay, would inflame Around his foes:
4 His lightnings [then] Illumed [the world];
Saw and was writhed The earth [itself].

5 Mounts as [mere] wax Were melted from The face of Jah,
From face of Lord Of all the earth:
6 The skies [then] told His [sovereign] right,
And peoples all His glory saw.
7 Ashamed be all [Wh'] an idol serve, [Or] godlings boast:
Bow ye to him, All [heathen] gods.

---

8 Has heard, And glad Has Zion been;
Ay, whirled have J'u- dah's daughters been,
For reason of Thy judgments, Jah:
9 For thou, [O] Jah, Most High [art sole] O'er all the earth;
Exceedingly Thou 'st been upraised O'er all gods [else].

XCVII

10 Jah's lovers [all],
Hate ye [the] wrong:
He ['s] keeper of
His [own] saints' souls;
From wicked's hand
He 'll rescue them.
11 [Yea,] light [is] sown
For [each] the just;
For upright hearts,
Ay, gladness [great].
12 Be glad, [ye] just,
Jehovah in;
Adore at his
Memorial-fane.

ODE 98.—[*Sacred jubilation.*]

XCVIII *A musical [piece].*

1 Sing ye to Jah
A song [all] new;
For [marvelous]
Exploits he 's done:
Has saved for him
His [own] right[-hand],
Ay, fane-[fit] arm.
2 Jah has made known
Salvation his;
To nations' eyes
His justice bared:
3 He 's minded his Kindness And truth To Jisra'l's house;
Have seen Earth's bounds
Entire our God's Salvation [sure].

4 Make clangor to Jehovah, all The earth [around];
Burst [forth], Ay, shout, Ay, music make:
5 Make music to Jehovah with [The] harpsichord;
With harpsichord,
Ay, music's voice:
6 With trumpets, ay, [With] cornet's voice,
Make clangor to The king's face, Jah's.

7 Let rage the sea, Its fulness, ay;
[The] world [entire], Its dwellers, ay:
8 Let rivers clap [Their] palm [in joy];
Together let
9 [The] mountains shout Jehovah 'fore:
For he has come To judge the earth;
He 'll judge [the] world In right [supreme],
Ay, peoples in [Full] equity.

ODE 99.—[*National and religious privileges.*]

XCIX Jehovah 's reigned, Be peoples awed;
[He 's] cherub-throned; Be quaked the earth:
2 Jehovah [is] In Tsijon great;
Ay, high [is] he All peoples o'er:
3 Let them adore His name [so] great,
Ay, fearful [it];
[For] holy ['s] he.

4 Yea, strength of king Has judgment loved;
['T is] *thou* has fixed [Full] equity;
Judgment, Ay, right
In Ja'cob *thou* Hast [ever] done.
5 Jehovah high Make ye, our God;
Ay, bow ye at His footstool [here];
[For] holy ['s] he.

6 [Erst] Mosheh, and [To] A'ron [too], Among his priests,
And Shemuel Among the rest,
[Were] callers toward Jehovah, and He answered them:
7 In pillared cloud He spoke toward them;
They kept [indeed] His [sure] attests,
The [holy] code He gave to them.

8 [O] Jah our God, *Thou* answer'dst them:
A mighty [One] Uplifting [sin] Thou wast to them;
But venging on Their [vile] exploits.
9 Jehovah high Make ye, our God;
Ay, bow ye at His fane-[crowned] mount:
For holy [most Is] Jah our God.

EVANGELICAL
SCHOOL OF THEOLOGY

ODE 100.—*[Cosmopolitan adoration.]*

C *A musical [piece], for worship.*

1 Make clangor ye To Jah, all earth;
2 [Yea,] serve ye Jah With gladness [great].
Go to his face With shouting [free].
3 Know ye that Jah, He ['s] God [indeed];
He made us, and Not we [ourselves],—
His people, and His pasture's flock.

4 Go [to] his gates With worship [true];
[Ay, to] his courts With [joyful] praise:
[Stretch] hands to him, Ay, bless his name.
5 For good [is] Jah, His kindness e'er;
Till age And age His faithfulness.

ODE 101.—*[Judicial integrity resolved upon.]*

CI *[Written] by David, [as] a musical [piece].*

1 [Of] kindness I 'll And judgment sing;
To thee, [O] Jah, I 'll music make.
2 I 'll prudent act In perfect way:
(When wilt thou come, [O God,] toward me?)
I 'll walk about With perfect heart Inside my house.

3 I will not place To my eyes' front An inf'mous word;
Apostates' deed
I 've hated [e'er];
It shall not stick In me [or mine]:
4 A heart perverse Shall veer from me;
A wrongful [one] I will not know.
5 [One] slandering In covert his Neighbor, him I 'll Exscind [at once];
[One] lofty-eyed And wide of heart, Him I [to bear] 'll Not able be.

6 My eyes [shall be] With faithful [ones Throughout the] land, To dwell with me:
[One] walking in A perfect way, ['T is] he shall be My minister.
7 [There] shall not dwell Within my house [One] doing guile:
[One] speaking lies
Shall not abide To my eyes' front.
8 At mornings I 'll Exscind all bad [Mên] of [the] land;
To cut [off] from Jehovah's town All ill-doers.

ODE 102.—*[Deliverance from captivity anticipated.]*

CII *A prayer by an humble [one]; for he would languish, ay, to the face of Jehovah would pour his sigh.*

1 Jehovah [mine], Hear thou my prayer;
Ay, let my cry
Toward thee go.
2 May'st thou not cov'r Thy face from me In day 'f my straits;
Incline to me Thy [gracious] ear; In day I 'll call,
Do thou make haste, Ay, answer me.

3 For 've failed as in [The] smoke my days;
Ay, [all] my bones
As fu'l been burned;
4 Been struck as grass, Ay, dried my heart:
For I 've forgot From food my bread.
5 From voice of sigh My bones have stuck [Fast] to my flesh:
6 I 've likened been To pelican Of wilderness;
I have become As swallow of [The] arid [plain];
7 I 've watched, Ay, been As sparrow lone On roof [of house].

---

8 All have reproached Me, enemies;
My boasters have
In me been sworn.
9 For ashes as [My] bread I 've eat'n,
And bev'erage mine
With tears I 've mixed:

CII
10 From face of foam, Ay, outbreak thine :
For me thou 'st raised, And sent me [down].

11 My days [are] as An inclined shade ;
Ay, *I* will as [The] grass dry [up].
12 But thou, [O] Jah, Fore'er wilt sit,
Ay, m'morial thine To age And age.

13 *Thou* wilt arise, Wilt pity Tsij'n ;
For her grace-time, For season 's come :
14 For servants thine Her stones have fav'red ;
Ay, they 'll her dust [As] gracious hold.
15 Yea, 'll nations fear Jehovah's name ;
Ay, all earth's kings Thy glory [dread].

16 For Jah will [yet Our] Tsijon build ;
[Ay,] he 'll be seen In glory [there].
17 He 'll face toward prayer Of destitute,
Nor [e'er] will he Despise their prayer.
18 This shall be writ For after age ;
Ay, people [to Be] created

Will [yet] praise Jah.

19 For he has peered From his fane's height ;
Jah from [the] sky

Toward earth has looked ;—
20 To hear the groan Of prisoner ;
To open [doors For] sons of death ;—

21 To r'count in Tsij'n Jehovah's name,
His praise, ay, in

Jerushalaim ;
22 When gathered are [The] peoples all,
Ay, kingdoms to Jehovah serve.

23 He 's humbled in [The] way my force ;
He 's reaped [before Their time] my days :
24 I 'ld say, "My Might, Pluck not me up In half my days !
To ages' age Thy years [endure].

25 "At face [of time] The earth thou found'st ;
And thy hands' work [The] heavens [are] :
26 *They* 'll perish [all], But *thou* wilt stand ;
Ay, all of them As garment fail ;—
As clothing thou
Wilt alter them,— Ay, 'll alter they :—

27 " But *thou* [art] he, [Fore'er the same] ;
Ay, thy years ne'er 'll Completed be :
28 Thy servants' sons Will [e'er] abide ;
Ay, their seed 'll be At thy face fixed."

ODE 103.—[*Jehovah's providence.*]

CIII [*Written*] *by David.*
1 Bless thou, my soul, Jehovah [God] :
Ay, all my core, His fane's name [praise] :
2 Bless thou, my soul, Jehovah [God] ;
Forget not, ay,

His treatments all :—

3 Pard'ning all thy Iniquities,
Curing all thy Infirmities ;
4 Redeeming from [The] pit thy life,
Thee crowning [with] Compassions kind :
5 Sating with good Thy ornaments ;—
Renewed thy youth As eagle's 'll be.

6 [One] doing right Jehovah [is],
Ay, judgment to All [the] oppressed :

CIII

7 His ways he 'ld make To Mossheh known,
To Jisra'l's sons
His [grand] exploits.

8 Compassionate, Ay, gracious ['s] Jah;
Of anger long, But kindness much:
9 Not to [the] last Will he contend,
[Nor] ever[more His anger] guard.

10 Not as our sins He 's done to us,
Nor as our crimes Treated on us:
11 For lofty as [Is] sky o'er earth,
His kindness 's toward His fearers o'er;
12 As wide sunrise [Is] from sunset,
He 's widened our Transgress'ns from us.

13 As pitiful Father on sons,
Jah ['s] pitiful On fearers his:
14 For *he* has known Our mould [full well];
He ['s] mindful that [But] dust [are] we.

15 A mortal, as [The] grass his days;
As flow'r of field, So 'll flower he:
16 For wind has passed On it, And 't ['s] naught;
Ay, it no more Its place shall note.

17 But Jah's kindness From e'er Till e'er ['s] His fearers on;
Ay, his rightness To sons Of sons,— For keepers of His covenant,
18 Ay, minders of His statutes [true],
To do them [well].

19 Jah in the heavens Has fixed his throne;
His kingdom, ay, O'er all has ruled:
20 [Then] bless ye Jah, His messengers;
Heroes of force, His word-doers,
To hear in his Word's [sovereign] voice.

21 [Yea,] bless ye Jah, All armies his;
His ministers, His pleasure-do'rs:
22 [Ay,] bless ye Jah, All deeds [of] his
In places all Of ruleships his.
Bless thou, my soul, Jehovah [too]!

ODE 104.—[*Supreme dignity and beneficence.*]

CIV Bless thou, my soul, Jehovah [God];
Jehovah God,
Thou 'rt very great:
With dignity, Ay, majesty,
2 Thou 'st clothed [thyself];
[One] veiling [self With] light As robe.

3 [One] stretching sky As curtain [wide];
Th' [one] jointing in The wat'r his lofts;
Th' [one] putting scuds As chariot his;
Th' [one] walking on The wings of wind;
4 [One] making [as] His messengers [The rushing] winds,
His ministrants A flaming fire:
5 He founded earth On its fixtures;
It shall not move Fore'er And aye.

6 [With] main thou it As clothing cov'rdst;
Upon the mounts Would water stand:
7 From thy rebuke They 'ld flee [away];
From thunder's voice They 'ld startled be.

8 They would ascend [The] mountains [high];
They would descend In valleys [deep],
Toward yonder place Thou found'dst for them:

CIV
9 A bound thou 'st put
They cannot pass;
They can't return To cover earth.

10 Th' [one] sending springs The gorges 'mong;
Between the mounts
They 'ld walk [along]:
11 They drink would give [To] all field-life;
Would break their thirst [The] onagers.

12 On them the birds Of sky may dwell;
From 'tween [the] boughs May give [their] voice:
13 Th' [one] giving drink [To] mountains from His [skyey] lofts;
From thy deeds' fruit
Shall sated be The earth [entire].

14 [One] making sprout The grass for beast,
And plant for man's Utility;
From [out] the earth:
To bring forth bread
15 Yea, wine may glad A mortal's heart;
[Ay,] glitter may His face from oil,
And bread may brace A mortal's heart.

16 Shall sated be Jehovah's trees,
His cedar-plants Of Lebanon;
17 Where sparrows [e'en] May nest [secure],—
The stork [too], fir- [trees are] her house:
18 [The] lofty mounts For ibexes,
A refuge rocks For rabbits [are].

19 He made [the] moon For stated [times];
[The] sun has known Its going [down]:
20 Thou 'lt darkness place, Ay, night will be;
In it will creep All forest-life.

21 The whelps for prey [Are] roaring [wild];
Ay, [out] for quest [Of] food from God:
22 Will rise the sun, They 'll gathered be;
Ay, toward their lairs They 'll crouch [for rest]:
23 Will issue man To [do] his work,
Ay, service his
Till even[-tide].

24 How many [are] Thy deeds, [O] Jah!
In wisdom all Of them thou 'st done:
Is full the earth Of purchase thine:—
25 Yon sea [so] great And wide of hands;
There ['s] creeping [thing], Ay, numberless,
[The] little lives, With great [ones too]:
26 There ships will walk, Ay, crocodile
Thou 'st moulded yon To sport in it.

27 All these on thee 'll Attend [each hour],
To give their food In season [due];—
28 Thou 'lt give to them, They 'll glean [it then];
Thou 'lt op'n thy hand, They 'll sated be:
29 Thou 'lt hide thy face, They 'll be alarmed;
Thou 'lt close their wind, They will expire,—
Ay, toward their dust They will return.

30 Thou 'lt send thy wind Cr'ated they 'll be;
Ay, 'll be renewed
The face of ground.
31 Be glory of Jehovah e'er;
Let Jah be glad In [all] his deeds!
32 Th' [one] looking to Earth, quiver 't will;
He 'll touch on mounts, And they will smoke.

33 I 'll sing to Jah In [all] my life,
I 'll music make To God meanwhile:

CIV

34 Will grateful be — On him my theme;
I will be glad — Jehovah in.

35 Let sinners be — Finished from earth;
Ay, wicked more — [Be] none of them.
Bless thou, my soul, — Jehovah [God]:
Praise ye, [all men,] — Jehovah [God]!

ODE 105.—[*Providential reminiscences.*]

CV Adore ye Jah, — Call ye his name;
Make known in realms — His [grand] exploits:
2 Sing ye to him, — [Ay,] music make;
Seek ye in all — His famous [deeds].

3 Boast ye in his — Fane's [honored] name;
Be glad the heart — Of Jah's seekers:
4 Pursue ye Jah, — Ay, his [vast] strength;
Seek ye his face — Continually.

5 His wonders mind — That he has done,—
His miracles, — Ay, mouth's judgments;
6 [Ye] Abrah'm's seed — His servant [true],
[Ye] Ja'cob's sons — His chosen [one]:
7 [For] *he* [is] Jah, — Our [nation's] God;
In all the land
His judgments [are].

---

8 He minded e'er — His covenant,
[The] word h' enjoined — To thousand ag's;
9 Which he agreed — With Abraham,
Ay, swore [the same] — To Jischac [too];
10 Yea, made for code — To Ja'cob stand,
To Jisra'l e'er
A covenant.—

11 By say'ng, "To thee — I 'll Kena'n give,
[As] cord of your — Inheritance;"
12 When they were folks — Of number [small],—
As [but] a littl', — And strangers in 't.

13 Yea, walked they 'bout — From realm To realm,
From kingdom [one] To people oth'r:
14 He granted no — Man them t' oppress;
Ay, chastised he — On them [e'en] kings:—
15 "Ye may not touch — My 'nointed ones;
Ay, prophets mine
Ye may not wrong."

---

16 Yea, hunger called — He on the land;
All staff of bread — He broke [at once]:
17 [But] sent before — Them one [designed],
To service sold, — Joseph [to-wit]:
18 They humbled with — The clog his feet;
[To] iron came — His [very] soul:—

19 Until [the] time — [When] came His word;
Jehovah's say- — ing him assayed:
20 [Then] sent a king, — Yea, made him free;
A people-rul'r, — Yea, him released.

21 He put him lord — To his [own] house,
Ay, ruler in — All his effects.
22 To bind his chiefs — In his soul's [will],—
His elders, ay, — He would make wise.

---

23 Yea, Jisra'l came — [To] Mitsra'm [down],
Ay, Ja'cob so- — journed in Cham's land.
24 He fructified — His people much,—
Ay, made them stout — Beyond their foes;

CV

25 [But] turned their heart To hate His peopl',—
To act in fraud His servants with.

26 He Mossheh sent His servant [true],
[With] A'ron in Whom choice he 'd made.
27 They put 'mong them The words 't his signs;
Ay, miracles
In land of Cham.

---

28 He darkness sent, Ay, made [it] dark;
But they his words Embittered not:
29 He turned to blood Their waters [all],
And caused to die Their [very] fish;
30 Their land itself [With] frogs did swarm,
In chambers of Their [very] kings.

31 He said, And came Mosquito [fierce];
[Ay, greedy] gnats
In all their bounds:
32 He gave their showers [In form of] hail,
[With] fire of flames
In [all] their land:
33 He smote their vine, Their fig-tree too;
Ay, broke The trees
Of [all] their bounds.

34 He said, And came [The] locust [fierce];
Ay, grasshopper
Innum'rable;
35 And ate each plant In [all] their land;
Ay, ate the fruit Of [all] their ground.
36 He smote all first- born in their land,—
Beginning ['t was] To all their power.

---

37 He brought them out With silv'r And gold;
Nor [was there] in Their tribes [one] lame:
38 Glad Mitsra'm [was] When they went out,
For fell their dread Upon them [all].

39 He spread a cloud For screen [to them],
And fire [for them] To light [the] night:
40 [One] asked, And he Caused quails to come;
[With] bread of heaven,
Ay, them would sate.

---

41 He opened rock, And waters gushed;
They flowed as riv'r The arids in
42 For minded he His fane's word [sure];
[Ay,] Abraham His servant [true]:

43 Yea, out he brought His peopl' With joy,
With shouting [glad]
His chosen [ones];
44 And gave to them [The] nations' lands,
Ay, comm'n-wealths' toil
Would they possess:
45 So that they might His statutes keep;
Ay, guard his laws
They [ever] might.
Praise ye [Our] Jah!

ODE 106.—*[National discipline rehearsed.]*

CVI Praise ye [our] Jah, Adore ye Jah;
For [he is] good, His kindness ['s] e'er.
2 Who can express Jah's valor [all],
Can make [men] hear His praise all [told]?
3 Blest keepers of [His] judgment [are],
[One] doing right In ev'ry time.

4 Jah, mind me with Thy people's fav'r;
Me visit with Salvation thine:

CVI

5 To see in [share] Thy chosen's good,
To glad be when Thy nation 's glad,
To praise with thy Inheritance.

---

6 We 've sinned with our [Fore]fathers [old],
Iniquity Done, wickedness:
7 In Mitsra'm they Misunderstood Thy [grand] exploits,
Remembered not Thy kindness vast;
But bitter were
Upon [the] sea,
In sea of Suph.

8 But he saved them For his name's sake,
To make [men] know His valor [great]:
9 Yea, he rebuked In sea of Suph, And parched it was;
Ay, walked he them Amid [the] mains As in the wild.

10 He saved them too From hater's hand;
Ay, them redeemed From foeman's band:
11 But waters cov'red Their adversar'es;
One from them [all] Did not survive.
12 So they believed In his [true] words;
They [also] sang His [lofty] praise.

---

13 They quick forgot His [mighty] deeds;
They tarried not For his [own] plan:
14 But longing longed Amid the wild,
Ay, might' One tried The desert in:
15 So gave he them Their [own] request;
But leanness sent Within their soul.

16 Yea, jealous they To Mossheh were Within the camp,
To A'aron, Jah's hallowed [one]:
17 Would open earth, And Dathan gulped;
Ay, covered [all] Abiram's gang:
18 Yea, kindled fire Among their gang;
Flame would consume [The] wicked [all].

---

19 They 'ld make a calf In Choreb [drear],
Ay, bowed them to A casting [mere];
20 Yea, bartered they Their glory [true],
With figure of Plant-eating ox.

21 Forgot they might' [One], their Saviour;
[One] doing great [Things] Mitsra'm in;
22 Distinguished [acts] In land of Cham;
[Ay,] fearful [deeds] On sea of Suph.

---

23 So said he to Expunge them [all];
Yet Mossheh's choice Stood in the gap,
To r'turn his ire From ru'ning them.
24 Yea, spurned they at [The] pleasant land;
Believed they not In his [true] word:
25 But cavilled in Their [sev'ral] tents,
Nor heard they in Jehovah's voice.

26 So lifted he His hand to them,
To fell them in The wilderness;
27 Yea, t' fell their seed The nations 'mong,
Ay, them to toss In [foreign] lands.

---

28 Yea, yoked they to Baal-Peor;
Ay, ate they dead [Ones'] sacrifice:
29 So vexed they [Him] With their [vile] schemes;
And rent 'mong them A pestilence.

30 But Phin'has stood, And mediat'd;
And [thus] was closed The pestilence:
31 Yea, [this] was reck'ned To him for right,
To age And age Till ever[more].

CVI

32 Yea, they provoked [Him] on the wat'rs Of Meribah;
Ay, went [it] wrong To Mossheh [too] In their behalf:
33 For his spirit Embittered they;
And babbled he With his [own] lips.

---

34 They expunged not The peoples [round],
Whom Jah had said To them [t' destroy];
35 But blended were With nations [round],
And [thus] they learned Their [evil] deeds;
36 Yea, served they [thus] Their images,
Ay, [these] were to Them for a snare.

37 Yea, sacrificed they [E'en] their sons
And daughters to

The demons [strange];
38 Ay, shed they blood [Most] innocent—
Blood of their sons And daughters [too],
Whom sacrificed They t' images Of Kenaan;
Ay, was profaned The land [entire]
With bloodshed [o'er]:
39 Yea, were unclean With their [own] deeds;
Ay, harlotized With their [own] schemes.

40 So kindl'd Jah's ire His people with;
Ay, he abhorred His heritage:
41 Yea, gave he them In nations' hand,
And ruled on them Their haters [dire];
42 Ay, pressed them [hard] Their enemies;
Ay, they were cowed Beneath their hand.

---

43 Times many he Would rescue them;
But bitter *they* 'ld Be in their plans;
So tumbled they By their [own] crime.
44 But saw he in Distress to them,
When heard he their [Lamenting] shout.

45 Yea, he for them Remembered [still] His covenant;
Ay, sorry was, As vast [to them] His kindness [was]:
46 Yea, gave he them To pity [great]
In face of all Their capturers.

47 Save us, [O] Jah, Our [gracious] God;
Ay, gather us From nations [all];—
To [thee] adore At thy fane's name;
Ay, gratulate In thy [glad] praise:
48 [Then] blest be Jah, [Our] Jisra'l's God,
From ever and Till ever[more];
And people all Let say Amen.
Praise ye [Our] Jah!

RHYTHMICAL TRANSLATION.

THE [HEBREW] HYMNAL.

SCROLL V.—[*Fourth Supplement.*]

ODE 107.—[*Special thanksgivings.*]

CVII Adore ye Jah,
For, [ay,] fore'er
For good [is he];
His kindness [is]:

2 Let say [so] the
Whom he 's redeemed
Redeemed of Jah,
From hand of foe;

3 Ay, from [all] lands
From [sun-]rise and
From north[-side] and
Has gathered them,—
From even[-tide],
From sea[-ward slope].

4 They strayed in wild,
[But] town's abode
In desert way;
[There] found they not:

5 [With] hunger [spent],
Their [very] soul
[Ay,] thirsty too,
In them grew faint.

6 But shrieked toward Jah
They in their straits;
From their distress

He 'ld rescue them:

7 Yea, road'd he them
To go [secure]
In level road,
Toward town's abode.

8 Adore they 'll Jah
[For] kindness his;
Ay, wondrous [acts]

To sons of man:

9 For sated he 's
A roving soul;
Ay, hungry soul

He 's filled [with] good.

---

10 Dwellers of dark-
Pris'ners of humbl'-
ness, ay, death-shade;
ness, ay, iron;

11 (For bitter they
Despised;)
Made sayings of [The] mighty [One];
Ay, words of [the] Most High

12 Yea, cowed he [down]
They tottered, and
With toil their heart;
No helper [was].

13 But screamed toward Jah
They in their straits;
From their distress

He 'ld save them [all]:

14 Yea, issued h' them
From th' dark 'nd Death-shade;
Ay, their bonds [all]

He 'ld snap [apart].

15 Adore they 'll Jah
[For] kindness his;
Ay, wondrous [acts]

To sons of man:

16 For he has broke
[The] copper doors;
Ay, bars of ir'n

He 's hacked [in two].

---

17 Dolts, from the way 'f
Ay, from their [own]
Transgressions theirs,
Iniquities, Will humbled be:

18 All food will loathe
Yea, they 'll approach
Their [very] soul;
Till gates of death.

19 But screamed toward Jah
They 've in their straits;
From their distress

He 'ld save them [all]:

CVII
20 He 'ld send his word, And cure them [all];
Ay, them retrieve From ruins theirs.

21 Adore they 'll Jah [For] kindness his;
Ay, wondrous [acts]

To sons of man:
22 Yea, sacrifice They 'll sacrifice Adoringly;
Ay, they 'll rehearse His [mighty] deeds With shout [of praise].

---

23 Descenders of The sea in ships;
[Ay,] errand-do'rs In waters vast;—
24 ['T is] *they* have seen Jehovah's deeds;
Ay, wonders his Amid [the] deep.

25 Yea, said he, and Made stand a wind [All] stormy [wild];
Ay, made it high Its waves [to roll].
26 [Men] 'ld heav'ns ascend, They 'ld mains descend;
Their soul with ill Would [quite] dissolve:
27 They 'ld reel, Ay, rock As drunken [one];
Yea, all their wit Would swallowed be.

28 But shrieked toward Jah They in their straits;
And from distress

He 'ld issue them:
29 He 'ld raise a storm To dumbness [quite];
Ay, 'ld hush [in rest]

Their [angry] waves:
30 Yea, they 'ld be glad For they 'ld subside;
Ay, he 'ld them rest Toward harbor craved.

31 Adore they 'll Jah [For] kindness his,
Ay, wondrous [acts]

To sons of man;
32 Yea, 'll him make high In people's throng,
In elders' ses-

sion him, Ay, praise.

---

33 He 'ld rivers put To wilderness;
Ay, water-springs To [ground] athirst;—
34 A land of fruit To saltishness,
From wrongfulness Of dwellers in 't.

35 He 'ld desert put To water-pond;
Ay, land of drought To water-springs:
36 Yea, there made dwell [The] hungry [ones];
Ay, fixed they [there] A dwelling-town.

37 Yea, sowed they fields, And planted yards;
Ay, made they fruit As revenue.
38 Yea, blessed he them, And much they grew;
Ay, he their beasts Would lessen not.

---

39 But lessened they, Ay, [down] they sank;
Oppression from, [Ay,] wrong, And grief:
40 Pouring contempt On lib'ral [ones Jehovah was];
Ay, caused he them To stray in bleak [Place where 's] no way:
41 But fortified A poor [one] from Humility;
Ay, put [him] as A flock [of sheep In] families.

42 Upright [men] 'll see It and be glad;
Yea, evil all Shall stop its mouth.
43 Who[e'er is] wise, Ay, 'll these [things] keep;
Yea, 'll understand Jah's kindnesses.

ODE 108.—[*God's right of "eminent domain."*]

CVIII *A song; [written as] a musical [piece] by David.*
1 Fixed is my heart, [O] God [most High];
I 'll [gladly] sing, Ay, music make:
[Will] even [wake] My glory[-song];

CVIII

2 Oh [let] awake
I 'll [wide] awake
The harp, Ay, lyre;
[At early] dawn.

3 I 'll worship thee
I 'll music make
'Mid peoples, Jah;
To thee 'mid realms:
4 For great fr'm on sky
Ay, till [the] clouds
Thy kindness [is];
Thy truth [remains].
5 Oh be thou high
Thy glory [be].
On sky, [O] God;
Ay, on all earth

---

6 So that thy loved
By right-hand save,
May be relieved,
Ay, answer me.
7 God spoken has
"I will exult:
His fane within,
Oh, Shekem I Apportion will;
Yea, Succoth's vale I 'll measure [out].

8 Mine Gil'ad [is];
Yea, Ephra'm [is]
Menashssheh ['s] mine;
[And] J'udah my Lawgiver [is]:
9 [While] Moab [bounds] My bath-pot [deep],
Head-fastness mine,
On Edom I 'll My sandal cast:
On Pelesheth I 'll [victor] shout."

---

10 Who 'll me escort
Who 'll guide me till
To fort-like town?
[I] Edom [gain]?
11 Hast not thou, God,
Nor 'lt issue, God,
Us [wholly] scorned?
Our armies in.

12 Oh grant to us
Yea, inane [is]
Help from distress;
Deliv'rance man's:
13 In God we will
Ay, he our foes
[With] power do;
Will trample [on].

ODE 109.—[*A villain exposed.*]

CIX [*Arranged*] *by the precentor.* [*Written*] *by David,* [*as*] *a musical* [*piece.*]

1 God of my praise,
2 For wicked's mouth,
Ay, mouth of guile,
May'st thou not hush!
On me they 've oped:
They 've spok'n with me
[With] falsehood's tongue.

3 Yea, words of hate
Ay, me they 've fought
They 've thrown round me;
[Most] causelessly:
4 'Stead of my love,
(But I ['m
They 'll me oppose;
All] prayer;)
5 Wrong 'stead of good;
'Stead 'f love.
They 've put on me
Ay, hate

---

6 Visit on him
Stand on his right:
A bad [man] thou;
Opponent let
7 When judged, let him
Ay, let his prayer
Issue [as] bad;
Become for sin:
8 [Yea,] let his days
His office let
Become [but] few;
Another take.

9 Let thou his sons
And [let] his wife
Orphans become,
A widow [be].
10 Let wander [lorn]
Ay, [food] pursue
His sons, and ask;
From dreary [homes].

11 Let loaner snare
Ay, strangers rob
At all that ['s] his;
His weary [gain]:
12 Let him have none
Nor favor to
To kindness draw,
His orphans [show].

13 For [off-]cut be h's
Be wiped their name
Posterity;
In after age:

CIX

14 Remembered be Toward Jah his sires' Iniquity;
His mother's sin,
Ay, not be wiped:
15 [But] let them be [In] front of Jah Continually;
Ay, let him cut From earth [itself] Memorial theirs.

16 In'smuch as he Remembered not To kindness do;
But he pursued Each lowly [one], Ay, needy [too];
Yea, chidden [one]
Of heart to kill.
17 Reviling, yea, He loved, and [so] It came [to] him.
Not blessing, ay, He pleased, and [so] 'T was far from him.

18 Reviling, yea, He clothed [him with] As [if] his cloak,
And [back] it came As water in
His [very] core;
As oil, ay, in
His [very] bones:
19 Be it to him As raiment [that] He may enfold;
Ay, for a belt
Continually He may engird.
20 [Let] this [be] my Opponents' wage Jehovah from;
Ay, wrong-speakers' Upon my soul.

21 But *thou*, [O] Jah Lord, do with me For thy name's sake;
For [ever] good
Thy kindness [is]: [So] rescue me.
22 For humble [am], Ay, needy I;
Yea, my heart [is] Pierced in my core.

23 As shade, As its Incline, I 'm walked;
I 'm tossed [about]
As locust [blown]:
24 My knees, [yea,] have Rocked from [my] fast;
My flesh, ay, has Belied from oil.
25 Yea, *I* 've become Reproach to them;
They 'ld see me, [and] Would nod their head.

26 Help me, [O] Jah, My [faithful] God;
Deliver me, As kindness thine:
27 Ay, let them know, For thy hand ['s] this;
Jehovah, *thou* Hast done it [all].

28 *They* may revile, But *thou* wilt bless;
They 've risen, but They 'll be ashamed;
But servant thine Will [yet] be glad:
29 Shall clothed be my Opponents [all With] blushing [o'er];
Ay, they 'll enfold As [with] a robe Their [open] shame.

30 I 'll Jah adore Much with my mouth;
Ay, 'n many's midst
I him will praise.
31 For he will stand At poor [man's] right;
To save from [them That] judge his soul.

ODE 110.—[*A sacred dynasty inaugurated.*]

CX [*Written*] *by David,* [*as*] *a musical* [*piece*].

1 Jah's oracle To my Lord [is], "Sit at my right,
Till I shall place Thy enemies [As] thy footstool:"
2 Thy rod's strength 'll Jah From Tsijon send;
Tread thou in core Thy enemies.

3 Thy people [shall Be] lib'ral [all] In thy power's day,
In dignity Of sanctu'ry,
[As if] from womb Of dawn [just broke];
Thine [is] the dew Of thy youth's [prime].

CX

Jehovah 's sworn, And 'll not repent,
" Thou [art] a priest For ever[more]
Upon the word Of Melchiz'dek : "
[The] Lord [himself Is] on thy right ;
He 'll dash in day Of anger kings.

He 'll nations sway, Of corses full ;
He 's dashed [the] head Of many a land :
From stream in way He 'll drink [refreshed] ;
He therefore high [His] head will make.

ODE 111.—[*God's surety to his saints.*]

CXI

Praise ye [our] Jah !
Jah I 'll adore With all my heart,
In session of [The] upright [ones] ;
[Ay, their] concourse.

Great [truly are] Jehovah's deeds ;
Pursued for all [Those] pleased by them :
August, Ay, grand [Is all] his act ;
His righteousness,

Ay, stands for aye :
Memor'al h' 's made For his exploits
Gracious [is] Jah, Ay, pitiful.

Prey he has giv'n To fearers his ;
He 'll r'member e'er His covenant :
His deeds' force he 's His people told ;
To give them na- tions' heritage.

His hands' deeds truth, Ay, judgment [are] ;
Made faithful all His statutes [are] ;—
Sustained for aye, For ever[more]
[All] done in truth, Ay, uprightness :
Ransom he sent For people his ;
He 's 'njoined fore'er His covenant :
Holy, Ay, feared, [Is] his [high] name.
Wisdom's beginn'ng ['s] Jehovah's fear ;
A prudence good ['s] Their doers' all :
His praise [indeed Still] stands for aye.

ODE 112.—[*Almighty tutelage of the pious.*]

CXII

Praise ye [our] Jah !
A happy one, Jah's fearer [is] ;
In his commands Delighting much.

Valiant in earth Shall be his seed ;
Upright [ones'] age Shall blessed be :
Resource, Ay, wealth ['ll Be] in his house ;
His righteousness, Ay, ['ll] stand for aye.

Has dawned in th' dark To th' upright light ;
[He 's] gracious and Compassionate And righteous [too] :
A good person [Is] gracious and A loaner [free] ;
He will maintain His words in suit :
For he fore'er Will not be moved ;
Memor'al e'er [The] just will be.

From ill report He will not fear ;
Fixed [is] his heart, Refuged in Jah :
Propped [is] his heart, He will not fear,
Till he shall see [His will] in foes.

He 's scattered [wealth], He 's giv'n to poor :
His righteousness [Will] stand for aye :
His horn will high With glory be.

CXII
10 A bad [man] 'll see, And vex [himself];
His teeth he 'll grate, And melted be;
[The] wicked's wish Shall perish [quite].

ODE 113.—[*God's sublime kindness.*]

CXIII Praise ye [our] Jah!
Praise [him indeed], Jah's servants [all];
Praise ye [indeed] Jah's [sacred] name:
2 Jehovah's name Be blessèd [ay],
From now and till [For] ever[more];
3 From sunrise till His going [down]
Praise[-worthy is]
Jehovah's name.

4 [Is] high upon All nations Jah;
Upon the skies His glory [is]:
5 Who [is] as Jah, Our [mighty] God?
The lofty [one] For dwelling[-place],
6 Th' [self-]low'ring [one] For seeing [what 's] In skies And earth.

7 [One] raising from [The] dust [one] weak,
From dunghills he 'll Make high [one] poor;
8 To make him dwell With lib'ral [ones],—
With liberals Of people his.

9 [One] making dwell A barren [one] Her house [within],
[As] mother of The sons [therein So] glad [is she];—
Praise ye [our] Jah!

ODE 114.—[*Deliverance from thraldom.*]

CXIV When Jisra'l out From Mitsra'm went,
[Ay,] Ja'cob's house From jargon's realm;
2 [Then] J'udah came To be his fane,
[While] Jisra'l [was] His rulership.

3 The sea saw [him], And fled [aside],
The Jarden [too] Was turned aback:
4 The mountains skipped, As [playful] rams;
The [very] peaks, As sons of flock.

5 What [was] to thee, Thou [vasty] sea? For thou wouldest flee;
The Jarden [swift]? Thou wouldst turn back:
6 The mountains [high]? Ye 'ld skip as rams;
The [very] peaks? As sons of flock.

7 Before [the] Lord, Writhe thou, [O] earth;
Before the God Of Ja'cob [writhe];—
8 [One] turning rock [To] water-pond,
The [very] flint [To] water-fount.

ODE 115.—[*National religion and safety.*]

CXV Not to us, Jah, Not to us, [God];
For to thy name Give [the] glory,
On thy kindness, On thy truth, [ay].
2 Why should nations Say [deriding],
Where, pray, now [is] Their God [boasted]?
3 But our God [is] In the heavens;
All that he pleased He has done [us].

4 Images theirs Silv'r and Gold [are];
Deed of hand of Man [they 're merely]:
5 Mouth [is] theirs, but Speak they cannot;
Eyes [are] theirs, but See they cannot;
6 Ears [are] theirs, but Hear they cannot;
Nose [is] theirs, but Smell they cannot.

CXV

7 Hands theirs [are], but Feel they cannot;
Feet theirs [are], but Walk they cannot;
Nor can murmur
With their throat they:
8 Just as they will Be their doers;—
All that [is] a Truster in them.

---

9 Jisra'l, trust thou In Jehovah;
Help theirs, ay, their Buckler *he* [is]:
10 House of A'ron, Trust Jehovah;
Help theirs, ay, their Buckler *he* [is]:
11 [Ye] Jah's fearers, Trust Jehovah;
Help theirs, ay, their Buckler *he* [is]:

12 Jah 's us minded; He will bless [us];
He will bless the
House of Jisra'l;
He will bless the
13 House of A'ron;
He will bless [all]
Jah's [true] fearers,
Little [ones all]
With the great [ones].

---

14 Jah will [surely] Add upon you;
[Ay,] on you, and On your sons [too].
15 Blest [are] ye [the] [Great] Jehovah's,
Heav'n's-doer, Earth too [*he* is].

16 Heav'ns, ay, heav'ns [are All] Jehovah's,
But the earth he 's Giv'n to man's sons:
17 Not the dead can Praise Jehovah,
Nor descenders All [to] dumbness;
18 But [for us] we 'll Bless Jehovah,
[Forth] from now and Till forever.
Praise ye [Our] Jah!

ODE 116.—[*Acknowledgement of divine deliverance.*]

CXVI I 've loved [God], for Jehovah 's heard
My [plaintive] voice, My supplicat'n:
2 For he 's inclined His ear to me;
And in my days I 'll call [to him].

3 Environed me The cords of death;
Ay, Sheol's straits
[Fast] found me [held];
Distress, Ay, grief
[Intense] I 'ld find:
4 But in the name Of Jah I 'ld call,
"Ah! now, [O] Jah, Retrieve my soul."

---

5 Gracious [is] Jah, And just [as well];
Ay, our God [is] Compassionate:
6 [One] keeping [all] Frank [ones is] Jah;
I languished, and He saved for me.

7 Return, my soul, To thy [sweet] rest;
For Jah on thee Has treated [well]:
8 For thou didst snatch My soul from death,
My eyes from tears,
My feet from thrust.

---

9 I 'll walk [about] To face of Jah, In lands of life.
10 I did believe; For I would speak; *I* w's humbled much:
11 *I* said in my Alarm, "Mankind [Is] liar all."

12 How shall I [e'er] To Jah return
His treatments all [So kind] on me?

CXVI
13 Salvation's cup I 'll [thankful] raise,
And in Jah's name I 'll [gladly] call;
14 My vows to Jah I 'll [freely] pay,
[In] front now to His people all.

15 [Most] precious in Jehovah's eyes
[Is] death that [comes] To his [dear] saints:
16 Ah! now, [O] Jah; For I 'm thy serf;
I am thy serf,
Thy handmaid's son;
Thou 'st oped my bonds.

17 Worship to thee I 'll sacrifice,
And in the name Of Jah I 'll call:
18 My vows to Jah I 'll [freely] pay,
[In] front now to His people all;
19 In courts of [our] Jehovah's house,
In thy midst, [O] Jerushala'm.
Praise ye [Our] Jah!

ODE 117.—[*Universal adoration.*]

CXVII Praise ye [our] Jah, All nations [ye];
Laud him, all the Communities:
2 For brave on us His kindness [is];
Ay, Jah's truth [is]
For ever[more].
Praise ye [Our] Jah!

ODE 118.—[*Holy congratulation.*]

CXVIII Adore ye Jah, For good [is he];
For, [ay,] fore'er His kindness [is]:
2 Let say [so] now [All] Jisrael;
For, [ay,] fore'er His kindness [is]:
3 Let say [so] now [All] A'ron's house;
For, [ay,] fore'er His kindness [is]:
4 Let say [so] now Jah's fearers [all];
For, [ay,] fore'er His kindness [is].

5 From the distress I called [to] Jah;
[And] answered me
In wideness Jah.
6 Jah [is] for me; I will not fear:
What [then] can do To me a man?
7 Jah [is] for me, My helpers 'mong;
And I shall see In haters mine.

8 ['T is] good to trust In Jehovah,
[More] than confide In [any] man;
9 ['T is] good to trust In Jehovah,
[More] than confide In lib'ral [ones].

10 All nations me Surrounded have;
In Jah's name [I 'm], For them I 'll dock:
11 Surround'd they me, Surrounded, yes;
In Jah's name [I 'm], For them I 'll dock:
12 Surround'd they me, As [stinging] bees;
They have been quenched As fire of thorns:
In Jah's name [I 'm], For them I 'll dock.

13 A thrust thou 'st thrust At me, to fall;
But me has [still] Jehovah helped:
14 My strength, ay [still] Jah music [is];
Yea, he to me For safety 's been.

15 A voice of shout And safety [is] In just [men's] tents:
Jah's right-[hand is] A power-do'r;

EVANGELICAL
SCHOOL OF THEOLOGY

CXVIII

16 Jah's right-[hand] has Been [very] high ;
Jah's right-[hand is] A power-do'r.

17 I shall not die, For I shall live ;
And will recount The deeds of Jah :
18 Chastising has Chastised me Jah ;
But [yet] to death He 's not giv'n me.

---

19 Open to me The gates of right ;
I 'll go in them, Jah I 'll adore :
20 This [is] the gate To Jah [belongs],
[And] righteous [men] Shall go in it.
21 I 'll thee adore, For answ'redst thou ;
Yea, thou to me For safety 'st been.

22 A stone [which once] The builders spurned
Has [now] become [The] corner's head :
23 Has been from with Jehovah this ;
'T [is] wonderful In our [own] eyes.

24 This [is] the day Jehovah 's made :
We 'll whirl [with joy], Ay, glad be in 't.
25 Ah ! pray, [O] Jah, Save [us], we pray ;
Ah ! pray, [O] Jah, Promote, we pray.

---

26 Blest comer in Jehovah's name !
We 've blessed you from Jehovah's house.
27 A Mighty ['s] Jah, Ay, h' 's shone for us :
Bind victim's ropes Till altar's horns.

28 My Mighty thou, Ay, thee I 'll 'dore ;
My God [art] thou, I 'll make thee high :
29 Adore [ye] Jah, For [he is] good :
For [still] fore'er His kindness [is].

ODE 119.—[*The completion of Holy Writ.*]

CXIX ℵ [How] happy [they] Perfect of way !
The walkers in Jehovah's *law :*
2 ℵ [How] happy guard'rs Of his *attests !*
With all [the] heart They 'll him pursue.

3 ℵ E'en they have not [E'er] practiced ill ;
[But] in his *word* They 've [ever] walked :
4 ℵ Thou hast enjoined In *mandates* thine,
[For us] to keep Them [very] much.

5 ℵ Oh [would I] that Were [fully] fixed
My ways to keep Thy *statutes* [right] !
6 ℵ Then not [at all] I 'ld be ashamed,
In m' looking to All thy *commands.*

7 ℵ I 'll thee adore With upright heart,
In my learning Thy *judgments* just.
8 ℵ Thy *statutes* I Will [ever] keep :
May'st thou not me Forsake till much !

---

9 ב With what shall cleanse A lad his path,
To keep [it] as Thy *word* [enjoins] ?
10 ב With all my heart I 've thee pursued ;
Let me not stray From thy *commands.*

11 ב Within my heart I 've hid thy *say,*
So that I might Not sin to thee.
12 ב Blessèd [art] thou, Jehovah [mine] :
[Oh] teach thou me Thy *statutes* [pure].

13 ב With my [own] lips I have rehearsed
All *judgments* of
Thy [sacred] mouth.

CXIX

14 ב In thy *attests'* Way I 've rejoiced
As [I would] on All [earthly] means.

15 ב In *mandates* thine I 'll meditate;
Ay, I will look

[To all] thy *paths:*

13 ב In *statutes* thine I will rejoice;
I 'll not forget

Thy [holy] *word.*

---

17 ג Deal [kindly] on Thy servant [true];
[That] I may live, And keep thy *word:*

18 ג Disrobe my eyes, And I will look
[On] wondrous [things] From [out] thy *law.*

19 ג A stranger I [Am] in the earth;
May'st thou not hide From me th' *commands.*

20 ג Has cracked my soul From longing [great]
Toward *judgments* thine In every time.

21 ג Thou hast rebuked Inflated [ones],
Curs'd [ones], the stray'rs From thy *commands.*

22 ג Disrobe me of Reproach, Ay, scorn;
For thy *attests* I guarded have.

23 ג Chiefs too have sat, On me have spoke;
Thy servant 'll in Thy *statutes* muse:

24 ג Yea, thy *attests* [Are] my delight;
[They are as] men Of my advice.

---

25 ד Hast stuck to dust My [fainting] soul;
Make thou me live, As [is] thy *word.*

26 ד My ways I r'hearsed And th' answ'redst me:
Teach thou me [all] Thy *statutes* [pure].

27 ד Thy *mandates'* way Make m' understand;
And I will muse In wonders thine.

28 ד Has leaked my soul From my [great] grief;
Make thou me rise As [is] thy *word.*

29 ד The lying way Turn thou from me;
And [with] thy *law* Favor thou me:

30 ד The faithful way I chosen have;
Thy *judgments* I Have level made.

31 ד I 've stuck in thy *Attests* [so true];
Jah, may'st thou not Make me ashamed.

32 ד The way of thy *Commands* I 'll run;
For thou wilt make [More] wide my heart.

---

33 ה Instruct me, Jah, Thy *statutes'* way;
And it I 'll guard [To very] heel:

34 ה Make m' understand, 'Nd I 'll guard thy *law;*
Ay, it I 'll keep

With all [my] heart.

35 ה Make me tread in Thy *commands'* tracks;
For in it I

Delighted have:

36 ה Incline my heart Toward *statutes* thine,
And not [at all] Toward lucre [vile].

37 ה Make pass my eyes From seeing sham:
By thy [own] *words* Make thou me live.

38 ה Make rise thy *say* To servant thine,
Which [helpful is] To fear of thee.

39 ה Make pass my [whole] Reproach [away],
Which I [so long] Have appr'hended:
For *judgments* thine [Are very] good.

40 ה Lo! I have longed For *mandates* thine:
In rightness thine Make thou me live.

CXIX

41 ו Yea, let t' me come — Thy kindness, Jah;
Ay, safety thine, — As [is] thy *say:*
42 ו And answer I 'll — Reproacher mine;
For trusted I — Have in thy *word.*

43 ו Yea, may'st thou not — Snatch from my mouth
The *word* of truth — Till very [much];
For I 've for thy — [True] *judgments* hoped:
44 ו Ay, I will keep — Thy [holy] *law*
Continually — Fore'er And aye.

45 ו Yea, I will walk — In wideness [free];
For *mandates* thine — I have pursued:
46 ו Ay, I will speak — In thy *attests*
[In] front of kings, — Nor be ashamed.

47 ו Yea, I 'll delight — In thy *commands,*
Which I [so long] — Have [dearly] loved:
48 ו Ay, I will lift — My palms [devout]
Toward thy *commands,* — Which I have loved;
Ay, I will muse — In *statutes* thine.

---

49 ז Remember th' *word* — To servant thine,
On which thou 'st made — Me [ever] hope:
50 ז This comfort ['s] mine — In m' humbleness;
For ['t is] thy *say* — Has made me live.

51 ז Inflated [ones] — Have mocked me much;
[But] from thy *law* — I 've not inclined:
52 ז Remembered I — From *judgments* thine
From e'er, [O] Jah, — And was consoled.

53 ז Me sadness 's seized — From wrong-doers,
Forsakers of — Thy [holy] *law:*
54 ז My tunes have been — Thy *statutes* [right]
In [this] the house — Of my sojourn.

55 ז Remembered I — In all the night — Thy name, [O] Jah;
And I have kept — [The live-long day] — Thy [holy] *law:*
56 ז This has been mine — [Continually]; — For *mandates* thine
I guarded have — [Most sacredly].

---

57 ח My portion [thou], — Jehovah, [art];
I 've said to keep — Thy [holy] *words:*
58 ח I c'ressed thy face — With all my heart;
Be gracious t' me, — As [is] thy *say.*

59 ח I have devised — My [daily] ways — [To suit thy *law*];
Ay made return — My [erring] feet — Toward thy *attests:*
60 ח I hasted have, — To keep th' *commands.*
Nor have delayed

61 ח [The] wicked's cords — Have me encoiled;
[But] thy *law* I — Have not forgot:
62 ח [At] half-night I 'll — Rise thee t' adore
On *judgments* of — Thy rightness [great].

63 ח Companion I ['m] — To all th't thee 've feared;
To keepers, ay, — Of *mandates* thine.
64 ח 'F thy kindness, [Jah], — [Is] full the earth:
Thy *statutes* [pure — Oh] teach thou me.

---

65 ט Good thou hast done — With servant thine,
Jehovah, thou, — As [is] thy *word.*
66 ט Goodness of taste, — Ay, knowledge teach m':
F'm thy *commands* — I have believed.

67 ט Ere I was humbl'd, — I erring [went];
But now have I — Thy *saying* kept.

CXIX

68 ט Good thou [art], and [One] doing good:
[Oh] teach thou me Thy *statutes* [pure].

69 ט Have patched on me Falsehood inflates;
With whole heart I 'll Thy *mandates* guard.
70 ט Has stupid grown As fat their heart;
[But] I 've thy *law* Delighted [in].

71 ט ['T was] good for me, For humbl'd was I;
So that I might Thy *statutes* learn.
72 ט Good [more] to me [Is] thy mouth's *law*
Than thousands of Gold and silver.

---

73 י Thy hands made me, Ay, fixed me [whole];
Grant me, and I 'll Learn thy *commands:*
74 י Thy fearers 'll see, And will be glad;
For to thy *word* I 've [ever] hoped.

75 י I 've known, Jah, for Thy *judgments* 're right;
Ay, ['n] faithfulness Thou 'st humbled me.
76 י Be th' kindness, pray, To comfort me,
As [is] thy *word* To servant thine.

77 י Let come [to] me Compassions thine, And I shall live:
For in thy *law* [Are] my delights.
78 י Let be ashamed Inflated [ones];
For falsely they Have wrested me:
[But] I will muse In *mandates* thine.

79 י Return to me Thy fearers let;
And they shall know Thy [just] *attests.*
80 י Be my heart whole In *mandates* thine;
So that I may Not be ashamed.

---

81 כ Has failed my soul For safety thine;
[But] for thy *word*
I [still] have hoped.
82 כ Have failed my eyes For *saying* thine;
For saying, "When 'lt
Thou comfort me?"

83 כ For I 've become As bottl' in fume;
[But] *statutes* thine I 've not forgot.
84 כ As what [shall be] Thy servant's days?
When wilt thou do In my pursu'rs [Thy] *judgment* [meet]?

85 כ Have dug for me Inflates pit-falls,
Who [are] not as [Is] thy [pure] *law.*
86 כ All thy *commands* [Are] faithfulness;
[But] falsely they Have me pursued: [Oh] help thou me!

87 כ As littl' they 've made Me fail in earth;
But I 've not thy *Mandates* forsak'n.
88 כ As kindness thine Make thou me live,
And I will keep Thy mouth's *attests.*

---

89 ל Forever, [O] Jehovah, thy
Word stationed has Been in the heavens;
90 ל To age And age ['s] Thy *faithfulness:*
Thou 'st fixed [the] earth, And it will stand.

91 ל To *judgments* thine They 've stood to-day;
For all [of them] Thy servants [are].
92 ל Unless thy *law* [Were] my delights,
Then perished I In humbleness.

93 ל I 'll ne'er forget Thy *mandates* [just];
For thou by them Hast made me live.
94 ל To thee [am] I; [Oh] save thou me;
For *mandates* thine I have pursued.

CXIX.

95 ל For me have wait'd Bad [men] t' d'stroy me:
I 'll thy *attests* Consider [well].
96 ל To all completen'ss I 've seen an end;
[But] very wide [Is] thy *command.*

---

97 מ How have I loved Thy [holy] *law!*
The whole day it My musing [is].
98 מ [More] than my foes Thou 'lt make me wise, [By] thy *commands;*
For [surely thus] For ever[more] It [is] to me.

99 מ [More] than all my Teachers thou hast Me prudent made;
For thy *attests* A musing [theme E'er are] to me:
100 מ [More] than old [men] I 'll understand;
For *mandates* thine I guarded have.

101 מ From each wrong path I 've closed my feet,
So I might keep Thy [sacred] *word:*
102 מ From *judgments* thine I have not turned;
For thou ['t is] hast Instructed me.

103 מ How smooth to my Palate thy *say;*
Than honey to My mouth [more sweet].
104 מ From *mandates* thine I understand:
I 've therefore hat'd Ev'ry false way.

---

105 נ A lamp t' my feet Thy *word* [has been],
Ay, [as] a light To my [own] track.
106 נ I 've sworn [it], and I 'll make [it] rise;
To keep thy right's [True] *judgments* [all].

107 נ I 've humbled been Till very [much];
Jah, make me live, As [is] thy *word.*
108 נ My mouth's free [things] Favor, pray, Jah;
And *judgments* thine [Oh] teach thou me.

109 נ My soul 's in m' palm Continually;
But thy [pure] *law* I 've not forgot:
110 נ Have giv'n bad [men] A trap for me;
But from th' *commands* I have not strayed.

111 נ I 've herited Thy *attests* e'er;
For joy of my Heart [best are] they.
112 נ I 've 'nclined my heart To do thy *stat'tes*
For ever[more], [Ay, to the] heel.

---

113 ס Distracted [ones] I 've hated [e'er];
But thy [pure] *law* I 've [fondly] loved.
114 ס My covert, ay, My shield [art] thou:
Yea, to thy *word* I 've [ever] hoped.

115 ס Turn [off] from me, Wrong-doers [ye];
Yea, I will guard My God's *commands.*
116 ס Support me as Thy *saying* [is], And I shall live;
Ay, may'st thou not Make me ashamed
From m' expectat'n.

117 ס Prop me [thyself], And I 'll be saved;
Yea, I will gaze In *statutes* thine Continually.
118 ס Suspended thou 'st All wand'rers from
Thy *statutes* [pure];
For falsehood [is] Their treachery.

119 ס [As] scoriæ thou Hast made return Earth's wicked all;
Therefore I 've loved Thy *attests* [well].
120 ס Has shuddered from Thy dread my flesh;
Ay, fr'm *judgments* thine
I 've been afraid.

CXIX

121 ע I 've *judgment* done, Ay, rightness [too];
Leave me not to Oppressors mine:
122 ע Pledge thou for good Thy servant [true];
Let not oppress Me [the] inflates.

123 ע My eyes have failed For safety thine;
Ay, for the *say* Of thy rightness:
124 ע Do with thy serv'nt As kindness thine;
Yea, *statutes* thine [Oh] teach thou me.

125 ע Thy servant I 'm, Make m' understand;
And I shall know Thy *mandates* [pure].
126 ע ['T is] time to do, For Jah [himself];
[For] they 've annulled Thy [holy] *law*.

127 ע Therefore I 've loved [All] thy *commands*,
[More] than [e'en] gold, *Ay*, [virgin] ore.
128 ע Therefore all thy *Mandates* of all I have approved;
Ev'ry false path I hated have.

---

129 פ Wondrous [are all] Thy *attests* [grand];
Therefore my soul Has guarded them.
130 פ The opening of Thy *words* 'll make shine;
Making simple [Ones] understand.

131 פ My mouth I gaped, Ay, panted I;
For thy *commands* I coveted.
132 פ Face thou toward me, Ay, gracious be,
As *judgment* to Thy name's lovers.

133 פ My steps fix thou In thy [pure] *say*;
And let not rule In me all naught:
134 פ Me ransom from Oppressi'n of man;
And I will keep Thy *mandates* [just].

135 פ Thy face make shine In servant thine,
And teach thou me Thy *statutes* [right].
136 פ Water-rills have Descend'd my eyes,
On not they have Kept thy [pure] *law*.

---

137 צ Righteous [art] thou, Jehovah [great];
Ay, upright [each] Thy *judgments* [are]:
138 צ Thou hast enjoined [As] right th' *attests*;
Ay, faithfulness
[They] very [are].

139 צ Exscinded m' has My jealousy,
For have forgot Thy *words* my foes.
140 צ Assayed thy *say* [Is] very [much];
Yea, servant thine Has loved it [well].

141 צ Puny [am] I, And [much] despised;
[But] *mandates* thine I 've not forgot.
142 צ Thy righteousness [Is] right fore'er;
And thy [pure] *law* [Is] truth [itself].

143 צ Distress And cramp Have found me [out];
[But] thy *commands* [Are] my delights.
144 צ Right thy *statutes* Forever [are];
Make m' understand, And I shall live.

---

145 ק I 've called [on thee] With all my heart;
Answer thou me, Jehovah [mine]:
Thy *statutes* I Will [ever] guard.
146 ק I 've called [on] thee; [Oh] save thou me,
And I will keep Thy *attests* [true].

147 ק I 've preceded In [evening's] breeze, And cried [to thee];
[For] to thy *words* I [fondly] hoped:

CXIX

148 ק Preceded, [ay,] My [weary] eyes
[The night-]watcher ;
To meditate
In thy [pure] *word.*

149 ק My voice hear thou, As kindness thine ;
As *judgments* thine,
Jah, make me live.

150 ק Have near [me] been Trick-pursuers ;
From thy [pure] *law* They have been far.

151 ק Near [me art] thou, Jehovah [mine] ;
Yea, thy *commands* 're All truth [itself] :

152 ק [Of] old I 've known From thy *attests ;*
For thou fore'er Hast founded them.

---

153 ר See m' humbleness, And rescue me ;
For thy [pure] *law* I 've not forgot :

154 ר Strive thou my strife, Ay, me redeem ;
To thy [true] *say,* Make thou me live.

155 ר Far from bad [men Thy] safety [is] ;
For *statutes* thine They 've not pursued.

156 ר Compassions thine Are many, Jah ;
As *judgments* thine, Make thou me live.

157 ר Many [are] my Pursu'rs, Ay, foes ;
From thy *attests* I 've not inclined :

158 ר I 've seen spoilers, And was disgust'd ;
Who thy [pure] *say* Have not [thus] kept.

159 ר See thou ; for thy *Mandates* I 've loved :
As kindness thine, Jah, make me live.

160 ר Thy *word's* head [is The] truth [itself] ;
Fore'er, ay, ['s] thy Right's *judgment* each.

---

161 ש Princes have me Causeless pursued ;
But from thy *words* Took fright my heart.

162 ש [O'er]joyed [was] I Upon thy *say,*
As finder of Abundant spoil.

163 ש Falsehood have I Hated, Ay, loathed ;
[But] thy [pure] *law* I 've [fondly] loved.

164 ש Seven [times] by day I thee have praised,
On *judgments* of Thy righteousness.

165 ש Much peace [is] to Thy *law's* lovers,
And naught to them ['s] A stumbling[-block].

166 ש I 've waited for Thy safety, Jah ;
Yea, thy *commands* I 've [gladly] done.

167 ש Has kept my soul Thy *attests* [true] ;
Ay, I have loved Them very [much] :

168 ש I 've thy *mandates,* Ay, *statutes* kept ;
For all my ways [Are] to thy front.

---

169 ת Near be my shout To thy face, Jah ;
As [is] thy *word,* Make m' understand ;

170 ת M' entreaty let To thy face come ;
As [is] thy *say,* Rescue thou me.

171 ת Shall gush my lips [Thy worthy] praise ;
For thou wilt teach Me *statutes* thine :

172 ת My tongue thy *say* Shall answer [glad] ;
For thy *commands* [Are] righteous all.

173 ת Let thy hand be For helping me ;
For *mandates* thine I chosen have :

174 ת I 've longed for thy Salvation, Jah ;
Ay, thy [pure] *law* [Is] my delights.

CXIX
175 ת Let live my soul,
Ay, *judgments* thine
176 ת I 've strayed as sheep
[But oh] seek thou
For thy *commands*
And thee 't will praise;
Will help me [well].
Losing [its way];
Thy servant [still];
I 've not forgot.

ODE 120.—[*A spy exposed.*]

CXX *A song of the ascents.*
1 Toward Jah in the
I called [aloud], 'nd
2 Jah, snatch my soul
[Oh rescue me!]
Distress to me
He answered me.
From falsehood's lip;
From guileful tongue

3 What 'll be giv'n thee,
Ay, what 'll b' add'd thee,
4 Arrows of brave,
With [burning] coals
[Thou falsehood's lip;]
[Thou] guileful tongue?
[And] sharpened [well],
Of broom[-bushes].

5 Woe ['s] me! for I 've
[Ay,] I have dwelt
6 Much for itself
With [one who is]
7 I [am all] peace;
For battle they
Sojourned ['n] Meshek;
With Kedar's tents.
Has dwelt my soul
A peace-hater.
Ay, for I 'll speak:
[Themselves declare].

ODE 121.—[*Providential care of the chosen people.*]

CXXI *A song for the ascents.*
1 I 'll lift my eyes
From whence [beside]
2 My help from with
[One] doing skies
Toward the mounts:
Should come my help?
Jehovah [comes],
And [likewise] earth.

3 He will not give
[Yea,] will not doze
4 Lo! will not doze
Ay, will not sleep
5 Jehovah [is]
Jehovah [is]
Upon [thy] hand,
To b' moved thy foot;
Thy keeper [true]:
[That keeper thine];
[Who] Jisra'l keeps.
Thy keeper [true];
Thy [faithful] shade
Thy [own] right-[hand].

6 By day the sun
Ay, moon [by] night
7 Jehovah 'll keep
He 'll [ever] keep
8 Jehovah 'll keep
From now, and [on]
Shall not smite thee;
[Shall not thee harm]:
Thee from all wrong;
Thy soul [from ill]:
Thy go And come,
Till ever[more].

ODE 122.—[*The civic unity.*]

CXXII *A song of the ascents.* [*Written*] *by David.*
1 [How] glad was I
"Jehovah's house
2 Standing have been
Within thy gates,
In [their] say'ng to me,
Let 's [now] walk [to]:"
Our [gladsome] feet,
Jerushalaim.

3 Jerushalaim 's
As city that 's
4 Whither have tribes
Jah's tribes, attest
5 For thither 've sat
Thrones for the house
The [one] built [up],
Conjoined togeth'r;
Ascended [glad],
To Jisrael:
Thrones for judgment,
Of David [king].

6 Ask ye peace of
Shall tranquil be
7 Let peace be in
Tranquillity
Jerushalaim;
Thy lovers [all]:
Intrenchments thine,
In castles thine.

CXXII

8 For brothers' sake / And neighbors mine
I 'll speak, I pray, / [Be] peace in thee.
9 For sake of house / Of Jah our God
I 'll [earnest] seek / [For] good to thee.

ODE 123.—[*The heathen's taunts.*]

CXXIII *A song of the ascents.*

1 Toward thee our eyes / We lifted have,
The dweller in / The [lofty] heav'ns.
2 Lo! as the eyes Of servants [are] / Toward the hand Of their [own] lords,
As [are] the eyes Of bond-maid [each] / Toward the hand Of mistress hers,
So [are] our eyes / Toward Jah our God
Till [time] that he / Will favor us.

3 Favor thou us, / Jah, favor us;
For much we 've been / Contempt-sated:
4 Much sated for 't / Our soul has been,—
The mocking of / The idle [ones],
The [rude] contempt / To proud [ones apt].

ODE 124.—[*A happy escape.*]

CXXIV *A song of the ascents.* [*Written*] *by David.*

1 Unless ['t were] Jah / Who was for us,
(Let say, I pray, / [All] Jisrael,)
2 Unless ['t were] Jah / Who was for us,
In rising on / Us of man[kind];—

3 Then living they / Had swallowed us,
In kindling of / Their ire with us;
4 Then waters had / Us overwhelmed;
[The] streams had passed / Upon our soul;
5 Then had [there] passed / Upon our soul
The waters, the / Inflated [ones].

6 Blessed [be] Jah / Who's not us giv'n
[As helpless] prey / To their [sharp] teeth!
7 Our soul, as bird, / Has been retrieved / From snarers' trap;
The snare 's been broke,
And we retrieved.
8 Our help [is] in / The name of Jah,
[One] doing heavens / And [likewise] earth.

ODE 125.—[*Piety a safeguard.*]

CXXV *A song of the ascents.*

1 The trusters in / Jehovah [are]
As mount Tsijon; / 'T will not be moved:
Forever it / Will [there] abide.
2 Jerushalaim, / Mounts [are] round it;
Jehovah ['s] round / His people [too]
From now and [on] / Till ever[more].
3 For not shall rest / The wicked's rod / On just [man's] lot;
So that may not / Send [forth] the just / On ill their hands.

4 Cause good, [O] Jah, / To the good [ones],
Ay, to upright / [Ones] in their heart:
5 But perverts [to] / Zigzags shall Jah
Make walk [along] / With ill-doers;
[While] peace [shall be] / On Jisrael.

ODE 126.—[*Release from bondage.*]

CXXVI *A song of the ascents.*

1 In Jah's return / Of Tsijon's thralls,
We [all] became / As dreamers [wild].
2 Then was replete / [With] laugh our mouth,
Our tongue [with] shout.
Then said they 'mong / The nations [round],

CXXVI

"Jah has made great To do with these."
3 Jah has made great To do with us:
We have become As gladsome [ones].

4 Return, [O] Jah, Our thraldom thou,
As channels [run] Amid [the] South.
5 The sowers in [Great] tearfulness
In shouting [great]
Shall [sometime] reap:
6 [A] walking should [One] walk—
[With] weeping [too], Bearing drawn seed,
[A] coming will He come—
With shouting [home], Bearing his sheaves.

ODE 127.—[*Domestic blessings.*]

CXXVII *A song of the ascents.* [*Written*] *by Shelomoh.*

1 If Jah shall not Build [up the] house,
[In] vain have toiled Its builders in 't:
If Jah shall not [The] city keep,
[In] vain has watched [Each] keeper of 't.
2 ['T is] vain for you, Early risers,
Late retirers,
Pain-bread eaters;
So He 'll give to His loved [ones] sleep.

3 Lo! heritage Of Jah [are] sons;
[Ay,] wages [his] The fruit of womb.
4 As arrows in A hero's hand,
So [too are] sons Of [one's] lad[-years]:
5 Happy th' hero, Whose quiver 's full From them;
They 'll not be 'shamed, They 'll speak with foes In th' gate.

ODE 128.—[*Religion and felicity.*]

CXXVIII *A song of the ascents.*

1 [How] happy each Jah's fearer [is],
The walker in His [holy] ways!
2 Thy palms' labor For thou shalt eat;
[How] happy thou, Ay, good for thee;—
3 Thy wife as vine Of fruitfulness As flanks 'f thy house,
Thy sons as shoots Of olive-tree Thy table round.

4 Behold! for thus Shall blessed be
[Each] valiant [who Is] fearing Jah:
5 Thee Jah will bless From Tsijon [forth];
Ay, see in good 'F Jerushalaim All thy life's days.
6 Yea, see thou sons To thy [own] sons;
[Ay,] peace upon [Our] Jisrael.

ODE 129.—[*Relief from thraldom.*]

CXXIX *A song of the ascents.*

1 "Much they 've pressed me From my lad[-years],"
Let say, I pray, [Our] Jisrael;
2 "Much they 've pressed me From my lad[-years];"
Yet not have they Prevailed to me.

3 Upon my back Have ploughers ploughed;
They 've lengthened [out] For furrows theirs:
4 Jehovah [ours Is] righteous [still];
He has clipped [off The] wicked's cords.

5 Let them be 'shamed, Ay, shied aback,
All haters of [Our] Tsijon's [weal]:
6 Let them be as The [house-]roof grass,
That, ere 't 's been plucked, Will dry [away].

CXXIX

7 [With] which his palm [The] mow'r 's not filled ;
Ay, bosom his [The sheaf-]bundler :
8 Nor 've passers said, "Jah's bless'ng on you ;
We 've blessed you In Jehovah's name."

ODE 130.—[*The day-break of freedom anticipated.*]

CXXX *A song of the ascents.*

1 From depths [profound] I 've called thee, Jah :
2 [O] Lord, hear thou In my [plaint's] voice ;
Be thy ears heark'n'rs To my pleas' voice.

3 If thou [men's] faults Shouldst keep, [O] Jah ;
[O] Lord, who would [Acquitted] stand ?
4 For [still] with thee The pardon [is] ;
In order [that] Thou may'st be feared.

---

5 I waited for Jehovah have ;
Has waited [still] My soul [for him] ;
Ay, for his word Expected I 've :
6 My soul [waited Has] for [the] Lord
[More] than keepers For morning's [dawn],
[Than] keepers for The morning's [dawn].

7 Let Jisrael Toward Jah await ;
For with [the] Lord The kindness [is] ;
Ay, much with him [Is] ransom [found].
8 Yea, ransom he Will Jisrael
From all his [dark] Iniquities.

ODE 131.—[*Pious resignation.*]

CXXXI *A song of the ascents.* [*Written*] *by David.*

1 [O] Jah, my heart 's Not lofty been,
Nor have my eyes Been [ever] high ;
Nor have I walked In [things too] great,
Or in exploits
[More grand] than I.

2 [Say] if I 've not Levelled, Ay, stilled My soul ;
As weaned upon His mother's [breast],
As weaned upon My[self has been] My soul.
3 Let Jisra'l wait Toward Jehovah
From now, and [on] Till ever[more].

ODE 132.—[*The viceregal covenant.*]

CXXXII *A song of the ascents.*

1 Remember, Jah, For David [king],
Namely, all his Humilities ;—
2 What he had to Jehovah sworn,—
He vowed [indeed] To Ja'cob's Liege :—

3 "If I shall come In my house-tent,
If I 'll ascend On my couch-floor ;
4 If I will give Sleep to my eyes,
To my lids doze ;—
5 Till I shall find A place For Jah,
Abodes [indeed] For Ja'cob's Liege."

---

6 Lo ! heard we it In Ephrathah ;
We found it [too] In fields of wold.
7 We 'll [even] go To his abodes ;
We 'll bow ourselves To his footstool.

8 Rise thou, [O] Jah, To thine [own] rest,—
Thy[self indeed], Ay, thy Ark-strength :

CXXXII

9 Let thy priests be [With] rightness clothed;
And let thy saints [With triumph] shout.

10 In behalf of Thy serv'nt David,
May'st thou not r'turn Thy 'nointed's face:
11 Jehovah 's sworn To David truth,—
He 'll not return [Backward] from it;—
"From thy womb-fruit I 'll place t' thy throne."

12 If thy sons 'll keep My covenant,
Ay, attests yon [Which] I 'll teach them;
Also their sons [To] ayes of aye
Shall sit [assured] To throne for thee.

13 For Jah has chos'n In Tsij'n [his home];
He 's longed for it For dwelling[-place]:
14 "This [is] my rest [To] ayes of aye;
Here I will dwell For I 've longed [for] 't.

15 "Her game to bless I 'll [ever] bless;
Her needy [ones] I 'll sate for them:
16 Yea, her priests I 'll [With] safety clothe;
Ay, saints [of] hers Shall shouting shout.

17 "There I 'll make sprout A horn to Dav'd;
I 've 'rranged a lamp For 'nointed mine:
18 His enemies 'll Be clothed [with] shame;
But upon him Shall bloom his crown."

ODE 133.—[*Civil concord.*]

CXXXIII *A song of the ascents.*

1 Lo! how good [is], Ay, how pleasant,
Brothers' dwelling Also togeth'r:
2 ['T is] as good oil Upon [the] head,
Descending [e'en] Until the beard,
Ay, beard [itself] Of Aharon;
Upon the mouth Of measures his.

3 ['T is] as the dew Of Chermon's [mount],
The mountains [e'en] Of Tsijon [dear];
For there enjoined A blessing Jah,
Life [even] till The ever[more].

ODE 134.—[*A liturgical antiphony.*]

CXXXIV *A song of the ascents.*

1 Lo! bless ye Jah, Jah's servants [all],
The standers in Jah's house in nights:
2 Lift ye your hands In [his glad] fane;
Ay, bless ye [all] Jehovah [great].
3 Let bless thee Jah From Tsijon [forth],
[One] doing sky And [likewise] earth.

ODE 135.—[*Ancient miracles recalled.*]

CXXXV Praise ye [our] Jah!
Praise ye [aloud] Jehovah's name;
[Ay,] praise ye [him], Jah's servants [all],
2 Who standers [are] In Jah's [own] house,
In courts of [our] God's [holy] house.

3 Praise ye [our] Jah, For good [is] Jah;
Make mus'c t' his name, For pleasant ['t is]:
4 For Ja'cob chos'n Has Jah for h'm[self];
[Ay,] Jisra'l for His property.

CXXXV

5 For *I* have known, For great [is] Jah,
Ay, our [own] Lord [More] than all gods:
6 All that Jah 's pleased, [That] he has done;
[Both] in the skies And in the earth,
[Yea,] in the seas And all [the] mains:—

7 Making lifts 'scend From end of earth,
He lightnings for The rain has done,
Issuing wind From [out] his store.

8 Who smote in its First-born Mitsra'm,
From man, [ay, down Even] till beast.
9 He sent [his] signs, Ay, miracles,
In thy [own] midst, [O] Mitsra'm [grand],
In Par'oh and His servants all.

10 Who [also] smote [The] nations vast;
Ay, [even] slew [Their] brawny kings:—
11 [Down] to Sichon The Em'rites' king,
And [so] to Og The Bashan's king,
And [so] to all Kena'n's kingdoms;
12 And gave their land [As] heritage,
A heritage To Jisrael
His people [own].

13 [O] Jah, thy name [Shall last] fore'er,
Jah, thy memor'l To age And age:
14 For Jah will his People umpire,
Ay, on his serv'nts Will grieve himself.

15 The images Of nations [are But] silv'r And gold,
The doing of [But mortal] man.
16 A mouth [is] theirs, But they 'll not speak;
Eyes [too are] theirs, But they 'll not see;
17 Ears theirs [are], but They 'll not give ear;
E'en no wind is Within their mouth:
18 Just as them[selves] Their do'rs will be,
Each [one] who [is] Trusting in them.

19 [O] Jisra'l's house, Bless ye [our] Jah;
[O] A'ron's house, Bless ye [our] Jah;
20 The Levite's house, Bless ye [our] Jah;
Jah's fearers [all], Bless ye [our] Jah:
21 Blessed [be] Jah From Tsijon [forth],
[One] dwelling in Jerushalaim.
Praise ye [our] Jah!

ODE 136.—[*Choral rehearsal of Jehovah's praise.*]

CXXXVI Adore ye Jah, For good [is he];
(*For, [ay,] fore'er His kindness [is];*)
2 Adore ye, ay, The God of gods;
(*For, [ay,] fore'er His kindness [is];*)
3 Adore ye, ay, *The Lord of lords;*
(*For, [ay,] fore'er His kindness [is];*)
4 [Him] doing great Exploits alone;
(*For, [ay,] fore'er His kindness [is];*)
5 [Him] doing heav'ns By understand'ng;
(*For, [ay,] fore'er His kindness [is];*)
6 [Him] 'xpanding earth Upon the wat'rs.
(*For, [ay,] fore'er His kindness [is];*)
7 [Him] doing lights, [Ay,] great [ones too];
(*For, [ay,] fore'er His kindness [is];*)
8 The [brilliant] sun For rule by day;
(*For, [ay,] fore'er His kindness [is];*)
9 The moon And stars For rule by night;
(*For, [ay,] fore'er His kindness [is];*)—

10 [Him] smit'ng Mitsra'm In their first-born;
(*For, [ay,] fore'er His kindness [is];*)
11 Yea, issued Jisr'l He from their midst;
(*For, [ay,] fore'er His kindness [is];*)

CXXXVI

12 With graspful hand, Ay, arm inclined;
(*For, [ay,] fore'er* *His kindness [is];*)
13 [Him] cleaving sea Of Suph to clefts;
(*For, [ay,] fore'er* *His kindness [is];*)
14 Yea, Jisra'l he Made pass its midst;
(*For, [ay,] fore'er* *His kindness [is];*)
15 But whelmed Par'oh And army in 't;
(*For, [ay,] fore'er* *His mercy [is];*)—

16 [Him] making go His peopl' in th' waste;
(*For [ay,] fore'er* *His kindness [is];*)
17 [Him] smiting kings, [Ay,] great [ones too];
(*For, [ay,] fore'er* *His kindness [is];*)
18 Yea, he slew kings, [Ay,] wide [ones too];
(*For, [ay,] fore'er* *His kindness [is];*)
19 [Down] to Sichon, The Em'rites' king;
(*For, [ay,] fore'er* *His kindness [is];*)
20 And [down] to Og, The Bashan's king;
(*For, [ay,] fore'er* *His kindness [is];*)
21 Yea, gave their land For heritage;
(*For, [ay,] fore'er* *His kindness [is];*)
22 A heritage T' h's serv'nt Jisr'l;
(*For, [ay,] fore'er* *His kindness [is];*)

23 Who in our lown'ss R'membered for us;
(*For, [ay,] fore'er* *His kindness [is];*)
24 Ay, rapt us from Our adversar's;
(*For, [ay,] fore'er* *His kindness [is];*)
25 [One] giving bread To all [live] flesh;
(*For, [ay,] fore'er* *His kindness [is];*)
26 Adore ye to Heaven's mighty [One];
(*For, [ay,] fore'er* *His kindness [is].*)

ODE 137.—[*Retaliation of captivity imprecated.*]

CXXXVII On Babel's riv'rs, We there sat [down];
2 We also wept, In r'memb'ring Tsij'n:
On willow [boughs] Amidst its [land]
We [mournful] hung Our [tuneless] harps.

3 For there [of] us Our captors asked Words of a song;
Ay, [ruthless] our Tormentors [looked For] gladness [e'en]:
"Sing ye for us," [They thoughtless said,] "From Tsijon's song."
4 "How can we sing," [Said we,] "Jah's song On foreign ground?"

5 If thee I f'rget, Jerushalaim,
Let my right-hand Forget [its skill];
6 Let stick my tongue To palate mine,
If I should not Remember thee,
If I 'xalt not Jerushalaim On m' gladness' head.

7 Remember, Jah, For Edom's sons, Jerush'laim's day,—
The sayers [then], "Raze [it], Raze [it] Till base in it."
8 Babel's daughter, The ranger-[doomed],
[How] happy [he] Who shall pay thee
Thy treatment which Thou 'st treat'd to us!
9 [How] happy [he] Who 'll seize And dash
Thy prattlers [too] Toward the stone!

ODE 138.—[*The divine tutelage.*]

CXXXVIII [*Written*] *by David.*
1 I 'll thee adore With all my heart;
[In] front of gods I 'll make thee m'sic:
2 I 'll bow me toward Thy palace-fane;
Ay, I 'll adore Thy [sacred] name
On kindness thine And on thy truth;
For thou 'st made great,
On all thy name,
Thy [faithful] say.

CXXXVIII

3 In th' day I called, Ay, th' answeredst me:
Thou 'lt bolden me
In m' soul [with] strength.
4 Thee, Jah, 'll adore All kings of earth;
For they have heard My mouth's sayings:
5 Ay, they shall sing In ways of Jah;
For glory great Jehovah's [is].

6 For high [is] Jah, But low [one] h' 'll see;
But lofty [one] From far he 'll know.
7 If I should walk In core of straits, Thou 'lt make me live:
On my foes' ire Thou 'lt send thy hand;
Ay, thy right[-hand]
Shall me deliv'r.
8 Jah will complete Over 'gainst me.
Thy kindness, Jah, Forever [is].
Thy hands' doings May'st thou not slack!

ODE 139.—[*Providential superintendence.*]

CXXXIX [*Arranged*] *by the precentor. A musical* [*piece*], *by David.*

1 [O] Jah, thou 'st me Explored, Ay, known;
2 *Thou* 'st known my sit- ting, and My rise:
Thou 'st understood My thought from far.

3 My path, Ay, couch'ng, Thou 'st winnowed [close];
Yea, all my ways Thou 'st c'nsorted [with].
4 For [there 's] no word Within my tongue,
[But] lo! [O] Jah, Thou 'st known it all.

5 Behind, And 'fore Thou 'st pressed me [in];
Ay, placed on me Thy ['nclosing] palm.
6 Wondrous [thy] knowl'dge [Is] more than I;
Cliff-like, I can 't [Attain] to it.

---

7 Whither 'll walk I From spirit thine?
Ay, whither from Thy face 'll I burst?
8 If I should scale [The] sky, thou ['rt] there;
Ay, should I strew Sheol, lo! thee.

9 Should I assume The wings of dawn,
[Ay,] should I dwell In sea's extreme;
10 There also would Thy hand guide me;
Ay, seize me would Thy right[-hand still].

11 Yea, should I say, "Sure, [th'] dark 'll me 'ngulf,"
E'en night [is] light Me o'er against:
12 Dark also 'll not Make dark from thee;
Ay, night as day Will shine [for thee]:
As [is] thy dark, So [is thy] light.

---

13 For *thou* didst buy My [inmost] reins;
Thou me wouldst lace In m' mother's womb.
14 I 'll thee adore For'smuch as I [Most] fearful[ly] 've Distinguished been
Distinguished [are]
Thy doings [all]:
Ay, [that] my soul Has known v'ry [well].

15 Not hid was my Body from thee,
When I was done In the covert,
Was braided [as] In bottom earth:
16 My embryo Thy eyes did see;
Ay, on thy book [Parts] all 'ld be writ:
[For many] days They 'ld moulded be,
But not [yet was There] one 'mong them.

---

17 Yea, t' me how dear Thy thoughts have been, [O] mighty [One],
How bulky have Their headings been!

CXXXIX

18 Should I recount Them, [more] than sand They would become:
I waked, and still I [was] with thee.

19 If thou 'ldst a bad [Man] kill, [O God];—
Yea, men of blood, Turn ye from me;
20 Who 'll [of] thee speak For treachery:
Have tak'n [thy name] For sham thy foes.

---

21 Shall not thy hat'rs, Jah, I hate [too];
Ay, with assail'nts Thine I b' disgust'd?
22 [With] hate complete I 've hated them;
For enemies They 've been to me.

23 Search me, [O] Might, And know my heart;
[Ay,] test thou me, And know my thoughts:
24 Yea, see if way Of tort ['s] in me;
Ay, guide thou me In way of e'er.

ODE 140.—[*Insidious hostility deprecated.*]

CXL [*Arranged*] *by the precentor. A musical* [*piece*], *by David.*

1 Rescue me, Jah, From a bad man;
From one of harms

May'st thou guard me!
2 Who have contrived Wrongs in [their] heart;
All day they 'll haunt [The] battle[-field]:
3 They 've sharped their tongue As serpent's [fang];
Asp's venom [is]

Beneath their lips.

Pause.

4 Keep me, [O] Jah, From wicked's hand;
From one of harms

May'st thou guard me!
Who have contrived To thrust my steps:
5 Elates have hid A trap for me, Ay, cords;
[Yea,] they have spread A net at hand Of rut;
A snare,
[Ay,] they have placed For me.

Pause.

---

6 I 've said to Jah, "My might' [One] thou ['rt];
Give ear, [O] Jah, T' m' entreaties' voice:
7 [O] Jah, [the] Lord, My safety's strength,
Thou 'st screened my head In weapon's day:
8 May'st thou not give, Jah, wicked's wish's;
His purpose may'st

Thou not promote;
[Else] they 'll be high."

Pause.

9 The head of my Surrounders [all],—
Let their lips' toil Cover them [quite]:
10 Be hurled on them Coals [all aflame];
In fire [intense]

Let them [quick] fall;
In whirlpools [whence]

They 'll ne'er arise.
11 A tonguey one Shall ne'er be fixed In earth;
[Ay,] one of harms Ill him shall hunt For thrusts.

12 I 've known, For Jah Will do the cause Of lowly [one],
[Ay,] judgment of A needy [one].
13 Surely [the] just Will worship to Thy name,
Will dwell

[Th'] upright [T'] thy face.

ODE 141.—[*Supplication against inward and outward foes.*]

CXLI *A musical* [*piece*], *by David.*

1 Jah, thee I 've called,— Haste thou to me;
Give ear t' my voice,

'N my call to thee:

CXLI

2 Be fixed my prayer, [As] 'ncense 'fore thee ;
Lift of my palms [As] ev'n's off'ring.

3 Place thou, [O] Jah, A keep'r t' my mouth ;
Guard thou upon Door of my lips :
4 Incline not my Heart to wrong word ;
Crimes to commit In wickedness With doers of Ill practices ;
Ay, I 'll not feed With dainties theirs.

---

5 Should just [man] pound Me, kindness ['t were] ;
Ay, should h' correct m', ['T were] oil of head :
'T will not my head Humiliate ;
For still my prayer ['ll Be] in their wrongs.
6 Have been o'erthrown By hands of rock Their judges [though],
Ay, they shall hear My sayings [kind], For they 've been sweet.

7 Just as [one] hack'ng, Ay, splitt'ng in earth ;
'Ve been strewn our bones At Sheöl's mouth :
8 For toward thee, Jah [The] Lord, ['re] my eyes ;
In thee [alone] I trusted have :
May'st thou not leave My [helpless] soul.

9 Me keep fr'm trap's hand They snared for me ;
Ay, from the snares Of ill-workers :
10 Let fall 'n his seines [The] wicked [each] ;
Together I [Mean]while will pass.

ODE 142.—[*Divine protection in outlawry.*]

CXLII *A didactic, by David; in his being in the cave; [as] a prayer.*

1 My voice toward Jah Shriek I would [with] ;
My voice toward Jah I 'ld int'rcede [with] :
2 I 'ld pour to his Face my complaint ;
My trouble to
His face I 'ld tell.

3 In whelming on Me spirit mine,
Ay, *thou* didst know My thoroughfares ;
In yonder path [Where] I would walk
[My foes] had hid A trap for me.

---

4 I looked [to] right, Ay, saw [about] ;
But none for me A noter [was] :
A fleeing[-place] Has p'rished from me ;
None following For my soul [was].

5 I shrieked toward thee, Jehovah [mine] ;
I said, "Thou [art] My refuge [sole],
My portion [thou]
In live [men's] land.
6 [Oh] hearken thou Toward my shouting ;
For I have drooped V'ry [much indeed] :
[Oh] snatch thou me From pursu'rs mine ;
For they 've alert Been [more] than I."

7 Make thou emerge From pris'n my soul,
To [still] adore Thy [sacred] name ;
With me encircle Shall just [ones then],
For thou wilt deal [Kindly] on me.

ODE 143.—[*Earnest supplication.*]

CXLIII *A musical [piece], by David.*

1 [O] Jah, hear thou My [plaintive] prayer ;
Give ear toward Entreaties mine :
In faithfulness Answer thou me ;
[Ay, hear me] in Thy righteousness.

CXLIII

2 Yea, may'st thou not In judgment come With servant thine;
For 'll not be just To thy [pure] face An' living [one].

3 For has pursued [The] foe my soul;
He 's smitten to The earth my life:
He 's made me dwell In darknesses,
As dead [ones] of [The] ever[more].

4 Yea, 's overwhelmed On me my spir't;
Within my core
My heart 's made waste:

5 Remembered I 've Days from [of] old;
I 've mused In all Thy [glorious] acts;
In thy hands' deeds
I 'll murmur [still].

6 I 've spread my hand Toward thy[self]:
My soul ['s] as land Athirst for thee.

Pause.

7 Haste, answer me, Jehovah [mine];
My spirit 's failed:
May 'st thou not hide Thy face from me;
Ay, I 'm made like Pit-descenders.

8 Make me hear thy Kindness in morn;
For I in thee Have refuge tak'n:
Make me know yon Way I should walk;
For toward thee I 've Lifted my soul:

9 Snatch me from foes, Jehovah [mine];
[For] I toward thee Have covered [me].

10 Teach me to do Thy pleasure [good];
For thou ['rt] my God; Thy spirit ['s] good:
Thou me wilt guide In level land.

11 For thy name's sake, [O] Jah, thou me Wilt cause to live;
In rightness thine, Thou 'lt issue from Distress my soul;

12 Yea, 'n kindness thine, Thou wilt exscind My enemies,
Ay, wilt destroy My soul's foes all:
For I thy servant [am].

ODE 144.—[*General conquest secured.*]

CXLIV [*Written*] *by David.*

1 Blest [be my] Jah! My [solid] rock;
My hands' teacher For the attack,
My fingers' [guide] For the battle;

2 My kindness, ay, My fort, My cliff;
Ay, my retriev'r For me, My shield:
Yea, I in him Have trusted [all];
The [one] subdu'ng 'Neath me my peopl'.

3 Jehovah, what [Is] man, that thou Shouldst know him [thus]?
A mortal's son, That thou shouldst [e'en] Consider him?

4 A man to breath Is [very] like;
His days [are all] As passing shade.

5 Jah, 'ncline thy heavens, And thou 'lt descend;
Touch 'n mountains, and They 'll smoking be:

6 Light'n lightning, and Thou 'lt scatter them;
Send th' arrows, and Thou 'lt d'scomfit them.

7 Send thy hand from Aloft, and rid m';
Ay, snatch me from [The] waters vast;
From hands of sons Of [people] strange;

8 Whose mouth has spok'n A sham [always];
Their right[-hand], ay, ['s] A false right[-hand].

9 [O] God, a new Song thee I 'll sing;
With ten[-chord] harp I 'll make thee mus'c;—

10 The safety-giv- er to the kings,
The David-rid- der, servant thine, From wrongful sword.

CXLIV

11 Rid me, Ay, snatch m' From hands of sons Of [people] strange ;
Whose mouth has spok'n A sham [always] ;
Their right[-hand], ay, ['s] A false right[-hand] :
12 That [yet may be] Our sons as plants Made great 'n their youth,
Our daught'rs 's corn'rs Hewn palace-form ;—

13 Our hoards full, yield'ng From sort toward sort,
Our flocks thousands, Ay, myr'ds astreet,
14 Our oxen [all] Burden-bearing ;—
No [inward] break, Nor issuing,
Nor outcrying In our wide [ways] :
15 Happy the peopl', To whom ['t 's] just so ;
Happy the peopl', Whose God [is] Jah.

ODE 145.—[*The divine munificence.*]

CXLV *A praise[-piece], by David.*

1 א I 'll make thee high, My God the King ;
I 'll bless thy name Fore'er And aye :
2 ב In ev'ry day I thee will bless ;
I 'll praise thy name

Fore'er And aye.

3 ג Jehovah ['s] great, Praise-worthy much ;
His greatness, ay, [Can] none explore :
4 ד An age To age 'll Grat'late thy deeds ;
Heroism thine, Ay, they will tell.

5 ה The splendor of Thy glory grand,
Ay, wondrous words Of thine, I 'll muse :
6 ו Yea, fearful strength Of thine they 'll say ;
Ay, thy great [deeds] I will recount :
7 ז Thy goodness' mem'r' They much will vent ;
Ay, rightness thine They 'll [loudly] shout.

---

8 ח Gracious [is] Jah, Ay, pitiful ;
Of anger long, But kindness great :
9 ט Jehovah ['s] good To all the [world] ;
His pity ['s], ay, On all his deeds.

10 י Shall thee adore, Jah, all thy deeds ;
Ay, [all] thy saints

Shall bless thee [too] :
11 כ Thy kingdom's glor' They [all] shall say ;
Ay, hero'sm thine They [all] shall speak :—

12 ל To make [well] known To sons of man
His heroisms, Ay, splendid glor' Of kingdom his :
13 מ Thy kingdom [is] All ever[more].
Thy rule ['s], ay, in All age And age.

---

14 ס Supporter ['s] Jah To all the fall'ng ;
Ay, uplifter To all the stooped :
15 ע The eyes of all Toward thee 'll expect ;
Yea, thou ['rt] giv'ng them Their food in 'ts time,—
16 פ Op'ning thy hand, And sat'ng to all Alive [its] wish.

17 צ Jehovah ['s] just In all his ways ;
Ay, kind [is he] In all his deeds :
18 ק Jehovah ['s] near To all his call'rs,
To all who 'll call h'm

In [very] truth :
19 ר His fearers' wish He 'll [surely] do ;
Ay, he their cry Will hear, And save.

20 ש Jah keeping [is] His lovers all ;
But all the bad

He will expunge.
21 ת Jehovah's praise My mouth shall speak ;
Let all flesh bless,

Ay, his fane's name Fore'er And aye.

ODE 146.—[*Divine greatness and goodness.*]

CXLVI Praise ye [Our] Jah!
Praise, [O] my soul,
2 I will praise Jah Jehovah [great]:
I 'll music make In [all] my life;
To God in my Continuance.

3 May ye not trust In noble [ones];
In son of man, In whom ['s] no safet':
4 His spir't 'll issue, He 'll r'turn t' his ground;
In that same day 've His thoughts perished.

---

5 Happy [is he] In whose help [is] Ja'cob's Mighty,
His expectat'n ['s] In Jah his God;
6 [One] doing sky And earth [besides],
The sea [likewise], And all that ['s] in 't;
Th' [one] keeping truth For ever[more];
7 [One] doing for Th' oppressed judgment;
[One] giving bread To th' hungry [ones].

Jehovah [is One] freeing [th'] bound;
8 Jehovah [is One] oping [f'r th'] blind;
Jehovah [is One] shoring [th'] stooped;
Jehovah [is One] loving [th'] just;
9 Jehovah [is One] keeping s'journ'rs.

Orphan will he 'nd Widow continu';
But wicked's way He 'll wrest [to ru'n].
10 Jehovah 'll reign For ever[more];
Thy God, Tsijon, To age And age.
Praise ye [Our] Jah!

ODE 147.—[*Almighty provision and protection.*]

CXLVII Praise ye [Our] Jah!
For [it is] good To make music [To] our [own] God;
For pleasant ['t is]: Fit [too is] praise.
2 Building [is] Jah Jerushalaim;
Jisra'l's outcasts
He will amass.

3 [One] curing for The brok'n of heart,
Ay, bandaging For [all] their pains.
4 [One] meting numb'r For [e'en] the stars;
To all of them
Names he has called.

5 Great [is] our Lord, Ay, vast of force;
T' his understand'ng No number [is].
6 Continu'ng meek [Ones e'er is] Jah,
[But] low'ring bad [Ones e'en] till earth.

---

7 Answer to Jah With worship [due];
Make music to Our God with lyre:
8 The [one] cov'ring [The] sky with clouds,
The [one] fixing For earth [the] rain,
The [one] making Mountains sprout grass;
9 [One] giving to [The] beast its bread,
To raven's sons That 'll call [for it].

10 Not in valor Of th' horse he 'll d'light;
Not in the legs Of th' man he 'll b' pleased:
11 [But] pleased [is] Jah [With] fearers his,
The waiters for
His kindness [great].

---

12 Gratulate Jah, Jerushalaim;
Praise thou thy God, [O] Tsijon [blest]:
13 For he 's confirmed The bars 'f thy gates;
He 's blessed thy sons In thy [own] core:

CXLVII
14 Th' [one] putting in Thy border peace,
[With] fat of wheat
He thee will sate.

15 The [one] sending His say [to] earth;
Till [very] haste Will run his word:
16 The [one] giving Snow as the wool;
Hoarfrost as ash's
He scatter will:
17 Casting his ice As crumbs [in hail];
Before his cold Who [then] can stand?
18 He 'll send his word, And melt them [all];
He 'll blow his wind, Will trickle wat'rs.

19 Telling his word To Jaacob;
His statutes, ay, His judgments [too], To Jisrael:
20 Not he 's done so To any nat'n;
Ay, judgments his, They 've not known them.
Praise ye [Our] Jah!

ODE 148.—[*Spontaneous adoration from all creation.*]

CXLVIII Praise ye [Our] Jah!
Jehovah praise Ye from the sky;
[Ay,] praise ye him From [heavenly] heights:
2 [Yea,] praise ye him, His angels all;
[Ay,] praise ye him, His armies all.

3 [Yea,] praise ye him, [Thou] sun, And moon;
[Ay,] praise ye him, All stars of light:
4 [Yea,] praise ye him, Heavens of heav'ns;
Ay, mains that [are] From on the heav'ns.

5 [Yea,] let them praise Jehovah's name;
For he enjoined, And they w're creat'd:
6 Yea, h' made them stand For aye And e'er;
Decree he gave, And 't will not pass.

---

7 [Yea,] praise ye Jah From [all] the earth,
[Ye] monsters, and All mains [beside];
8 [Thou] fire, And hail, [Thou] snow, And mist;
[Thou] rushing wind, Doing his word:—

9 The mountains, and All [lesser] peaks;
The tree of fruit, And cedars all;
10 The living [thing], And ev'ry beast;
[The] creeper, and The bird of wing:—

11 The kings of earth, And c'mmun'ties all;
Princes, and all Earth's judges [too]:
12 Choice [young men], and Virgins [as well];
Old [men likewise], And lads [also].

---

13 Let them [all] praise Jehovah's name;
For has been reared His name alone:
His majesty [Is] o'er [the] earth,
Ay, [likewise] sky.

14 Yea, he 's made high A horn t' his peopl'
A [glorious] praise To all his saints
To Jisra'l's sons,
A people nigh.
Praise ye [Our] Jah!

ODE 149.—[*The saints' jubilee.*]

CXLIX Praise ye [Our] Jah!
Sing ye to Jah, Sing a new song,
His praise in the Saints' assembly;

CXLIX

2 Let Jisrael — Be glad 'n his Mak'r ;
Let Tsijon's sons 've — Glee in their king :
3 Let 'm praise his name — In [joyous] dance,
With drum And lyre
Make mus'c to him.

4 For pleased [is] Jah — With his people ;
He 'll decorate — Meek [ones] with safet' :
5 Saints shall exult — With glory [due] ;
They 'll shout [for joy] — Upon their beds.

6 High [things] of Might' — [Are] in their throat,
And sword of edg's — [Is] in their hand ;
7 To do vengeance — 'Mid the nations,
Corrections 'mong — Communities :—

8 To bind their kings — With manacles,
Their gloried [ones] — With iron fett'rs :
9 To do in them — [The] judgment writ ;—
This splendor [is] — To all [the] saints.
Praise ye [Our] Jah !

ODE 150.—[*Orchestral pæan.*]

CL Praise ye [Our] Jah !
Praise ye [the] Might' — One in his fane ;
Praise ye him in — His strength's firm'ment :
2 Praise ye him in — His valor [high] ;
Praise ye him in — His greatness much.

3 Praise ye him with — [The] trumpet's clang ;
Praise ye him with — [The] harp And lyre ;
4 Praise ye him with — [The] drum And dance ;
Praise ye him with — [The] chord And pipe.

5 Praise ye him with — [The] cymbals loud ;
Praise ye him with — [The] cymbals' clash.
6 Let all the breath — Praise Jah [aloud].
Praise ye — [Our] Jah !

INTRODUCTION.

I. ARRANGEMENT, DATE AND AUTHORSHIP.

These three questions are so mutually related that it will be convenient to consider them together. In this, as in the case of other ancient documents, we assume the trustworthiness of all indications in the text itself, unless these are proved to be otherwise by clear external or internal evidence.

On its face the Hebrew Psalter professes or at least appears to be a collection of religious poems, composed by various persons during a long period of time, arranged by several editors, and employed, as we historically know, in the sacred worship of the Jews from the days of David to the present. The name of this last person is found prefixed to many of them, but a considerable portion of them are ascribed to different individuals, and many others are anonymous. The occasions on which they were written are sometimes indicated, and a few of them are nearly or quite identical with odes imbedded in other portions of the Jewish Scriptures. Nearly all this information is conveyed in certain *titles* or brief notices prefixed to the poems severally, with direct references occasionally interspersed in the body of the odes.

1. *Main Divisions.*—The entire collection is explicitly divided on its face (in the Hebrew original, and in the Anglo-American Revision, but the notation of this fact was unfortunately omitted in the Common or "Authorized" English version) into five "books," which are found to include as follows:

Book	I	Psalms	i–xli.
"	II	"	xlii–lxxii.
"	III	"	lxxiii–lxxxix.
"	IV	"	xc–cvi.
"	V	"	cvii–cl.

Each book closes with a doxology, ending with the usual formula, "Amen and Amen" (Book IV, "Amen," simply; and Book V, only "Hallelujah"). On examining these "books" in detail the following facts appear respecting them severally on the surface of their text.

a. Of the 41 Psalms contained in Book I, 37 are ascribed (in the titles) to David, and the remaining 4 (Psa. i, ii, x, xxxiii) are anonymous, although internal evidence almost certainly gives them also to David.

b. Of the 31 Psalms comprised in Book II, 18 (Psa. li–lxv, lxviii–lxx) are attributed to David, 7 (Psa. xlii, xliv–xlix) to "the sons of Korah," 1 (Psa. l) to "Asaph," 1 (Psa. lxxii) to Solomon, and the remaining 4 (Psa. xliii, lxvi, lxvii, lxxi) are anonymous.

c. Of the 17 Psalms embraced in Book III, 11 (Psa. lxxiii–lxxxiii) are assigned to "Asaph," 4 (Psa. lxxxiv, lxxxv, lxxxvii, lxxxviii) to "the sons of Korah," 1 (Psa. lxxxvi) to David, and 1 (Psa. lxxxix) to "Ethan," none being anonymous.

d. Of the 17 Psalms comprehended in Book IV, 2 (Psa. ci, ciii) are given to David, 1 (Psa. xc) to Moses, and the remaining 14 are anonymous.

e. Of the 44 Psalms composing Book V, 15 (Psa. cvii–cx, cxxii, cxxiv, cxxxi, cxxxiii, cxxxviii–cxlv) are stated to be David's, 1 (Psa. cxxvii) Solomon's, and the remaining 28 are anonymous.

From this recapitulation it results that Book I, being exclusively Davidic, was probably compiled by that monarch himself, and in that case doubtless for the services in the tent temporarily erected by him for divine worship on Mount Zion (2 Sam. vi, 17; 1 Chron. xv, xvi). Book II, as it contains no Psalms apparently later than Solomon's time, may reasonably be supposed to have been an appendix added on the completion of the Temple by that monarch, when the Levitical services were fully organized as arranged for by David

before his own demise (1 Chron. xxiii–xxviii). Book III, as it contains a few Psalms (lxxiv, lxxx, lxxxvi, lxxxviii, lxxxix, may have been inserted by a subsequent editor) of the exilian period, doubtless was a second appendix added on the return from Babylon, when the most essential of the sacred services were resumed (Ezra iii); and Book IV, which gives at least two more Psalms (xciv, cii) of the exile, seems to have been added on the completion of the second temple, when the ritual would of course be more fully re-inaugurated (Ezra vi, 15–22). Book V constitutes a final appendix, presumably added on the completion of the sacred canon under the auspices of Ezra and his colleagues of "the Great Sanhedrim," B. C. 406 (Dan. ix, 24).

2. *Trustworthiness of Titles.*—These appear in the early versions, especially the Septuagint, with great variation from the Hebrew text; but that constitutes no valid reason for their rejection, inasmuch as similar corruptions or misinterpretations occur in these translations of passages undoubtedly genuine. A careful and candid examination of their contents, in comparison with the historical circumstances and internal evidence of the Psalms to which they are respectively prefixed, serves rather to show their correctness, and as they often furnish the only, so they appear to afford the best indication of the occasion and incentive to these devout effusions. I have accordingly (with many others of the best scholars and critics) unhesitatingly adopted them as a basis of exposition, and I trust that in the notes they are abundantly vindicated for this purpose.

These captions are evidently due to two distinct series of hands, or at least relate to two separate designations of characteristics or appropriations, for in some cases (comp. similar notes in other poetical books, *e. g.*, Hab. iii, 19) they may have been written by the original author, certainly not later than the first editor.

Sometimes the *writer* of the Psalm is alone indicated (as "By David"), either with or without a specification of the style of composition (as "a musical [piece]," "a didactic," "a song," etc.), and these designations are prefixed immediately to the body of the Psalm itself, showing that they were the first of these editorial increments, presumably in the historical process of compilation. There is reason to believe that the less definite expressions "By Asaph," "By Ethan," etc., are meant to denote some descendant or official representative of these eminent persons, rather than the identical individuals thus named, inasmuch as the contents sometimes point to a later date than their own day (see Psa. lxxiv); and at least the phrase "sons of Korah," etc., frequently employed in like manner, must mean only some member of that Levitical family, who modestly chose to conceal his own personal name.

II. POETICAL STRUCTURE AND LITURGIC USE.

These two topics likewise go naturally together, inasmuch as the metrical form of composition largely indicates the purpose for which this compilation was designed, and indeed essentially controls its application.

1. *Lyrical Character.*—Hebrew versification, in whatever style of poetry, mainly consists, not in any fixed number of feet to the verse, or syllables to each foot, or quantity (*i. e.*, relative length of sound) attributed to the several syllables, as in ancient Greek and Latin verse, and in a good degree to modern metre, nor in a system of terminal assonance, usually called *rhyme;* but simply in a resemblance, more or less perfect, of the consecutive lines or clauses, to which the term "parallelism of members" has very appropriately been applied. The varied forms of this have been pointed out in our explanation of the arrangement of the Hebrew Text, and in our English Rhythmical Version they are correspondingly noted by the typographical indentation and collocation. Besides this, there is of course a certain elevation of diction and an imaginative style beyond the constitutionally or habitually passionate phraseology of all Oriental language.

In the Psalms all these peculiarities are found to an intense degree, and the structure of the sentences is accordingly more artificial and studied than in other poetical books of the Bible, just as modern songs require a more careful adaptation of the words to the tune by which they are accompanied. In the Hebrew metre this is vastly more free than in English or other verse, and "poetic license," if we may so designate it, is much more

frequent and sometimes startling, just as the rhetorical figures are proportionally more unrestrained. A strict system of *prosody* therefore is impracticable in treating these productions; but we readily discover, nevertheless, in each Psalm, as well as characteristically of the whole collection, a movement or alternation, as well as a correspondence in sentiment, which allies them to the modern system of metrical distribution. Thus each line (or "verse" in proper sense) has a *cæsura* or division, not by accent merely, but by separation into words, and sometimes two or three (occasionally even four) such sections; and the lines themselves are grouped into couplets or triplets by a similar nexus of correspondence; these latter again being combined by twos or threes into a stanza, and these last finally gathered in like manner into a strophe. Rarely four or more of these parallelisms occur in the larger combinations, as we have seen they do in the component lines. All these peculiarities we have sought to indicate to the eye in the Hebrew Text and the Rhythmical Translation; in the latter, unusual constructions and other irregularities have often been necessary in order to accomplish this purpose.

2. *Musical Notation.*—That the Psalms, in some instances at least, were sung to regular tunes seems clear not only from express indications of that fact in their titles (*e. g.*, "Die for the Son," "Roe of the Dawn," etc.), but from the instinctive law of all musical performance; and the rule may therefore be extended to the whole collection: but the style of execution was of course more like modern *chanting* than a fixed distribution of syllables to each note, bar or measure of music. The same titles frequently indicate also the kind of instrument to be used for the sole or choral accompaniment, together with other minute directions, which will be explained in detail in the body of the Commentary. Much of this is obscure, partly because of our ignorance of ancient, especially Hebrew music, and partly because Oriental, particularly Syrian singing is still so different from European. This is not the place to enter into a full or formal discussion of these mooted points; and we therefore throw out only general suggestions sufficient to prepare the student for our special exegesis of the phrases or words employed in the matter. For a conspectus of all the elements, and a tabulated arrangement of the results under this as well as the other headings of the present Introduction, we refer to our article on the Psalms in McClintock and Strong's *Cyclopædia;* and for a complete exhibit and discussion of the varied forms of parallelism to our article, "Poetry, Hebrew," in the same work; while a full examination of the Musical Instruments employed in the Jewish service is given there under that title: on the alphabetic arrangement of some of the Psalms (ix, x, xxv, xxxiv, xxxvii, cxi, cxii, cxix, cxlv) see the same work, "Acrostic."

III. ETHICAL AND MESSIANIC SIGNIFICANCE.

These two traits are also of kindred nature, and in the Psalms they are a very marked feature, which has, however, been made—as almost everything sacred has been by some one and at some time—a subject of dispute.

1. *Moral and Religious Character.*—The Psalter is substantially a collection of devotional effusions,—prayer and praise commingling their aspirations with a slight thread of historical connection; personal or national in their statements, or allusions, and resting upon the basis of the divine Law for their sanctions, hopes and fears. Accordingly they exhibit in a very high degree the emotional element of human experience, and strongly reflect the divine attributes, such as monotheism in its purest form, tinged with the anthropomorphism of Oriental fancy, conceives and expresses them. It is this quality that has rendered the Psalter not only an enduring monument of the piety of Old-Testament saints, but likewise a permanent manual of communion with God down to Christian times; and the services of the synagogue and the church are alike enlivened and hallowed by these inspired effusions. It is a fit concomitant of the New Testament in the homes, the hands and the hearts of the true children of the common Father everywhere. No book of the Bible furnishes a larger proportion of texts for sermons or mottoes for essays.

On one point only do we deem it necessary here to vindicate the morality of this book, namely, with regard to the so-called *imprecatory Psalms.* Some would-be purists have strongly denounced the severe language frequently indulged in by David and others with

regard to their personal and national enemies, and have lifted up their holy hands in horror at such a shocking spirit, as they have termed it. But there are several considerations which not only mitigate but even justify these seeming outbursts of passion.

a. It is not fair to compare, much less contrast, such expressions of natural detestation and condemnation in an Old-Testament saint with the injunctions and exhortations of New-Testament theology; for our Lord himself, in laying down more pointedly his commands to his followers on this subject in the Sermon on the Mount—which are but a formula of his own practice—expressly recognizes the difference existing in the case; and this not merely as a *fact*, but as a purpose in the divine economy, which contemplated and actually arranged this advance in sentiment and principle beyond the former dispensation. He certainly did not mean to impugn the authority or propriety of the Hebrew code of manners and morals, when he remarked so repeatedly and emphatically, "Ye have heard it said by [or *to*] those of old time . . . but *I* say unto you," etc.; for he declares, almost in the same breath, "I came not to destroy [abolish or supersede] the Law, but to fulfill [it]." He gives, in fact, a key to the design of Providence in this progression of ethics, by the statement explaining one of the most palpable of these offensive institutions or usages, whichever we may please to call them, namely, *polygamy*, that they were permitted for the time "because of the hardness of the hearts" of the Jewish forefathers, that is, not in order to encourage, much less stimulate, barbaric emotions and habits, but so as gradually to undermine and repress them by hedging them about with restrictions and mollifications. In other words, the blessed Saviour, like his wise and merciful, though equally just and holy Father, was no violent reformer, demanding the instant and absolute abatement of social grievances and civil abuses; but, with a patience like that which he inculcated, bearing long with the wayward and the imperfect, until the almighty influence of a heaven-born Love should supervene and extirpate, with its gently curative and tonic influence, these earthly defects and errors. The apostle Paul takes a similarly tolerant view of the Old Economy as a preparation for the New in all his epistles, especially in those which may almost be regarded as formal treatises on such topics, namely, Romans (*e. g.*, v, 20, 21; vii, 7–13; etc.) and Hebrews (*e. g.*, vi, 1, 2; vii, 18, 19; ix, 9, 10; x, 7, 9; xi, 40; xii, 27; etc.), as well as in the more special Galatians (ii, 19–21; iii, 19, 24; iv, 1–5, 9, 10; etc.).

b. But we are entitled to take still higher ground on this question; we are not merely apologizing for the Psalms, or for any other portion of Scripture, as if they contained but venial faults or comparatively unimportant errors; we are vindicating them as being not simply consistent with human nature and temporary expediency, but also according to divine justice and eternal right. It might suffice to adduce, as similar but more violent illustrations of the sanguinary temper of earlier ages, the extermination of the Canaanites by Joshua at the express and direct command of Jehovah (comp. Josh. vi, 17, with viii, 2, 22–26; see also x, 40; xi, 15, 21; and comp. Deut. ii, 34; iii, 6; vii, 2; xx, 16), which has often been attributed to the bloodthirstiness of an incensed commander or the brutality of an uncontrollable soldiery, but is to be defended as a wholesome and necessary retribution for and needful protection from the grossly licentious idolatry of an abandoned community; just as war measures of extreme severity are often approved by the most humane authorities in modern days. We prefer, however, to assume a more fundamental position than even this in all these alleged instances of savagery: *the human agents were but executors of divine edicts*, and therefore no more to blame for cruelty or wantonness than the sheriff or the hangman who inflicts the direst penalty of civil law upon the convicted and sentenced murderer. We shift the responsibility from mortal hands to the broad shoulders, rather to the tender heart, of the everlasting Ruler, who has all things and all men at his disposal; not only dispensing terrible retribution, both here and hereafter, upon his creatures' crimes, but also administering painful discipline, at times upon his dearest (Heb. xii, 6, 7) saints, nay, who has inflicted supreme suffering upon his only Son (Heb. ii, 10). Shall not God, who orders the earthquake or the pestilence to swallow up or decimate the innocent babe with the guilty parents; who once deluged a globe in order to purify it, and burned up the filth of the cities of the plain (2 Pet. ii, 5, 6)—shall not he have the right to command his servants in a like destructive capacity?

The imprecations in the Psalms, however, do not partake of this extreme character;

they are not *acts* of vengeance, but simply *prayers* for retribution. Nor are they properly the ebullition of vindictive anger, but rather the calm utterances of indignant grief. There is no evidence of a desire, much less an attempt, on the part of their authors, to execute themselves the dreadful woes invoked upon the offending parties. They are, in fact, when closely inspected, nothing more than an emphatic expression of a righteous condemnation or protest against enormous wrong, a fervent cry of outraged justice, such as no well-constituted and properly instructed moral sense could or ought refrain from giving vent to, in view of great and unprovoked misdeeds on the part of assailants; they are the plea of injured innocence, and not the enforcement of lawless power. For example, how could any honest citizen, much less the sovereign elect, as David was, help expressing his utter abhorrence of such base treason as Ahithophel's (2 Sam. xv, 12; xvii, 23) or such ferocious villainy as Doeg's (1 Sam. xxii, 17–19) in terms like those of Psalms lii, cix and cxi? He would have been less than human had he pronounced no word against them: certainly it is no impeachment of his inspiration that he did so in right earnest tones. Yet the same burning heart never impelled a wish, nor did those fiery lips breathe a threat of revenge, nor ever a word of reproach, under the mean treachery of Saul; but only pitied his liege's infatuated credulity of false information (1 Sam. xxiv, 9; xxvi, 19; comp. Psa. vii), repeatedly spared his life out of loyalty, and at last mourned his tragical death in sacred lays (2 Sam. i, 17–27). Certainly the imprecations or execrations in the Psalms, even the most bitter of them (such as Psa. cxxxvii, 9), are not the expression of personal and private malice under persecution, but of public and national grief under oppression; and as such they are not reprehensible, but rather commendable. In fine, one feature of them relieves them of all blameworthiness, even from a New-Testament point of view: they are generally in form, and always in fact, merely appeals to heaven, as a higher court, for justice denied in earthly tribunals; they are actually supplications to the great Sovereign, that *he* would inflict a just punishment upon the miscreants or the tyrants whom they thus solemnly denounce. Viewed in this, which is their true light, as God-breathed aspiration toward God himself, they are really fulfillments of the command common to both Testaments, to leave our cases to the divine disposal for adjudication, on the principle, "Vengeance is mine; I will repay, saith the Lord" (Rom. xii, 19; quoted in substance from Deut. xxxii, 35; Psa. xciv, 1). After this explanation, we ought to hear no more objurgations on this score. Like most objections to Scripture language, it is mere cavil through mawkish sentimentality.

2. *Prophetic Import.*—This is one of the grandest elements of significance in the Psalms, and therefore of course it has been most fiercely and persistently impugned by unbelievers of every class. Our Lord himself, to whom the predictions especially point, and his apostles, who enjoyed the privilege of his exposition of them (Luke xxiv, 27, 44), certainly had no doubt of their Messianic character; for they constantly and most plainly quote and apply them with the utmost freedom to his person and work. Nor did the early Jewish or Christian churches hesitate to do the same; as indeed the orthodox writers of neither do to this day. The querulous are comparatively few, and they would be wholly insignificant but for the professional learning of some of them. But it is one thing to be erudite in the literary sense, and altogether another to be a proficient in the school of the cross; the latter alone is genuine scriptural science, the "wisdom from above." But like all truth, it is in accordance with, and therefore defensible by, every other form of sound knowledge and reason. This it is one of the main objects of our Commentary here following to show in detail as the passages occur.

IV. LITERATURE.

The following is a nearly exhaustive catalogue, in chronological order, of commentaries specially on the Psalms, including many prose translations, essays and other exegetical helps, whether on the entire book or on individual Psalms. For copious lists of metrical versions in many languages, see Julian's *Dictionary of Hymnology* (London and New York, 1892, 8vo), pages 57–61, 916–936, 1020–1033, 1191–1197, 1249–1254, 1256–1330, 1538–1547. See also H. A. Glass, *The Story of the Psalters*, metrical versions of Great

Britain and America from 1549 to 1885 (London, 1888, 12mo), containing specimens of 124 poetical translations in English (and a few in Wels), with historical notices of their authors. The earliest two are those of Sternhold and Hopkins (London, 1559, square 12mo) and Tate and Brady (London, 1695, 12mo), and the latest (except our own in this volume) is that of Abraham Coles, M.D., of Newark, N. J. (New York, 1888, 12mo), not noticed by Glass above. An immense collection of references, sermons and dissertations more or less distinctly founded upon individual passages of the Psalms may be seen in Darling's *Encyclopædia Bibliographica* (London, 1859, 8vo, volume on Subjects—Holy Scriptures), columns 387–514.

Origen [184–253] [fragments from the Greek by Rufinus], *Scheta in Psalmos*, collected by Huetius, (Rouen, 1668; Paris, 1679; Cologne, 1685, fol.; in his *Opera*, ii, 510); also *Scholia in Psalmos* (Venice, 1781, fol., and in Galland's *Bibliotheca Patrum*, xiv); [the original Greek] *Ὑπομνήματα εἰς τοὺς Ψαλμούς* (ed. Kleopas, 1855). Jo. Bern. de Rossi published Psalm i, in Hebrew, Greek and Syriac, with the twofold version in Latin from Origen (Parma, 1778, 4to). Compare also Origenis *Præfatio in Psalmos integratati restituta ex codicibus MSS.* (Dresden, 1786, fol.).

Eusebius Pamphilus [cir. 270–340], *Commentarii in Psalmos* [Greek and Latin] (in Montfaucon, *Collectio Nova*, i).

Athanasius [cir. 270–362], *Epist. ad Marcellinum in Interpretatione Psalmorum* (Greek in his *Opera*, I, ii, 783; Latin translated by Reuchlin, and thence into German by Spalatin, 1516, 4to); also *Expositiones Psalmos* (*ibid.*, p. 801); also *Fragmenta Commentariorum in Psalmos* (*ibid.*, p. 985); also *Psalterium cum Interpretatione* (*ibid.*, iii, 1–289); also *Argumentum in Psalmos* (*ibid.*, iii, 51); also *Supplementa Commentar. in Psalmos* (*ibid.*, iii, 53).

Apollinaris of Laodicea [died 390], *Metaphrasis Psalmorum Davidis versibus heroicis* (Greek and Latin in Galland's *Bibliotheca Patrum*, v, 359; also in the *Latin Bibliotheca Maxima Patrum*; and separately, Paris, 1522; Heidelberg, 1596, fol.).

Gregory of Nyssa [died 400], *Εἰς τὴν Ἐπιγραφὴν τῶν Ψαλμῶν* (Greek and Latin in his *Opera*, i, 257).

Jerome [about 345–420], *De Psalmorum Emendatione* (in his *Opera* [*Suppositititia*], xi, 276); also *Epistola ad Paulam et Eustochium, De Virtute Psalmorum* (*ibid.*, xi, 276); also *Breviarium in Psalmos*, etc. [spurious] (*ibid.*, appendix, pp. 1–426).

Augustine [354–430], *Enarrationes in Psalmos* (in his *Opera*, Leyden ed., 1563, 2 vols., 8vo; in the Benedictine edition, vol. iv; and elsewhere; tr. *Expositions on the Book of Psalms*, Oxford, 1847, 8vo); also C. Schluter's abstract, *Sinnsprüche aus d. Psalmen* (Münster, 1865, 8vo).

Hilaire de Poitiérs [died 367], *Commentarii in Psalmos* (in his *Opera*, i, 1; and in Galland's *Bibliotheca Patrum*, v, 85; and elsewhere).

Chrysostom [347–407], *Expositio in Psalmos* (Greek and Latin [first 60 Psalms only], in his *Opera*, ed. Montfaucon, V, i, 643).

Theodoret [386–457], *Commentarii in Psalmos* (Greek and Latin ed., Ant. Carafa, Padua, 1565, 4to; ex recens. Sirmondi, Greek and Latin), Schulze, Halle, 1768, 8vo; and in *Opera*, I, ii). Compare also *Theodoreti Commentariorum in Psalmos Specimen* (Wittenberg, 1782, 8vo).

Prosper of Aquitaine [403–465], *Psalmorum C–CL Expositio* (in his *Opera* [ed. Marette and Mangeant, Paris, 1711, fol.], p. 371).

Arnobius Junior [cir. 460], *Commentarius in Psalmos* (in the *Bibliotheca Maxima Patrum*, viii; separately, Basel, 1522; Paris, 1639, fol.).

Cassiodorus [cir. 463–550], *Psalterii Expositio* (in his *Opera*, ii, 1).

Gregory of Tours [540–595], *Commentarius in Psalmos* [fragments only] (in *Opera*, p. 1257; and in Mabillon's *Vetera Analecta*, p. 62).

Isidorus Hispaliensis [bishop, 600–636], *Prologus in Psalterii editionem* (in Mai's *Scriptores Veteres* III, ii, 256).

Bede the Venerable [cir. 673–735], *Commentaria in Psalmos* (in his *Opera*, viii, 307); also *Vocabulorum Psalterii Expositio* (*ibid.*, viii, 895).

Alcuin (or Albinus), Flaccus [725–804], *Expositio in Psalmos Pœnitentiales, CXVIII, et Graduales* (in his *Opera*, ii, 342); also *Præfatio ad Arnonem*, on the same Psalms (D'Achery, *Spicilegium*, iii, 323); separately, his *Expositio* of the penitential Psalms and those of the degrees, together with Psalm cxviii (Paris, 1547, 8vo).

Remigius of Auxerre [9th century], *Enarratio in Psalmos* (in the *Bibliotheca Maxima Patrum*, xvi; separately, Cologne, 1536, fol.).

Walafrid Strabo [died 849], *Expositio xx primorum Psalmorum* (in Pez, *Thesaurus*, i, 473).

Haymo (or Aimo) [died 853], *Glossæ continuæ super Psalterium* (printed at Cologne, 1523, 1561, 8vo; and in Migne, *Patrologia*, cxvi–cxviii).

Florus Drepanius (*Magister*) [died 860], *Epistola de Psalmorum Emendatione* (in Mai's *Scriptores Veteres*, III, ii, 252).

Prudentius (or Galindo) [? Bishop of Troyes, died 861], *Præfatio ad suam Deflorationem Psalmorum* (in Mai's *Scriptores Veteres*, ix, 369).

Radbert, Paschasius [died 865], *Expositio in Psalmorum xliv* (first printed at Basel, 1502, 3 vols.; again at Cologne, 1532, 8vo; also in his *Opera* [ed. J. Simmond, Paris, 1618, fol.]).

Erchempert [died 889], *Expositio in aliquot Psalmos* (in Mai's *Scriptores Veteres*, ix, 339).

Saadias the Gaon [an Egyptian Rabbi, 892–942] wrote an Arabic translation of the Psalms with comments, of which specimens are given by Haneburg (1840) and Ewald (1844).

Jefeth ben-Ali [a Karaite Rabbi of Bozrah in the 10th century] wrote an Arabic commentary on the Psalms, of which the text and a Latin translation were published by L. Bargès (Paris, 1846, 8vo).

Notker Labeo [died 1022], *Annotationes* (with a German translation, in H. Hattemer's *Denkmahle des Mittelalters*, ii).

Gregory *the Great* [pope, 1073–85], *Expositio in vii Psalmos Pœnitentiales* (in his *Opera*, III, ii, 466; also separately, Lyons, 1516, 8vo).

The Hebrew commentaries on the Psalms of the early Jewish scholars, Solomon ben-Isaac (*Isaki* or *Jarchi* or *Rashi*) [1040–1105] and Abraham ben-Meir (Aben-Ezra) [1092–1167], as well as that of Obadiah Sforno [1470–1520], are contained in the great Rabbinical Bibles of Buxtorf, and especially Frankfurter. Rashi's comments on the Psalms were printed separately (includes, however, Proverbs, Job and Daniel) at Salonica (1515, fol.), and entirely by itself at Cracow (1660, 4to). Aben-Ezra's comments on the first ten Psalms were published with a Latin translation by Paul Fagius (Isny, 1544, fol.), on Psalm xix, in Hebrew and Latin, with Kimchi's and Rashi's notes on the same, by Simon de Muis (Paris, 1620, 8vo). Sforno's comments on the Psalms were separately printed (with the sacred text) at Venice (1586, 4to).

Oddo of Asti [apparently of the 11th century], *Expositio in Psalmos* (in the *Bibliotheca Maxima Patrum*, xx, 1819; and in Bruno of Asti's *Opera*, ii).

Bruno of Wurtzburg (*Herbipolensis*) [died 1045], *Commentarius in Psalterium*, etc. (ed. J. Cochlæus, in the *Bibliotheca Maxima Patrum* [Lyons, 1677], xviii).

Hugues de St. Victor [1097–1140], *Annotationes in quosdam Psalmos* (in his *Opera* [Paris, 1526; Vienna, 1588; Cologne, 1606; Rouen, 1648, 3 vols., fol.]).

Euthymius Zigabenus [cir. 1120], *Commentarii in Psalmos* (Greek and Latin, in the *Bibliotheca Maxima Patrum*, xix; and Greek, Venice, 1530; Latin, Verona, 1530, fol.; Paris, 1545, 4to; 1560, 8vo); also *Specimen Scholiorum in Psalmos* (in Galland's *Bibliotheca Patrum*, xix); also *Præfatio in Psalmos* (in Le Moyne's *Varia Sacra*, p. 1).

Bruno of Asti [Bishop of Segni, died 1123], *Psalterium* (in his *Opera* [ed. Marchesi, Venice, 1652; Rome, 1789–91]).

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ALPHABETICAL INDEX TO THE LITERATURE.

N. B.—The number appended to each author's name shows the date (A. D.) of his first or principal work on the subject, as given in the above catalogue, except when preceded by an obelisk (†), which refers to the year of his decease.

Abbot, G., 1651.
Aben-Ezra, †1167.
Abulfaraj. See Gregory Bar-Hebræus.
Achserd, B., 1616.
Adler, F. C., 1811.
Adolph, G., 1706.
Æpinus, J. H., †553.
Agelli, A., 1666.
Agier, M., 1869.
Aimo. See Haimo.
Ainsworth, H., 1612.
Albert the Great, †1280.
Alcuin, †804.
Alesius, A., †1245.
Alexander of Hales. See Alesius.
Alexander, J. A., 1850.
Alexander, T., 1860.
Alexander, W., 1877.
Alexander, W. H., 1867.
Allix, P., 1688.
Alphen. See Van Alphen.
Alscheich, M., 16th century.
Alting, J., †1679.
Amame, S., †1639.
Ames, W., 1636.
Amyraldo, N., 1662.
Ancillon, P. P. F., 1798.
Anon., cir. 1750.
Anon., 1771.
Anon., 1794.
Anon., 1810.
Anon., 1817.
Anon., 1817.
Anon., 1825.
Anon., 1826.
Anon., 1826.
Anon., 1834.
Anon., 1846.
Anon., 1846.
Anon., 1847.
Anon., 1849.
Anon., 1852.
Anon., 1854.
Anon., 1855.
Anon., 1856.
Anon., 1857.
Anon., 1858.
Anon., 1859.
Anon., 1859.
Anon., 1861.
Anon., 1861.
Anon., 1866.
Anon., 1867.
Anon., 1869.
Anon., 1872.
Anon., 1880.
Anton, K. G., 1770.
Apollinaris, †390.
Aquinas, T., †1274.
Arama, M., †1556.
Arcularius, D., 1595.
Armfield, H. T., 1874.
Arnobius, 460.
Arnold, G., 1713.
Artopæus, P., 1545.
Anton, C. G., 1780.
Aston, *Lord*, 1811.
Asulai, C. J. D., 1801.
Athanasius, †362.
Athias, S., 1549.
Augustine, †430.
Augustinus Justinianus, 1516.
Aurivillius, C., cir. 1800.
Ayguan, M., 1510.
Aynsworth. See Ainsworth.

Baemeister, L., 1603.
Bake, R., 1664.
Baker, *Sir* R., 1639.
Baker, R., 1811.
Barbarus, D., 1569.
Barnes, A., 1869.
Bashuysen. See Van Bashuysen.
Bauer, K. L., 1772.
Baumgarten, S. J., †1757.
Baxter, R., 1660.
Bede, †735.
Bekker. See Artopæus.
Bellarmine, R., 1611.
Bellerman, J. J., 1813.
Bellet, J. G., 1866.
Bendz, C. T. W., 1841.
Bengel, E. G., 1806.
Ben-hur. See Meir.
Bennet, T., †1728.
Berendt, J. C. T., 1818.
Bereus, E., 1822.
Bergmann, J. G., 1824.
Bergmann, J. T., 1819.
Berlin, N. M., 1805.
Berthier, G. F., 1785.
Biedermann, J. G., 1768.
Biesenthal, J. H. R., 1840.
Bingham, C. H., 1836.
Binnie, W., 1859.
Bittinger, J. B., 1884.
Blanc. See Le Blanc.
Bleek, F., cir. 1800.
Boaretti, F., 1788.
Bode, C. A., 1783.
Bohl, S., 1639.
Bonar, A. A., 1859.
Bonaventura, †1274.
Borghes. See Bourgeois.
Bossuet, J. B., †1743.
Bouchier, B., 1855.
Bound, N., 1604.
Bourgeois, J., 1635.
Boys, J., †1625.
Boys, T., 1825.
Brentz, J., †1570.
Bridge, C., 1827.
Briegleb, C., 1789.
Brigham, C. H., 1862.
Brown, J., 1853.
Bruno of Asti, †1123.
Bruno of Wurtzburg, †1045.
Bucer, M., 1526.
Buchanan, G., 1567.
Bugenhagen, J., 1524.
Bulfinch, T., 1852.
Bull, H., 1675.
Bull, J., 1824.
Burgess, W. R., 1879.
Burgh. See De Burgh.
Burk, P. D., 1759.
Burmann, F., 1700.
Bush, G., 1838.
Bussing, J. C., 1762.
Bythner, V., 1640.

Cajetan, T., 1530.
Caldwell, D., 1860.
Calmet, A., 1707.
Calvin, J., 1557.
Campen, J., 1533.
Candlish, R. S., 1873.
Cappel, S., 1643.
Carpenter, T., 1837.
Carrieres. See De Carrieres.
Carter, C., 1869.
Cartwright, C., 1658.
Casaubon, M., †1671.
Cassiodorus, †550.
Celsius, O., 1718.
Chajjun, 15th century.
Chambers, T. W., 1876.
Champney, H. N., 1852.
Chandler, S., †1755.
Chasan, D., 1724.
Cherobosci, G., 1842.
Cheyne, T. K., 1884.
Christianus, 1872.
Chrysostom, †407.
Chytræus, D., 1590.
Clarisse, T. A., 1819.
Clauss, L., 1831.
Clay, W. K., 1839.
Clement VII, †1534.
Clowes, J., 1849.
Clutterbuck, J., 1702.
Cocceires, J., 1660.
Coetlegon. See De Coetlegon.
Cogley, C. B., 1860.
Cole, W., 1788.
Coleman, J. N., 1863.
Conant, T. J., 1871.
Congleton, *Lord*, 1875.
Cook, F. C., 1871.
Cope, A., 1547.
Coppen, B., 1619.
Corderius, B., 1643.
Cowles, H., 1872.
Cowper, W., 1613.
Cox, S., 1874.
Cramer, D., 1618.
Cramer, J. A., 1761.
Cremer, C. E. T., cir. 1800.
Cresswell, D., 1843.
Crom, A., 1628.
Crome, C. P. T., 1856.
Cumming, J., 1843.

D'Ailli, P., †1420.
Dole, T., 1845.
Dargand, M., 1838.
Darby, J. N., 1870.
Dathi, J. A., 1787.
Dauderstadt, C., 1679.
Davies, W. W., 1892.
Davison, W. T., 1893.
De Burgh, W., 1858.
De Coetlegon, C. E., 1775.
De Corrieres, L., 1709.
De Dumast, P. G., 1858.
Delitzsch, F., 1859.
Del Pozo, M. A., 1567.
De Lyra, N., †1340.
De Mercado. See Mercado.
De Muis. See Muis.
De Puteo, F., 1520.
De Rossi, G. B., 1778.
De Turrecremata. See Turrecremata.
De Voogt, 1826.
De Wette, W. N. L., 1821.
De Witt, J., 1880.
Dickinson, E. W., 1846.
Dickson, D., 1645.
Didham, R. C., 1869.
Dimock, H., 1791.
Dionysius the Carthusian, †1471.
Dixon, R., 1812.
Donne, J., †1631.
Dosma, R., 1601.
Downame, G., 1604.
Draconites, J., 1563.
Drusius, J., †1616.
Du Hamel, J. B., 1701.
Dumast. See De Dumast.
Dunwell, F. H., 1855.
Dupin, L. E., 1691.
Duport, J., 1666.
Durant, J., 1658.
Durell, D., 1772.

Edersheim, A., 1874.
Edward, J., 1850.
Edwards, T., 1755.
E. F., 1875.
Eichhorn, J. G., 1834.
Erchempert, †889.

Erpenius, T., 1768.
Eusebius, †340.
Euthymius, 1120.
Ewald, G. H. A., 1835.
Ewald, W. E., cir. 1800.
Ewart, J., 1822.
Exton, J., 1847.

Fabricius, S., 1620.
Fassett, A. R., 1877.
Felix Pratensis, 1515.
Fenton, T., 1732.
Fenwick, G., 1749.
Ferrand, L., 1683.
Fischer, C., 1590.
Fisher, J., †1535.
Flaminius, A., 1545.
Fletcher, P., 1632.
Florus, †860.
Foinard, F., 1742.
Foleng, B., 1549.
Folsom, N. S., 1876.
Foord, J., 1646.
Forbes, G. H., 1866.
Forbes, J., 1888.
Foreri, T., 1563.
"Four Friends," 1867.
Frame, J., 1858.
Frank, A. H., 1730.
French, W., 1830.
Freudentheil, W. N., 1816.
Friedrich, K. W., 1814.
Friesleben, J. C., 1760.
Frisch, D., 1723.
Fritzsche, O. F., 1836.
Fritz, T., 1822.
Fry, J., 1819.
Fysh, F., 1851.

Galindo. See Prudentius.
Gastabled. See Vatablus.
Gebhard, B. H., 1692.
Geldes, A., 1807.
Geier, M., 1668.
Genebrard, G., 1577.
Gerhaiser, J. B., 1817.
Gerhard, J., †1637.
Gerhoch of Reichenberg, 1169.
Gerschau, J., 1643.
Gerson, J. C., †1429.
Gesner, S., 1605.
Ginnasi, D., 1636.
Goldwitzer, F. W., 1828.
Gomar, F., 1637.
Good, J. N., 1842.
Goode, W., 1811.
Gossip, R., 1879.
Gower, J., 1831.
Gratz, H., 1881.
Green, W., 1762.
Green, W. H., 1867.
Greenham, R., †1591.
Gregory Bar-Hebræus, †1286.
Gregory of Nyssa, †400.
Gregory of Tours, †595.
Gregory the Great, †1085.
Groenewegen, H., 1687.
Groskurd, cir. 1783.
Grothusius, A., 1625.
Gurlitt, J., 1773.
Güte, H. F., 1803.

Hagen, F. W., 1797.
Hahn, I. Z., 1794.
Haimo, †853.
Hale, J., 1633.
Hale, T., 1660.
Hales, Alexander. See Alesius.
Hamel. See Du Hamel.
Hamer, P., 1675.
Hammer, J., 1861.
Hammond, H., 1659.
Hankinson, T. E., 1844.
Hänlein, H. K. A., 1788.
Hanneberg, D., 1840.
Hanway, J., 1723.
Hapstone, D., 1867.
Hare, F., 1735.
Harenberg, J. C., cir. 1770.
Harley, E., 1724.
Harpur, G., 1862.
Harrison, W., 1845.
Hartwig, F. G., cir. 1800.
Hasenkamp, C. H. G., cir. 1800.
Hasevoet, S., 1706.
Hasse, J. G., 1793.
Hawkins, E., 1857.
Hayward, J., 1622.
Hebenstreit, J. C., 1741.
Hegelmaier, T. G., 1779.
Heiligstedt, A., 1876.
Hengstenberg, E. W., 1842.
Herder, J. G. von, 1782.
Heser, G., 1656.
Heshusius, T., 1586.
Heumann, C. A., 1738.
Hezel, W. F. von, 1797.
Hibbard, F. G., 1856.
Hieron, S., 1617.
Hieronymus. See Jerome.
Hilary, †367.
Hildersham, A., 1632.
Hildrop, J., 1742.
Hiller, O. P., 1869.
Hirsch, S. R., 1882.
Hitzig, F., 1835.
Holden, L., 1763.
Holmes, E. M., 1894.
Holzapfel, J. S. T., 1800.
Honorius of Autun, †1130.
Hooper, J., †1554.
Hopps, J. P., 1881.
Horne, G., 1771.
Horsley, L., 1815.
Horton, T., 1675.
Howe, J., †1705.
Hufnagel, G. F., 1783.
Hugh of St. Victor, †1140.
Hulsius, A., 1650.
Hüpeden, J. H., cir. 1783.
Hupfeld, H., 1855.
Hutchison, G., 1691.
Hyperius, A. G., †1564.

Iperen. See Van Iperen.
Irhoven, W., 1728.
Irving, E., 1836.
Isaki. See Jarchi.
Isidore, †636.

Jaabez, J., 1492.
Jachja, J., 1527.
Jacobi, I. A., 1796.
Jaeck, L. A., 1800.
Jansen, C., 1569.
Jansen, L. J. F., 1826.
Janson, J., 1597.
Jarchi, †1105.
Jebb, J., 1846.
Jefeth, 10th century.
Jennings, A. C., 1875.
Jerome, †420.
Johnson, G. H. S., 1871.
Johnson, J., 1706.
Johnston, A., 1637.
Jones, J., 1846.
Justinianus. See Augustinus.

Kahmer, A. W., 1837.
Kaiser, W. P. C., 1827.
Kamphausen, A. H. H., 1863.
Kay, W., 1863.
Keble, J., 1839.
Keil, J. C. F., 1834.
Kelle, K., 1801.
Kennicott, B., 1765.
Ker, J., 1888.
Kessel, F. W., 1828.
Kies, M., 1838.
Kimchi, D., †1240.
Kirkpatrick, A. F., 1877.
Kistenmaker, J. H., 1809.
Knapp, G. C., 1773.
Kochhafe. See Chytræus.
Köbler, J. B., cir. 1780.
Kortün, R. A., 1700.
Köster, J. F. B., 1837.
Krüger, J. D., 1804.
Kuhlmeyer, J. P., 1756.
Kühnöl, C. G., 1799.
Kurz, A. H., 1765.
Küster, S. C. G., 1832.

Lampe, F. A., 1741.
La Palisse, B., 1656.
Le Blanc, T., †1617.
Lee, W., 1867.
Leigh, E., 1657.
Leighton, R., †1684.
Lengerke, C. von, 1847.
Leun, J. G. F., 1783.
Leutwein, C. L., 1775.
Linton, H. P., 1871.
Lipomani, A., 1585.
Littledale, R. T., 1884.
Lord, E., 1860.
Lorinus, J., 1617.
Lörs, J. C., cir. 1800.
Löwe, J., 1788.
Lowe, W. H., 1875.
Lowth, R., 1753.
Ludolf, J., 1701.
Ludolf the Carthusian, 1500.
Luther, M., 1540.
Lyra. See De Lyra.

Macduff, J. R., 1860.
Maclaren, A., 1880.
Maclean, D., 1875.
Mai, H., 1713.
Maldonatus, J., †1583.
Maloretus, A., 1562.
Mant, R., 1824.
Manton, T., 1681.
Marini, M., †1594.
Marsh, E. G., 1832.
Marsh, H., 1823.
Maschio, F. W., 1773.
Massillon, J. B., 1776.
Matthäi, C. F., 1787.
Maurer, F. J. V. D., 1838.
McCurdy, J. F., 1875.
McMichael, N., 1860.
Medhurst, J., cir. 1800.
Meibom, M., 1698.
Meir, S. ben, 1794.
Melancthon, P., †1560.
Melech, M., 1890.
Mencel, H., 1594.
Mendel, M., 1804.
Mendelssohn, M., 1783.
Mercado, M. de, 1653.
Merkerlibich, M., 1728.
Merrick, J., 1765.
Michael Ayguanus. See Ayguan.
Michaelis, J. D., 1759.
Michaelis, J. H., 1720.
Moldenhauer, J. H. D., 1777.
Molderson, J., 1689.
Moll, C. B., 1869.
Möller, H., 1573.
Monrad, D. G., 1865.
Montagu, M. M., 1851.
Moone, A., 1694.
Morgan, J., 1855.
Morison, J., 1829.
Mossom, R., 1637.
Mudge, Z., 1733.
Muis, S. M. de, 1620.
Mulhorn, J. G., 1720.
Müller, A., 1820.
Müller, A. L., 1762.
Müller, A. U. P., cir. 1750.
Müller, W. F., cir. 1780.
Müntinghe, H. von, 1791.
Murphy, J. G., 1875.
Murray, T. C., 1880.
Musculus, W., 1550.

Nachtigall, J. C., 1796.
Natalis. See Noel.
Neale, J. M., 1860.
Negri, S., 1706.
Newbolt, W. C. E., 1892.
Nicholson, W., 1662.
Nisbet, R., 1863.
Noel, A., 1699.
Normann, J., 1820.
Nösselt, J. A., 1762.
Notker, †1022.
Noyes, G. R., 1831.

Oddo, 11th century.
Oetinger, F. C., 1748.
Oettinger, T. C., 1776.
Olshausen, I., 1853.
Opitz, H., 1673.
Origen, †253.
Owen, J., 1669.
Owen, J. J., 1856.
Oxenden, A., 1873.
Oxenden, C., 1838.

Page, S., 1637.
Palanteri, P., 1600.
Palisse. See La Palisse.
Palm. See Van der Palm.
Parmensi, P., 1537.
Parry, E., 1660.
Pastura, J., 1560.
Paton, J., 1870.
Paulus, H. E. G., 1791.
Pelbart, O., 1504.
Penim, J., 13th century.
Pennefather, W., 1873.
Perez, J., 1493.
Perowne, J. J. T., 1864.
Peter the Lombard, †1160.
Petersen, W., 1719.
Pezel, C., 1602.
Pfaunkuche, H. F., 1791.
Pfeiffer, A., †1698.
Philippson, L., 1857.
Phillips, G., 1846.
Pierce, S. E., 1817.
Pierson, T., 1647.
Pinchas, V. J., 1809.
Piper, W. C., 1784.
Pitcairn, D., 1846.
Pitman, J. R., 1846.
P. L. D. G., 1717.
Plumer, W. S., 1866.
Potken, J., 1513.
Pott, D. J., 1828.
Pozo. See Del Pozo.
Pratensis, F. See Felix.
Price, J., 1660.
Pridham, A., 1852.
Prosper, †465.
Prudentius, †861.
Pulsicci, C., 1628.
Puteo. See De Puteo.

Quesnel, P., 1736.

Radbert, †865.
Rashi. See Jarchi.
Redding, G. B., 1795.
Redslob, G. M., 1831.
Reeve, J. W., 1856.
Reeves, J., 1800.
Reinhard, F. V., 1778.
Remigius, 9th century.
Rendu, C., 1858.
Resch, B., 1769.
Reuss, E. W. E., 1876.
Reuss, G. J. L., 1800.
Reynolds, E., 1632.
Rhodes, V. A., 1800.
Richardson, J. W., 1870.
Riegler, G., 1823.
Ringeltaulu, G., 1790.
Ritmeier, G. H., 1712.
Rivet, A., 1626.
Robertson, W., 1656.
Rogers, J., 1833.
Rokach, J., 1858.
Rollock, R., 1598.
Romaine, W., 1747.
Rosenmüller, E. T. K., 1821.
Rossi. See De Rossi.
Rüdiger. See Rudinger.
Rudinger, E., 1581.
Rupert of Deutz, †1135.
Rusmeyer, M. C., 1726.
Ryland, R. H., 1853.

Saadias, †942.
Sacks, M., 1835.
Sanderson, R. B., 1842.
Scharer, J. R., 1856.
Schegg, P., 1843.
Scheid, E., 1771.
Schepf, E., 1619.
Scherer, J. L. W., 1803.
Schimmelpennick, *Mrs.* M. A., 1825.
Schinz, H. W., 1842.
Schleusner, J. F., 1781.
Schmidt, S., 1688.
Schnurrer, C. F., 1777.
Schreiter, J., 1620.
Schröder, J. W., 1781.
Sedgwick, O., 1658.
Seiler, G. F., 1784.
Selnecker, N., 1566.
Sennert, A., 1654.
Serpelius, G., 1711.
Serranus, J., 1580.
Sforno, O., 1550.
Sharpe, J., 1892.
Sheriffe, *Mrs.* S., 1821.
Shoeib, J., 1489.
Sibbs, R., 1635.
Sillig, J. G., 1794.
Simms, E., 1851.
Simson, A., 1638.
Sionita, G., 1625.
Skinner, G. A., 1830.
Slade, J., 1832.
Smith, S., 1600.
Sonntag, C., 1687.
Spark, R., 1660.
Spelman, J., 1640.
Spitzner, A. B., 1773.
Spurgeon, C. H., 1870.
Stange, T. F., 1791.
Stark, J. A., 1776.
Stegemann, H. E., 1767.
Steubee, G. C., 1736.
Steudel, J. C. F., 1821.
Stevenson, J., 1841.
Stier, R., 1834.
Stoddart, G. H., 1843.
Stolz, J. J., 1814.
Stonham, M., 1610.
Stoughton, J., 1860.
Stowe, C. E., 1850.
Street, S., 1790.
Strideberg, C., 1789.
Strigel, V., †1569.
Struensee, C. G., 1783.
Stuart, M., 1831.
Stuhlmann, M. H., 1807.
Swedenborg, E., †1772.
Symson. See Simson.

Tailor. See Taylor.
Tarnov, J., 1621.
Taube, E. H., 1858.
Taylor, T., 1617.
Teller, W. A., 1760.
Thenius, J. G., 1785.
Theodoret, †457.
Tholuck, F. A. G., 1843.
Thomson, *Mrs.*, 1826.
Thornton, J., 1826.
Thrupp, J. F., 1531.
Til. See Van Til.
Tiling, E., 1765.
Titelmann, F., 1531.
Top, A., 1619.
Toy, C. H., 1886.
Travell, F. T., 1794.
Troughton, W., 1656.
Tucker, W. H., 1840.
Turnbull, R., 1666.
Turrecremata, J. de, 1470.

Umbreit, F. W. C., 1835.
Urban IV, †1264.

Vaihinger, J. G., 1845.
Vail, S. M., 1859.
Vairlen, J., 1557.
Van Alphen, H. S., 1716.
Van Bashuysen, H. J., 1744.
Van der Palm, J. H., 1791.
Van Iperen, J., cir. 1770.
Van Muntinghe. See Muntinghe.
Van Til, S., 1693.
Van Voorst, D. C., 1791.
Varisco, ——, 1788.
Vatablus, F., †1547.
Veiltodter, V. C., 1820.
Velthuysen, J. C., cir. 1805.
Venema, H., 1762.
Viccars, J., 1639.
Vincent, M. R., 1878.
Vogel, G. J. L., 1767.
Voigt, D. H., 1785.
Volbeding, J. C., 1806.
Von Herder. See Herder.
Von Hezel. See Hezel.
Von Lengerke. See Lengerke.
Voogt. See De Voogt.

Wahl, S. F. G., 1783.
Wake, W., 1793.
Walafrid, †849.
Waldenstrom, P., 1889.
Walford, W., 1837.
Walter, M., 1833.
Warner, R., 1828.
Warren, S. L., 1880.
Wates, W. de, cir. 1780.
Weemse, J., 1636.
Weiss, B., 1832.
Weiss, C., 1740.
Wepler, J. H., 1781.
Wette. See De Wette.
Wetzel, J. C. W., 1792.
Wheatland, S., 1754.
Wiener, G. A., 1840.
Wigand, J., 1577.
Wilcocks, T., †1608.
Willet, A., 1607.
Williams, I., 1864.
Wilson, T., †1755.
Wilson, W., 1800.
Winslow, O., 1874.
Witt. See De Witt.
Witweller, G., 1617.
Wolf, J. A., 1800.
Woller, C., 1726.
Woodford, S., 1667.
Wordsworth, C., 1864.
Wright, A., 1621.

Ypres. See Hyperius.

Zacharia, G. T., 1773.
Zeibich, C. H., 1726.
Zentgrau, J. J., 1700.
Zeyse, P. C., 1732.
Zillwood, J. O., 1855.
Zschrischke, F., 1826.

TABULAR ANALYSIS.

Section A.—Davidic Effusions—Personal Experience—A Series of Contrasts.

PSALM I.—Moral Character and Destiny.

I.—The saint (1–3).
  1. Commended in general (1 f. c.).
  2. His character and conduct negatively and increasingly described (1 rest).
  3. His piety positively indicated (2).
  4. His success figuratively and progressively portrayed (3).

II.—Sinners *per contra* (4–6).
  1. Their character negatively and positively compared (4).
  2. Their eventual confusion (5).
  3. Difference in their fate (6).

PSALM II.—Jehovah's Foes and His Friends.

I.—The impotence of God's enemies (1–5).
  1. Their malicious conspiracy (1–3).
    a. Their fury and scheming (1).
    b. Their united plans (2).
    c. Their hope of independence (3).
  2. Their divine discomfiture (4, 5).
    a. Jehovah's quiet scorn (4).
    b. His panic-striking threat (5).

II.—The triumphant commission (6–9).
  1. Of Jehovah's viceroy and heir (6, 7).
  2. His succession and conquest thus guaranteed (8, 9).

III.—Counsel to his opponents (10–12).
  1. Prudent forecast (10).
  2. Submission (11).
  3. Fealty betimes (12 f. c.).
  4. Advantage of such an alliance (12 l. c.).

PSALM III.—Political Ends and Means.

Editorial inscription (*title*).
  1. Authorship (f. c.).
  2. Occasion (l. c.).

I.—The multitude of enemies (1, 2).
  1. Their sudden malignity (1).
  2. Their taunts (2).

II.—Jehovah the defence (3, 4).
  1. In battle (3).
  2. In answer to prayer (4).

III.—Sense of security in consequence (5, 7).
  1. Peaceful slumber (5).
  2. Undismayed by pursuers (6).

IV.—Rescue anticipated (7, 8).
  1. Prayer to Jehovah (7 f. c.).
  2. Comparison of the godless foes to a broken-jawed beast (7 l. c.).
  3. Deliverance to God's people in general (8). Musical pause (*Selah*).

PSALM IV.—The Great Refuge in Public and in Private.

Editorial inscription (*title*).
  1. Musical notation (f. half).
    a. Chorister (f. term).
    b. Instrument (sec. term).
  2. Authorship (l. half).

A.—The worship of Jehovah vindicated (1–5).

I.—Invocation of help (1).
  1. The Psalmist's chosen resource (1 f. c.).
  2. Memory of past deliverances (1 m. c.).
  3. Favor implored in future (1 l. c.).

II.—Rebuke of idolaters (2, 3).
  1. Their profane self-stultification (2).
  2. Jehovah recognizes his worshippers (3).

III.—Counsel to sinners (4, 5).
  1. Contrition and reformation (4). Musical pause (*Selah*).
  2. Obedience and faith (5).

B.—Jehovah an encourager (6–8).

I.—His favor dispels foreboding (6).

II.—It affords positive content (7, 8).
  1. More than harvest and vintage (7).
  2. Security in slumber (8).

PSALM V.—The Saint's and the Sinner's Different Lots.

Editorial inscription (*title*).
  1. Musical notation (f. half).
    a. Chorister (f. term).
    b. Instrument (sec. term).
  2. Authorship (l. half).

I.—God earnestly invoked (1–3).
  1. Audience besought (1).
  2. The only resource (2).
  3. Prayer betimes (3).

II.—The divine detestation of sin (4–6).
  1. In the abstract (4).
  2. In the concrete (5).
  3. Retribution accordingly (6).

III.—God's favor anticipated by his worshipper (7, 8).
  1. In access to the sanctuary (7).
  2. In spiritual guidance (8).

IV.—The treachery of the ungodly denounced (9, 10).
  1. Their hypocrisy (9).
    a. Corrupt to the core (9 f. 3 c.).
    b. Yet specious in profession (9 l. c.).
  2. Their confusion imprecated (10).
    a. By the divine hand (10 f. 3 c.).
    b. For disloyalty to God (10 l. c.).

V.—The triumph of the righteous expected (11, 12).
  1. As a matter of joy (11).
  2. And protection (12).

PSALM VI.—The Great Resort from Internal and External Troubles.

Editorial inscription (*title*).
  1. Musical notation (f. half).
    a. Chorister (f. term).
    b. Instruments (sec. term).
  2. Authorship (l. half).

I.—The divine compassion implored (1–3).
  1. Leniency in correction (1).
  2. Restoration from infliction (2).
  3. Interposition for relief (3).

II.—An argument for divine rescue (4, 5).
  1. From God's faithfulness (4).
  2. To avert the loss of the worshipper (5).

III.—The depth of the Psalmist's sorrow (6, 7).
1. Exhaustive sighs and tears (6).
2. The woe-worn eye (7).
IV.—The note of victory (8–10).
1. An assurance of deliverance (8, 9).
a. Iniquitous sycophants discarded (8 f. c.).
b. Jehovah auspicious (8 l. c., 9).
2. Speedy overthrow of enemies looked for (10).

PSALM VII.—Calumny Repelled.

Editorial inscription (*title*).
1. Style of composition (f. term).
2. Authorship (sec. term).
3. Occasion (rest).
I.—Divine defence implored (1, 2).
1. Jehovah the refuge (1).
2. Imminence of the danger (2).
II.—Protest of innocence (3–5).
1. The offence denied (3, 4).
a. In general terms (3).
b. Treachery in particular (4).
2. Punishment, if guilty, invited (5).
Musical pause (*Selah*).
III.—Jehovah invoked as judge (6–8).
1. His intervention required (6 f. and m. c.).
2. Trial demanded (6 l. c., 7.).
a. The case to be called (6 l. c.).
b. The spectators to be summoned (7 f. c.).
c. The tribunal to be assumed (7 l. c.).
3. Sentence should be rendered (8).
a. As due to Jehovah's sovereignty in general (8 f. c.).
b. For the vindication of the Psalmist in particular (8 l. c.).
IV.—The issue contemplated with confidence (9, 10).
1. The due verdict besought (9).
a. To arrest crime (9 f. c.).
b. To confirm virtue (9 m. c.).
c. To illustrate the divine equity and omniscience (9 l. c.).
2. God always on the side of right (10).
V.—No stay of execution (11–13).
1. Since divine justice is earnest and constant (11).
2. And punishment is imminent (12. 13).
a. Full preparation made (12 f. half).
i. The offender warned (12 f. c.).
ii. The fatal edge sharpened (12 sec. c.).
3. Escape impossible (12 l. half, 13).
i. The bow strung and raised (12 l. half).
ii. The arrow adjusted and aimed (13).
VI.—Disappointment of the libeller (14–16).
1. His plans fruitless (14).
2. His efforts suicidal (15, 16).
VII.—Jehovah entitled to praise for his righteous power (17).

PSALM VIII.—Man's Position in Creation.

Editorial inscription (*title*).
1. Musical notation (f. half).
a. Chorister (f. term).
b. Instrument (sec. term).
2. Authorship (l. half).
I.—God's glory everywhere proclaimed (1, 2).
1. By the physical universe (1).
a. On the earth (1 f. c.).
b. In the sky (1 l. c.).
2. The infant tongue refutes the infidel (2).
II.—God and man contrasted (3–5).
1. Magnificence of the celestial creation (3).
2. Comparative insignificance of man (4).
3. His distinguished nature and attributes nevertheless (5).
III.—The sphere of human sovereignty (6–8).
1. The physical creation (6).
2. Animated nature (7, 8).
IV.—Choral refrain—repeated from the opening strain (9).

PSALM IX.—The Terrors of Invasion.

Editorial inscription (*title*).
1. Musical notation (f. c.).
a. Chorister (f. term).
b. Tune (sec. term).
2. Authorship (l. c.).
I.—Devout ascriptions (1, 2).
1. Earnest praise of God's wonderful acts (1).
2. Glad homage of his exhalted character (2).
II.—The divine interference (3, 4).
1. Overthrow of enemies (3).
2. Vindication as Judge (4).
III.—Extermination of hostile heathen (5, 6).
1. Their signal check (5).
2. Their utter destruction (6).
IV.—Jehovah's justice (7, 8).
1. Its perpetuity (7).
2. Its universality (8).
V.—His defence of his people (9, 10).
1. In trouble (9).
2. In answer to prayer (10).
VI.—His fidelity (11, 12).
1. As a covenant God (11).
2. As an avenger of blood (12).
VII.—God a refuge in extreme peril (13, 14).
1. Intercession against enemies (13).
2. Praise promised for deliverance (14).
VIII.—Frustration of the foes' plans (15, 16).
1. Caught in their own trap (15).
2. Providentially requited (16).
Solemn musical pause (*Higgaion-Selah*).
IX.—The tide of fortune will turn (17, 18).
1. In the ruin of the godless (17).
2. In the rescue of the pious (18).
X.—Man's enmity powerless (19, 20).
1. Against God's judgment (19).
2. Intrinsically puny (20).
Musical pause (*Selah*).

PSALM X.—The Horrors of War.

I.—Expostulation at the seeming indifference of Jehovah (1).
II.—Conduct of the heathen foe (2–11).
1. His braggart infidelity (2–6).
a. Arrogant machinations (2).
i. Their persecuting character (2 f. c.).
ii. May they be frustrated (2 l. c.).
b. Heaven-daring violence (3, 4).
i. Its positive impiety (3).
ii. Its negative irreligion (4).
c. Self-confident course (5, 6). [garded (5).
i. Neither divine nor human opposition re-
ii. Boastful of luck (6).
2. His treacherous cruelty (7–11).
a. In malignant language (7).
b. In furtive acts (8–10).
c. In seeking to elude God (11).
III.—The divine vengeance (12–18).
1. Invoked (12–15).
a. In aid of the afflicted (12).
b. In refutation of the infidel (13).
c. As an act of reprisal (14).
d. As a punishment of crime (15).
2. Celebrated (16–18).
a. As a national God (16).
b. As a Hearer of prayer (17).
c. As a Retriever of the down-trodden (18).

PSALM XI.—Plots Providentially Thwarted.

Editorial inscription (*title*).
1. Chorister (f. c).
2. Authorship (l. c.).

I.—The only source of security amid danger (1–3).
1. In the Psalmist's own experience (1).
   a. His confidence (1 f. c.).
   b. His warning (1 l. c.).
2. Dislike of piety the real source of persecution, figuratively expressed (2).
   a. Preparation (2 f. c.).
   b. Present action (2 m. c.).
   c. Secret purpose (2 l. c.).
3. Apparent despair (3 [Render "For the pillars (of society) will be torn down; (but) what has a righteous man (like myself) done (to deserve it)? "]).
   a. Failure of the ordinary supports (3 f. c.).
   b. Helplessness in self-resort (3 l. c.).

II.—Justice nevertheless certain—from Jehovah (4–7).
1. In vindication (4, 5).
   a. By reason of His superior position (4 f. half).
      i. Both on earth (4 f. c.).
      ii. And in the sky (4 sec. c.).
   b. By virtue of His judicial authority (4 l. half).
      i. In discernment (4 third c.).
      ii. In decision (4 l. c.).
   c. On account of His moral preference (5).
      i. Predetermination in favor of the good (5 f. half).
      ii. Inherent detestation of the bad (5 l. half).
2. In retribution (6, 7).
   a. By the punishment of sinners (6).
   b. By the approval of saints (7).

PSALM XII.—Conspiracies Overruled.

Editorial inscription (*title*).
1. Musical notation (f. half).
   a. Chorister (f. term).
   b. Key or instrument (sec. term).
2. Authorship (l. half).

I.—Desperate state of affairs (1).
1. Divine help implored (1 f. c.).
2. The pious ones scarce (1 m. and l. c).

II.—Deliverance expected from Jehovah (2–8).
1. From treachery (2, 3).
   a. Insincere professions of friendship (2).
   b. Their condign retribution certain (3).
2. From obloquy (4, 5).
   a. Its haughty assertion (4).
   b. Vindication of the saint (5).
3. Jehovah pledged to rectify matters (6–8).
   a. His promise unimpeachable (6).
   b. A guaranty to the saint (7).
   c. Amid prevailing corruption (8).

PSALM XIII.—Relief in Extremity.

Editorial inscription (*title*).
1. Chorister (f. c.).
2. Authorship (l. c.).

I.—Expostulation with Jehovah (1, 2).
1. For seeming neglect (1).
   a. As if from oblivion (1 f. half).
   b. As if through abandonment (1 l. half).
2. For a failure of protection (2).
   a. Compelling a resort to various defences (2 f. c.).
   b. Causing perpetual anxiety (2 m. c.).
   c. Resulting in humiliation (2 l. c.).

II.—Deprecation of imminent peril (3, 4).
1. Supplication for relief (3).
   a. As expected from Jehovah (3 f. half).
   b. In the face of despair (3 l. half).
2. In view of the triumph of foes (4).

III.—The Psalmist nevertheless anticipates divine deliverance (5, 6).
1. His hopefulness (5).
   a. Grounded upon faith (5 f. c.).
   b. Already assured of escape (5 l. c.).
2. His joyfulness (6).
   a. Expressed in song (6 f. c.).
   b. Springing from gratitude (6 l. c.).

PSALM XIV.—General Immorality Rebuked.

Editorial inscription (*title*).
1. Chorister (f. c.).
2. Authorship (l. c.).

I.—Wide-spread corruption of the generation (1–3).
1. Its absurd atheism (1 f. c.).
2. Its universal immorality (1 rest).
3. This the divine verdict (2, 3).
   a. The inquiry instituted (2).
   b. The sweeping conclusion (3).

II.—Opposition to the saints (4–6).
1. Its unreasonableness (4).
   a. Irreligion essentially senseless (4 f. c.).
   b. Persecution reckless (4 m. c.).
   c. Godlessness prayerless (4 l. c.).
2. Its impolicy (5, 6).
   a. As provoking God's anger (5).
      i. Alarm incurred (5 f. c.).
      ii. For meddling with His friends (5 l. c.).
   b. As liable to Jehovah's intervention (6).
      i. Disturbance created (6 f. c.).
      ii. Among his protégés (6 l. c.).

III.—The day of vindication anticipated (7).
1. The sources of deliverance (7 f. and m. c.).
   a. The church (7 f. c.).
   b. Divine providence (7 m. c.).
2. Satisfaction of that period (7 l. c.).

PSALM XV.—The Saint's Divine Abode.

Editorial inscription—authorship (*title*).

I.—The procession challenged at the gate (1).
1. As guests of Jehovah's house (1 f. c.).
2. As denizens of the sacred city (1 l. c.).

II.—The character entitled to citizenship (2–5).
1. In point of general trustworthiness (2, 3).
   a. Positively—perfect integrity (2).
      i. In deed (2. f. c.).
      ii. In rite (2 m. c.).
      iii. In word (2 l. c.).
   b. Negatively—harmlessness as a neighbor (3).
      i. No slanderer (3 f. c.).
      ii. No malice-bearer (3 m. c.).
      iii. No scandal-monger (3 l. c.).
2. With respect to certain test-habits (4, 5 f. half).
   a. Positively—just social distinctions recognized (4 f. half).
      i. The disreputable discountenanced (4 f. c.).
      ii. The pious esteemed (4 m. c.).
   b. Negatively—business tricks disdained (4 l. c., 5 f. half).
      i. No failure even in a bad bargain (4 l. c.).
      ii. No interest exacted (5 f. c.).
      iii. No bribe accepted (5 m. c.).
3. Permanence of such residents (5 l. c.).

PSALM XVI.—The Saints' Glorious Destiny.

Editorial inscription (*title*).
1. Species of composition (f. term).
2. Authorship (l. term).

I.—The Psalmist's sacred sources of confidence and satisfaction (1–3).
1. Jehovah—his reliance and covenanted good (1, 2).
2. The saints—his chosen associates (3).
II.—Prosperity the reward of fidelity to God (4–6).
1. In the matter of idolatry (4).
a. The misery of its votaries (4 f. c.).
b. The Psalmist's utter avoidance of it (4 l. half).
2. Jehovah his patrimony (5).
3. Providence auspicious (6).
III.—This course the best preservative (7, 8).
1. As admonitory (7).
2. As encouraging (8).
IV.—Immortality (of succession) the result (9–11).
1. Joyful prospect of an endless lineage (9).
2. Not even death can destroy it (10).
3. Blissful perpetuity assured by the divine alliance (11).

PSALM XVII.—Malice Divinely Averted.

Editorial inscription (*title*).
1. Species of composition (f. term).
2. Authorship (l. term).
I.—Consciousness of integrity (1–5).
1. Appeal to God as an umpire (1, 2).
a. A hearing demanded (1).
b. A decision required (2).
2. Protestations of purity before God (3–5).
a. Omniscience invoked (3 f., sec. and third c.).
b. Profession not hypocritical (3 l. c.).
c. The divine law the safe-guard (4, 5).
II.—Appeal for deliverance (6–14 f. c.).
1. Reliance upon divine protection (6–9).
a. As a distinctive mark of saintship (6, 7).
i. Refuge in prayer (6).
ii. Rescue to be expected (7).
b. Preservation urgently required (8, 9).
i. As a tender screen (8).
ii. From imminent danger (9).
2. The enemy figuratively described (10–12).
a. His carnal arrogance (10).
b. His wide-spread schemes (11).
c. His cruel insidiousness (12).
3. Direct divine intervention implored (13, 14 f. c.).
a. To frustrate the foe (13 f. half).
b. To show God's power (13 l. half, 14 f. c. [Render "*by* thy sword," "*by* thy hand"]).
III.—The satisfaction of the sinner and of the saint contrasted (14 rest, 15).
1. The carnal lot of the wicked (14 rest).
a. In themselves (14 rest of f. half).
b. In their offspring (14 l. half).
2. The Psalmist's spiritual aspiration (15).

PSALM XVIII.—General Recognition of the Divine Protection.

Editorial notation (*title*).
1. Musical directorship (f. c.).
2. Authorship and occasion (remainder).
I.—The crisis triumphantly passed by the divine help (1–18).
1. Praise ascribed therefor to Jehovah (1–3).
2. The emergency and the refuge (4–6).
3. Providential interference figuratively described (7–15).
4. The relief experienced (16–18).
II.—This a vindication of piety (19–27).
1. In the Psalmist's case (19–24).
2. Generally (25–27).
III.—The victory celebrated (28–50).
1. In figurative terms (28–36).
2. In literal phrase (37–48).
3. Praise accordingly (49, 50).

PSALM XIX.—Natural and Revealed Religion.

Editorial inscription (*title*).
1. Musical notation (f. c.).
2. Authorship (l. c.).
I.—The celestial revelation (1–6).
1. Its sublime nature (1–3).
a. Its subject-matter (1).
b. Its perpetual repetition (2).
c. Its silent utterance (3 [omit "where"]).
2. Its universal extent (4–6).
a. The proclamation world-wide (4 f. half).
b. Comparable to the sun (4 l. half–6).
i. Like a central tent (4 l. half).
ii. In gay exultation (5).
(1.) As a bridegroom (5 f. c.).
(2.) As a runner (5 l. c.).
iii. Occupying the entire sky (6).
(1.) Traversing it from end to end (6 f. half).
(2.) Seaching every part (6 l. half).
II.—Encomium of the inspired volume (7–11).
1. Its absolute excellence (7–9).
a. Evinced by its influence—over the heart as well as the head (7, 8).
i. Its remedial power (7).
ii. Its cheering effects (8).
b. Its intrinsic perfection (9).
i. In point of perpetuity (9 f. half).
ii. In unadulterated equity (9 l. half).
2. Its relative value (10, 11).
a. As compared with treasure or enjoyment (10).
b. Its corrective and remunerative tendency (11).
III.—Improvement of this last thought (12–14).
1. The delusive nature of sin (12).
2. The danger also of deliberate crime (13).
3. God only able to preserve from outward and inward fault (14).

PSALM XX.—The Enemy Divinely Routed.

Editorial inscription (*title*).
1. Musical notation (f. c.).
2. Authorship (l. c.).
I.—Appeal to God in behalf of the imperilled army (1–4).
1. On general grounds (1, 2).
a. Theocratic covenant (1).
b. Local tutelage (2).
2. On personal considerations (3, 4).
a. Liturgical service (3).
b. Devout purpose (4).
II.—National triumph through an almighty Auxiliary (5–9).
1. Victory anticipated (5, 6).
a. In answer to faith and prayer (5).
b. As due to heaven's viceroy (6).
2. Contrast with the enemy (7, 8).
a. In resources (7).
b. In outcome (8).
3. Recurrence to petition (9).

PSALM XXI.—Thanksgiving for Victory.

Editorial inscription (*title*).
1. Musical notation (f. c.).
2. Authorship (l. c.).
I.—Triumph of the royal representative of Jehovah (1–7).
1. His exultant gratification (1, 2).
a. In deliverance from danger (1).
b. In answer of prayer (2).
2. His temporal prosperity (3, 4).
a. In consolidation of power (3).
b. In dynastic perpetuity (4).

3. His successful administration (5–7).
   a. In commanding respect (5).
   b. In personal satisfaction (6).
   c. In pious security (7).

II.—Promotion of the divine glory hereby (8–13).
1. In the overthrow of the enemy (8–12).
   a. Their detection (8).
   b. Their consumption (9).
   c. Their extirpation (10).
   d. Their frustration (11).
   e. Their defeat (12).
2. In the praise thus accruing to God's might (13).

PSALM XXII.—In Utmost Peril.

Editorial inscription (*title*).
1. Musical notation (f. c.).
   a. Precentor's directorship (f. term).
   b. Tune (sec. term).
2. Authorship (l. c.).

I.—The humiliation (1–21).
1. The plaint (1, 2).
   a. The sense of desertion (1).
   b. The constant but unavailing prayer (2).
2. Encouragement from the past (3–5).
   a. God's intrinsic and national character (3).
   b. Former deliverances (4, 5).
3. Contrast with the Psalmist (6–8).
   a. His helpless and calumniated condition (6).
   b. The popular derision (7).
   c. The taunt of his piety (8). [less (9, 10).
4. His covenant relation from birth, nevertheless (9, 10).
5. Deliverance implored from imminent destruction (11–21).
   a. The enemy described (11–13).
      i. Literally as near and exclusive (11).
      ii. Figuratively as bulls and lions (12, 13).
   b. Inward distress figuratively depicted (14, 15).
   c. Attendant aggravations (16–18).
      i. Fierce laceration (16).
      ii. Gauntness (17).
      iii. Nakedness (18).
   d. Recurrence to intercession (19–21).
      i. Jehovah's aid pledged (19).
      ii. Various perils symbolized (20, 21).

II.—The exaltation (22–31).
1. Celebration of the immediate rescue (22–26).
   a. Public praise (22, 23).
      i. By the Psalmist (22).
      ii. By the people (23).
   b. Answer to prayer (24).
   c. Renewed consecration (25).
   d. Encouragement to others (26).
2. The ultimate and universal triumph (27–31).
   a. Jehovah's worship thus to become general (27–29).
      i. The conversion of the nations (27).
      ii. His rightful sway (28).
      iii. Dependency acknowledged (29).
   b. Future ages to perpetuate His fame (30, 31).

PSALM XXIII.—Pastoral Care Divine.

Editorial inscription of authorship (*title*).

I.—Jehovah the good shepherd (1–4).
1. In supplies (1, 2).
   a. Generally (1).
   b. Food and drink with repose (2).
2. In care with solace (3, 4).
   a. Guidance (3).
   b. Protection (4).

II.—Jehovah the provident host (5, 6).
1. In festive bounty for the present (5).
2. In every good for the future (6).

PSALM XXIV.—The Divine Advent.

Editorial notation of authorship (*title*).

I.—The universal Proprietor announced (1, 2).
1. Over land (1).
   a. With its contents (1 f. c.).
   b. And inhabitants (1 l. c.).
2. And over water (2).

II.—The passport of the procession to Zion (3–6).
1. The challenge (3).
2. The qualification (4).
3. The *visé* (5).
4. The recognition (6).

III.—The ingress of the royal cortége to the city (7–10).
1. The cession made (7, 8).
   a. Entrance demanded (7).
   b. The challenge (7 f. c.).
   c. The countersign (7 l. c.).
2. The cession repeated (9, 10).

PSALM XXV.—God's Help Implored.

Editorial notation of authorship (*title*).

I.—Trust in Jehovah a pledge of safety (1–3).
1. In the Psalmist's own case (1, 2).
   a. General expression of hope (1).
   b. In view of apparent overthrow (2).
2. In the case of others (3).
   a. The righteous entitled to deliverance (3 f. c.).
   b. Confusion due to transgressors (3 l. c.).

II.—Piety also a moral preservative (4–14).
1. In general religious conduct (4, 5).
   a. Prayer for direction (4, 5 f. c.).
   b. Expectation of the same (5 l. c.).
2. By engaging the divine goodness (6–8).
   a. In view of former mercies (6).
   b. In the pardon of past transgressions (7).
   c. As a safe-guard in future (8).
3. By securing covenant blessings (9, 10).
   a. Instruction for the docile (9).
   b. Fidelity to the obedient (10).
4. Sovereign clemency nevertheless entreated (11).
5. The security of the conscientious (12–14).
   a. In personal guidance (12).
   b. In success for himself and his children (13).
   c. In communion with God (14).

III.—Relief implored from physical and spiritual perils (15–21).
1. Reliance upon God alone (15).
2. The intensity of the mental crisis (16–18).
   a. In disconsolateness (16).
   b. In perplexity (17).
   c. In apprehension of guilt (18).
3. Outward help imminently needed (19–21).
   a. From the virulence of hostility (19).
   b. That faith be not disappointed (20).
   c. That rectitude be vindicated (21).

IV.—Extension of the prayer to the nation at large (22).

PSALM XXVI.—Profession of Uprightness.

Editorial notation of authorship (*title*).

I.—Appeal to Jehovah as a judge of innocence (1, 2).
1. A verdict demanded (1 f. half).
2. Assurance of vindication (1 l. half).
3. A searching test invited (2).

II.—Protestation of uprightness (3–5).
1. Adherence to the divine ordinances (3).
   a. As a source of comfort (3 f. c.).
   b. As a preservative from error (3 l. c.).
2. Avoidance of evil associations (4, 5).
   a. The insincere (4).
   b. The wicked (5).

III.—Delight in the worship of Jehovah (6–8).
1. Its purifying sacrifices (6).
2. Its public praises (7).
3. Its sacred precincts (8).
IV.—Abhorrence of the ungodly enemy (9, 10).
1. Deprecation of their bloodthirstiness (9).
2. Characterization of their malicious plots (10).
V.—Confidence of security (11, 12).
1. Through the divine protection (11).
2. And the sympathy of saints (12).

PSALM XXVII.—Jehovah's Guardianship.

Editorial notation of authorship (*title*).
I.—Gratulations for the present (1–6).
1. Assurance of personal safety (1–3).
a. Jehovah a sufficient guard (1).
b. Hostile approaches already defeated (2).
c. Future combinations equally abortive (3).
2. Prospect of restoration to Jerusalem (4–6).
a. Longing for the privileges of God's house (4).
b. That the *palladium* of defence (5).
c. Votive offerings yet to be rendered there (6).
II.—Requests for the future (7–14).
1. Desertion by Jehovah deprecated (7–10).
a. In view of prayer (7, 8).
i. Both general (7).
ii. And special (8).
b. In view of covenant relations (9, 10).
i. As a servant (9).
ii. As a child (10).
2. Deliverance from enemies implored (11, 12).
a. In guidance (11).
b. In vindication (12).
3. Encouragement expressed (13, 14).
a. Outward circumstances desperate (13).
b. Exhortation of trust in Jehovah (14).

PSALM XXVIII.—Divine Intervention Besought.

Editorial notation of authorship (*title*).
I.—Prayer for divine intervention (1–5).
1. A direct (internal) answer supplicated (1, 2).
a. From the imminence of the danger (1).
b. From the Psalmist's importunity (2).
2. Retribution (outwardly) invoked upon the foe (3–5).
a. In deprecation of their vile and treacherous character (3).
b. In retaliation of their schemes (4).
c. In rebuke of their impiety (5).
II.—Divine deliverance anticipated (6–9).
1. Thanksgiving personally (6, 7).
a. For the tokens of relief already experienced (6).
b. For the joyful sense of reliance (7).
2. Jehovah the national hope (8, 9).
a. The defender of the army and king (8).
b. Prayer for the saints at large (9).

PSALM XXIX.—Nature's Utterance of the Divine Power.

Editorial notation of authorship (*title*).
I.—General ascription of praise to the Almighty (1, 2).
1. By the angels (1).
2. By the priests (2).
II.—Description of the thunder and its concomitants (3–9).
1. The peal (3, 4).
a. Its connection with the shower (3).
b. Its impressive reverberations (4).
2. The windfall (5, 6).
a. The crashing trees (5).
b. The riven rocks (6).
3. The lightning (7).
4. The startle (8, 9).
a. The tremor of the ground (8).
b. The premature calving of deer (9 f. c.).
c. The stripping of forests (9 m. c.).
d. The ejaculation of worshippers (9 l. c.).
III.—Supremacy of God (10, 11).
1. In natural power (10).
2. In aid and comfort to his people (11).

PSALM XXX.—Gratitude for Returning Health.

Editorial notation (*title*).
1. Sacred character of the composition (f. term).
2. Its occasion (m. term).
3. Its authorship (l. term).
I.—Celebration of the divine deliverance in general (1–5).
1. Personally (1–3).
a. From hostile influences (1).
b. From exposure to death (2, 3).
2. By the saints at large (4, 5).
a. As a covenant favor (4).
b. Infliction but brief (5).
II.—The Psalmist's experience more particularly (6–12).
1. His unexpected reverse (6, 7).
a. His undue self-confidence (6).
b. He was quickly undeceived (7).
2. His penitent prayer (8–10).
a. The address (8).
b. The argument (9).
c. The petition (10).
3. His effectual relief (11, 12).
a. Its joyfulness (11).
b. Its thankfulness (12).

PSALM XXXI.—Acknowledgment of Divine Preservation.

Editorial notation (*title*).
1. Musical supervision (f. c.).
2. Authorship (l. c.).
I.—Dependence acknowledged (1–4).
1. In view of plighted faith (1).
2. In hope of speedy and effectual defence (2, 3 f. c.).
3. On account of dangerous snares (3 l. c., 4).
II.—Triumph anticipated (5–8).
1. In establishment of divine truth (5, 6).
a. To which the Psalmist had entrusted himself (5).
b. As opposed to idolatry (6).
2. In consonance with divine fidelity (7, 8).
a. As sympathy (7).
b. As deliverance (8).
III.—Grief indulged (9–13).
1. From internal trouble (9, 10).
a. In general terms (9 f. half).
b. Affecting his bodily organs (9 l. half).
c. Occupying his time (10 f. half).
d. Consuming his strength (10 l. half).
2. From external enmity (11–13).
a. Suspicious obloquy and avoidance (11).
b. Oblivion and neglect (12).
c. Contumely and malice (13).
IV.—Vindication entreated (14–18).
1. In recognition of confidence in Jehovah (14–16).
a. As a faithful God (14).
b. As a competent sovereign (15).
c. As a kind master (16).

2. In disappointment of the braggart foe (17, 18).
   a. Contrast in their fate (17).
   b. Silencing their falsehood (18).

V.—Exultation expressed (19–24).
1. In behalf of saints generally (19, 20).
   a. God's provision for them (19).
   b. His protection of them (20).
2. For the deliverance experienced by the Psalmist himself (21, 22).
   a. The locality (21).
   b. The emergency (22).
3. Exhortation for the future (23, 24).
   a. To faith (23).
   b. To fortitude (24).

PSALM XXXII.—Confession of Sin.

Editorial introduction (*title*).
1. Authorship (f. term).
2. Character of composition (l. term).

A.—David's own experience (1–7).

I.—The happiness of pardon (1, 2).
1. The penalty cancelled (1).
2. The guilt extracted (2).

II.—The process of spiritual restoration (3–5).
1. The constant pangs of conviction (3, 4).
   a. Self-condemnation (3).
   b. Divine chastisement (4).
2. The mode of relief (5).
   a. Confession to God (5 f. half).
   b. Free absolution (5 l. half).

III.—Encouragement consequent (6, 7).
1. To saints generally (6).
   a. The opportunity of prayer (6 f. c.).
   b. The certainty of deliverance (6 l. c.).
2. The security of the Psalmist in particular (7).

B.—Exhortation to transgressors (8–11).

I.—The proper course (8, 9).
1. Instruction given (8).
2. A docile spirit inculcated (9).

II.—The result of pursuing it (10, 11).
1. Contrast with refractoriness (10).
2. Joys of obedience (11).

PSALM XXXIII.—The Chief Attributes of Deity.

I.—Invocation to praise Jehovah (1–3).
1. The celebrants (1).
2. The instruments (2).
3. The manner (3).

II.—His cosmical acts (4–9).
1. Their rectitude in general (4, 5).
2. The detailed departments (6–9).
   a. Celestial (6).
   b. Marine (7).
   c. Terrestrial (8).
   d. The omnific fiat (9).

III.—His national administration (10–15).
1. As a sovereign (10, 11).
   a. Thwarting hostile schemes (10).
   b. By an eternal decree (11).
2. In favor of Israel (12).
3. Yet impartially (13–15).
   a. His high point of view (13, 14).
   b. His equal regard for all (15).

IV.—His preservative economy (16–22).
1. Armies and cavalry of no avail (16, 17).
2. Saints specially protected (18, 19).
3. Safety of the covenant people (20–22).

PSALM XXXIV.—The Pious Under God's Care.

Editorial note of authorship and occasion (*title*).

I.—Ascriptions of praise to Jehovah (1–3).
1. By the Psalmist (1, 2 f. c.).
2. In concert with others (2 l. c., 3).

II.—Illustrations of God's care for the righteous (4–10).
1. Individual cases (4–6).
   a. The Psalmist himself (4).
   b. Certain ones in his mind (5).
   c. A particular instance in view (6).
2. Providence at large (7–10).
   a. Of a signal character (7, 8).
      i. Supernatural defence (7).
      ii. Internal satisfaction (8).
   b. No real good withheld (9, 10).

III.—The path of safety pointed out (11–14).
1. Inquirers invited (11, 12).
   a. To piety (11).
   b. To a happy life (12).
2. Directions (13, 14).
   a. In word (13).
   b. In deed (14).

IV.—Divine protection of the pious only (15–22).
1. In answering prayer (15–17).
   a. Jehovah's close attention to the good (15).
   b. His aversion to the bad (16).
   c. His rescue of the imperilled (17).
2. In relieving from suffering (18–20).
   a. On due humility (18).
   b. After wholesome discipline (19).
   c. Without important injury (20).
3. In avenging malice (21, 22).
   a. By retribution on the bad (21).
   b. By retrieving the good (22).

PSALM XXXV.—Human Confidence Betrayed.

Editorial note of authorship (*title*).

I.—Retaliation imprecated (1–10).
1. Divine intervention invoked (1–3).
   a. In forensic and hostile terms (1).
   b. In military figure (2, 3 f. c.).
   c. In direct encouragement (3 l. c.).
2. Defeat of the enemy implored (4–8).
   a. Disappointment of their plans (4).
   b. Overthrow of their persons (5, 6).
   c. Recoil of their malice (7, 8).
3. Triumphal ascription (9, 10).

II.—Traducers depicted (11–16).
1. Their falsehood (11).
2. Their ingratitude (12–16).
   a. Baseness of their conduct (12).
   b. Tenderest sympathy bestowed upon them (13, 14).
   c. Secret malice returned by them (15, 16).

III.—High time for supreme vindication (17–28).
1. Appeal to Jehovah's interference (17, 18).
   a. Remonstrance at delay (17 f. c.).
   b. Prayer for rescue (17 l. half).
   c. Thanks promised (18).
2. Cruel injustice done (19–21).
   a. Protest against the wanton malice (19).
   b. The unprovoked mischief (20).
   c. The bitter taunts (21).
3. Direct avengement invoked (22–26).
   a. Jehovah's honor involved (22–24).
      i. As if conniving by inaction (22).
      ii. As if faithless to his servant (23).
      iii. As if indifferent to the right (24).
   b. A catastrophe to be averted (25, 26).
      i. By preventing the boast of envy (25).
      ii. And bringing malignity to grief (26).
4. Praise to accrue by this issue (27, 28).
   a. From friends (27).
   b. From the Psalmist (28).

PSALM XXXVI.—Impiety and Piety Contrasted.

Editorial note of authorship (*title*).
I.—Wickedness of the unbeliever (1–4).
1. His inner state (1, 2).
a. Its cause betrayed to men (1).
b. Its fancied secrecy from God (2).
2. Its outward expression (3, 4).
a. In word (3).
i. Vile and treacherous (3 f. half).
ii. Foolish and injurious (3 l. half).
b. In deed (4).
i. Malicious (4 f. c.).
ii. Destructive (4 sec. c.).
iii. Reckless (4 l. c.).
II.—Divine beneficence (5–10).
1. Its universality (5, 6).
a. In extent (5, 6 f. c.).
b. In objects (6 l. c.).
2. Its philanthropy (7, 8).
a. A general refuge (7).
b. Special provisions (8).
3. Particularly to saints (9, 10).
a. A reservoir of life and light (9).
b. Conditional bestowal (10).
III.—Contrast in exposure (11, 12).
1. Deliverance of the prayerful (11).
2. Overthrow of the godless (12).

PSALM XXXVII.—Piety More Prosperous Than Impiety.

Editorial note of authorship (*title*).
I.—Exhortation to bide God's time (1–8).
1. Judgment of the sinner's success is yet premature (1, 2).
a. Patience for the present necessary (1).
b. The reverse will come (2).
2. The saint's duty of trust meanwhile (3–6).
a. With cheerfulness (3–4).
i. As to shelter and food (3).
ii. As to all other necessaries (4).
b. With hope (5, 6).
i. As to general guidance (5).
ii. As to vindication (6).
3. Never despair (7, 8).
a. Through envy at sinners' prosperity (7).
b. Through temptation to imitate them (8).
II.—The wicked—and such only—will surely be disappointed (9–22).
1. The good shall supplant them (9–11).
a. General statement (9).
b. Detailed view (10, 11).
i. Evanescence of the bad (10).
ii. Permanence of the good (11).
2. Recoil of the malice of the wicked upon themselves (12–15).
a. In literal terms (12, 13).
i. Mischievous schemes and expression (12).
ii. Frustration by Jehovah (13).
b. In figurative language (14, 15).
i. Efforts (14).
ii. Failure (15).
3. The good and the bad contrasted in alternately reversed order (16–22).
a. In possessions (16).
b. In influence (17).
c. In longevity and plenty (18–20).
d. In generosity (21).
e. In benediction (22).
III.—The righteous—and not others—will as certainly be preserved (23–34).
1. Providentially (23–27).
a. Directly—by Jehovah (23, 24).
i. In guidance (23).
ii. In recovery (24).
b. Indirectly—by society (25–27).
i. A fact of personal observation (25).
ii. Benefactions requited (26, 27).
(1.) Special (26).
(2.) General (27).
2. By virtue of covenant relations (28–34).
a. General statement (28–31).
i. In acknowledgement of piety (28, 29).
ii. Through its wholesome influence (30, 31).
b. In particular emergency (32–34).
i. From the plots of enemies (32, 33).
ii. From their fate (34).
IV.—Contrast in the outcome of the two classes (35–40).
1. Of the bad notably—in person (35, 36).
a. His temporary prosperity (35).
b. His eventual wreck (36).
2. Of both—in posterity (37, 38).
a. The reward of integrity (37).
b. Fruit of transgressions (38).
3. Of the pious—in deliverance (39, 40).
a. General (39).
b. Special (40).

PSALM XXXVIII.—Guilt Acknowledged.

Editorial note of authorship and character (*title*).
I.—Confession of sin against God (1–10).
1. Deprecation of the divine anger (1).
2. Description of deep penitence (2–8).
a. The arrows of conviction (2).
b. The soreness of contrition (3).
c. The load of guilt (4).
d. The ulcer of mortification (5).
e. The grief of condemnation (6).
f. The disease of sin (7).
g. The anguish of disquiet (8).
h. The internal distress (9, 10).
i. God its witness (9).
ii. The sense of exhaustion (10).
II.—Lamentation of public odium incurred (11–20).
1. The sudden change in his associates (11, 12).
a. Estrangement of friends (11).
b. Activity of enemies (12).
2. Dumbfounded himself (13, 14).
a. Unable to deny (13).
b. Much less refute (14).
3. Jehovah the only appeal (15, 16).
a. For pardon (15).
b. Or protection (16).
4. No extenuation pleaded (17, 18).
a. Native depravity admitted (17).
b. Actual sin deplored (18).
5. Ungenerous treatment by his foes (19, 20).
a. Their taking advantage of his depression (19).
b. Their ingratitude (20).
III.—Earnest prayer to Jehovah (21, 22).
1. For a renewal of the divine presence (21).
2. For a relief from his troubles (22).

PSALM XXXIX.—Chastisement Acquiesced In.

Editorial notation (*title*).
1. Musical supervision (f. half).
2. Authorship (l. half).
I.—Premeditated silence (1–3).
1. The purpose formed (1).
a. Through fear of offence (1 f. half).
b. Especially in presence of sinners (1 l. half).

2. The effort made (2 f. and sec. c.).
   a. Absolute (2 f. c.).
   b. Almost excessive (2 sec. c.).
3. The spell broken (2 l. c., 3).
   a. The inward effects (2 l. c.; 3 f. and sec. c.).
      i. Aggravated grief (2 l. c.).
      ii. Irrepressible zeal (3 f. and m. c.).
   b. The outward expression (3 l. c.).

II.—Human frailty (4–6).
1. The Psalmist included (4, 5 f. half).
   a. Prayer to appreciate the fact (4).
   b. Its truth acknowledged (5 f. half).
2. Mankind generally (5 l. half, 6).
   a. The best not accepted (5 l. half).
   b. As evinced by the fruitlessness of man's pursuits (6).
      i. His activity (6 f. c.).
      ii. His anxiety (6 sec. c.).
      iii. His acquisitions (6 l. half).
         (1.) However great (6 third c.).
         (2.) Left to a stranger (6 l. c.).

III.—Prayer for relief (7–13).
1. From public disgrace (7–9).
   a. Jehovah the only resource (7).
   b. Cancellation implored (8).
      i. Of the guilt (8 f. c.).
      ii. Of the scandal (8 l. c.).
   c. The crime undeniable (9).
      i. Confessed by silence (9 f. c.).
      ii. Proved by the divine afflictions (9 l. c.).
2. From penal infliction (10–13).
   a. By wasting contrition (10, 11).
      i. The divine chastisement deprecated (10).
      ii. Unbearable by man (11).
   b. By premature death (12, 13).
      i. Earnest entreaty (12 f. half).
      ii. Brevity of human life (12 l. half).
      iii. A quiet close besought (13).

PSALM XL.—Security in the Divine Service.

Editorial notation (*title*).
1. Musical directorship (f. c.).
2. Authorship (l. c.).

I.—Ascriptions of praise for past blessings (1–10).
1. For personal safety (1–5).
   a. Individual and immediate (1–3).
      i. Prayer answered (1).
      ii. Danger averted (2).
      iii. Signal gratulations (3).
         (1.) From the rescued (3 f. c.).
         (2.) From spectators (3 l. c.).
   b. General and continued (4, 5).
      i. Experienced by the righteous (4).
         (1.) Through their faith (4 f. c.).
         (2.) And integrity (4 l. c.).
      ii. In innumerable instances (5).
2. In public capacity (6–10).
   a. By consecration (6–8).
      i. Not ceremonial (6).
         (1.) Legal acts inadequate (6 f. c.).
         (2.) Heart-obedience essential (6 m. c.).
         (3.) Victims unnecessary (6 l. c.).
      ii. But spiritual (7, 8).
         (1.) Of self (7).
            (*a.*) Voluntary (7 f. c.).
            (*b.*) In accordance with Scripture (7 l. c.).
         (2.) With full purpose (8).
            (*a.*) Affectionate (8 f. c.).
            (*b.*) Intelligent (8 l. c.).
   b. By confession (9, 10).

II.—Prayer for further help (11–17).
1. Relief from internal troubles (11–13).
   a. Divine comfort resorted to (11).
   b. Increase of sorrows (12).
   c. Deliverance implored (13).
2. The defeat of enemies in particular (14, 15).
   a. Their malice (14).
   b. Their taunts (15).
3. The triumph of the godly besought (16, 17).
   a. The saints in general (16).
   b. The Psalmist individually (17).

PSALM XLI.—Divine Protection from Human Duplicity.

I.—The divine care of saints in general (1–3).
1. In trouble (1).
2. In enmity (2).
3. In sickness (3).

II.—Deliverance implored by the Psalmist personally (4–12).
1. Under contrition (4).
2. From enemies (5–12).
   a. Their malice described (5–9).
      i. Their imprecations (5).
      ii. Their treachery (6).
      iii. Their machinations (7).
      iv. Their slander (8).
      v. Their ingratitude (9).
   b. Jehovah his defence (10–12).
      i. Appeal to Him (10).
      ii. Already realized (11).
      iii. Final success (12).

III.—Levitical doxology (13).

TABULAR ANALYSIS.

Section B.—[Solomonic] Compilation—Public Affairs—A Course of Monitions (xlii-lxxii).

PSALMS XLII & XLIII.—Homesick for the Metropolis.

Editorial notation (xlii, *title*).
1. Musical directorship (f. c.).
2. Style of composition (sec. c.).
3. Authorship (l. c.).

I.—Absence from the Temple deplored (1–4).
1. Figuratively expressed (1, 2).
2. Literally described (3, 4).
   a. The enemies' taunt (3).
   b. The deprival of worship (4).

Refrain.—The soul encouraged in Jehovah (5).

II.—The forlorn condition lamented (6–10).
1. The discouraging providence (6, 7).
   a. Literally—the distant locality (6).
   b. Figuratively — the divine chastisement (7).
2. The spiritual encouragement nevertheless (8).
3. The hostility a bitter mark of God's displeasure (9, 10).
   a. To the Psalmist himself (9).
   b. To his enemies (10).

Refrain—repeated (11).

III.—Direct appeal to God (xliii, 1–4).
1. Against the foe (1, 2).
   a. As a vindication (1).
   b. As a relief (2).
2. For restoration to the sanctuary (3, 4).
   a. As a divine act (3).
   b. As a joyful privilege (4).

Refrain—repeated (5).

PSALM XLIV.—National Decline.

Editorial notation (*title*).
1. Musical directorship (f. c.).
2. Authorship (m. c.).
3. Style of composition (l. c.).

I.—God the deliverer of his people (1–8).
1. In times past (1–3).
   a. The olden story (1).
   b. The dispossessed Canaanites (2).
   c. The installed Israelites (3).
2. In future (4–8).
   a. As the national Sovereign (4).
   b. All-sufficient (5).
   c. No self-confidence (6).
   d. Former deliverances (7).
   e. Triumphant trust (8).

II.—Present humiliation (9–16).
1. Defeat (9, 10).
   a. In strategy (9).
   b. In battle (10).
2. Depopulation (11, 12).
   a. By captivity (11).
   b. With enslavement (12).
3. Disgrace (13–16).
   a. Abroad (13, 14).
      i. Among neighboring nations (13).
      ii. And they heathens (14).
   b. At home (15, 16).
      i. Personally felt (15).
      ii. Publicly expressed (16).

III.—Fidelity to Jehovah nevertheless (17–22).
1. The temptation to apostacy (17–19).
   a. No dereliction admitted (17, 18).
   b. Yet providence severe (19).
2. Idolatry sure of punishment (20, 21).
   a. The offence supposed (20).
   b. Divine omniscience (21).
3. Martyrdom on the contrary (22).

IV.—God's intervention implored (23–26).
1. As an act of sovereignty (23, 24).
   a. Due to omnipotence (23).
   b. And to omniscience (24).
2. As a deed of compassion (25, 26).
   a. His people's misery (25).
   b. His own covenant mercy (26).

PSALM XLV.—A Royal Wedding.

Editorial notation (*title*).
1. Musical particulars (f. c.).
   a. Directorship (f. term).
   b. Instrument (sec. term).
2. Authorship (m. term).
3. Character of composition (remainder).
   a. Didactic or contemplative (fourth term).
   b. Connubial (l. term).

I.—The Bridegroom (1–6).
1. Prefatory note (1).
   a. The excellence of the theme (1 f. half).
      i. Its spontaneity (1 f. c.).
      ii. Its royalty (1 sec. c.).
   b. The congeniality of the writer (1 l. c.).
2. Encomium of the groom (2).
   a. His beauty (2 f. c.).
   b. His affability (2 sec. c.).
   c. His endowments (2 l. c.).
3. His heroic prestige (3–5).
   a. Exalted opportunity (3).
   b. Majestic purposes (4).
   c. Successful career (5).
4. His dynasty perpetual (6).

II.—The nuptials (7–17).
1. The address to the groom (7–9).
   a. The parental approval (7).
      i. Moral commendation (7 f. c.).
      ii. Preeminent welcome (7 l. c.).
   b. The perfume and music (8).
   c. The courtly array (9).
      i. Princess bridesmaids (9 f. c.).
      ii. Queen dowager (9 l. c.).
2. The charge to the bride (10, 11).
   a. Adoption of Judaism (10).
   b. Conjugal devotion mutually (11).

3. Bridal presents (12).
4. The wedding procession (13–15).
   a. The bride prepared (13).
      i. Her splendid canopy (13 f. c.).
      ii. Her brocade dress (13 l. c.).
   b. The public march (14).
      i. The tapestry-covered way (14 f. c.).
      ii. The female escort (14 l. c.).
   c. The royal reception (15).
      i. The shouts of welcome (15 f. c.).
      ii. The entrance to the home (15 l. c.).
5. The auspicious future (16, 17).
   a. The noble posterity (16).
   b. The perpetual honor (17).

PSALM XLVI.—A Siege Averted.

Editorial notation (*title*).
1. Musical directorship (f. term).
2. Authorship (sec. term).
3. Style of execution (l. c.).

I.—The saints' security amid the most violent commotions (1–3).
1. God their constant resort (1).
2. Troubles figuratively supposed (2, 3).

II.—Zion's defence from heathen assault (4–6).
1. Her comfort figuratively described (4).
2. Her divine tutelage (5).
3. God's voice superior to the uproar (6).

Refrain—His presence a pledge of safety (7).

III.—The return of peace (8–10).
1. Jehovah's decisive exploits (8, 9).
   a. In routing the foe (8).
   b. In terminating the contest (9 f. c.).
   c. In destroying their weapons (9 remainder).
2. His command to the enemy (10).
   a. To desist from the attack (10 f. c.).
   b. To acknowledge his divinity (10 m. c.).
   c. To confess his sovereignty (10 l. c.).

Refrain—repeated (11).

PSALM XLVII.—The Enemy Defeated.

Editorial notation (*title*).
1. Musical directorship (f. c.).
2. Authorship (l. c.).

I.—Jehovah triumphant (1–5).
1. In general (1, 2).
   a. Invocation to laud him (1).
   b. In view of his omnipotence (2).
2. In the special case under view (3–5).
   a. The subjugation of the foe (3).
   b. The establishment of the land (4).
   c. The Victor has left the field (5).

II.—The divine sovereignty vindicated (6–9).
1. Exhortation to praise for this (6, 7).
   a. As affecting Israel (6).
   b. As universally true (7).
2. God exercises his prerogative (8, 9).
   a. Over the heathen (8).
   b. Over his people (9).

PSALM XLVIII.—Invasion Repelled.

Editorial notation (*title*).
1. Style of composition (f. half).
2. Authorship (l. half).

I.—The Defender of Jerusalem (1–3).
1. This praise due to God (1).
2. The eminent position of the city (2).
3. Her presiding Power (3).

II.—The consternation of the enemy (4–7).
1. Literally described (4, 5).
2. Figuratively represented (6, 7).

III.—The security of the Holy City (8–14).
1. As guaranteed by Jehovah (8–11).
   a. The popular conviction of this (8, 9).
      i. Being his residence (8).
      ii. And the seat of his worship (9).
   b. Attested by his faithfulness (10, 11).
      i. Abroad (10).
      ii. At home (11).
2. As provided for by fortification (12–14).
   a. Survey of these invited (12, 13).
      i. For present satisfaction (12).
      ii. For permanent record (13).
   b. Perpetual divine superintendence (14).

PSALM XLIX.—Self-aggrandizement Discounted.

Editorial notation (*title*).
1. Musical directorship (f. c.).
2. Authorship (l. c.).

I.—Prefatory statements (1–4).
1. Exhortation to attention (1, 2).
   a. By all men (1).
   b. Of every class (2).
2. The Psalmist's design (3, 4).
   a. Philosophical (3).
   b. Ethical (4).

II.—The ultimate fate of worldlings (5–20).
1. Their possessions not perpetual (5–11).
   a. This often a snare to the pious (5 [for "heels," render "supplanters"]).
   b. But dissipated by the issue (6–11).
      i. Their present confidence (6).
      ii. No barrier to death (7–9).
         (1.) For the nearest relative (7).
         (2.) No price adequate (8).
         (3.) Nor respite possible (9).
      iii. Wealth necessarily transient (10, 11).
         (1.) Since all must die (10).
         (2.) And titles thus fail (11).

Refrain—Inconsiderate rank merely brutish (12).
2. The contrast to be learned (13–15).
   a. The outcome of the wicked (13, 14).
      i. Their own and successors' mistake (13).
      ii. Their speedy dissolution (14).
         (1.) Their spirits in the other world (14 f. half).
            (*a.*) Penned in like sheep (14 f. c.).
            (*b.*) With death for their shepherd (14 sec. c.).
         (2.) Their remains in the grave (14 l. half).
            (*a.*) Trampled by the surviving pious (14 third c.).
            (*b.*) Bereft of their mansion-like form (14 l. c.).
   b. The retrieval of the saint (15).
3. Earthly aggrandizement not a permanent success (16–19).
   a. Caution against envy (16).
   b. The ultimate failure (17–19).
      i. Inability to retain at death (17).
      ii. Satisfaction limited to this life (18).
         (1.) In point of personal comfort (18 f. c.).
         (2.) In the adulation of others (18 l. c.).
      iii. Buried forever with the past (19).

Refrain—repeated (20).

PSALM L.—Immorality Rebuked.

Editorial notation of authorship (*title*).

I.—Jehovah's controversy with his people (1–4).
1. The convocation (1, 2).
   a. Its universality (1).
   b. Its centre (2).

2. The vindication (3, 4).
   a. Its omens (3).
   b. Its attestations (4).

II.—His charge against the professedly pious (5–15).
1. The summons (5, 6).
   a. The parties (5).
   b. The witnesses (6).
2. The plaintiff (7).
3. The complaint of neglect (8–15).
   a. Not so much in external worship (8–13).
      i. Mere sacrifices of little account (8).
      ii. God independent of these (9–13).
         (1.) No need of their contributions (9).
         (2.) Abundant in his own resources (10–12).
         (3.) Such things really unavailable (13).
   b. Spiritual devotion the only true service (14, 15).
      i. As a heartfelt fulfilment of dues (14).
      ii. As a public recognition of dependence (15).

III.—His demand upon the openly wicked (16–23).
1. Their ritualism hypocritical (16, 17).
   a. A profanation (16).
   b. Actual rebellion (17).
2. Their course a lie (18–20).
   a. In act—countenancing crime (18).
   b. In word—depreciating virtue (19, 20).
      i. By sophism as to themselves (19).
      ii. By detraction of others (20).
3. Their misapprehension of God (21, 22).
   a. As to his character (21).
   b. As to his retribution (22).
4. Their only safety in reformation (23).
   a. By homage (23 f. c.).
   b. By obedience (23 l. c.).

PSALM LI.—A Regal Sinner.

Editorial notation (*title*).
1. Musical directorship (f. c.).
2. Authorship (m. c.).
3. Occasion (l. c.).

I.—Prayer for restoration (1–12).
1. Pardon implored (1).
2. Depravity deplored (2–7).
   a. Relief besought from its guilt (2).
   b. Sinfulness confessed (3–5).
      i. As a personal act (3).
      ii. Against a holy God (4).
      iii. Congenital sin (5).
   c. Grace only competent to remove it (6, 7).
      i. By inward power (6).
      ii. By outward expiation (7).
3. Renewal of a spiritual state entreated (8–12).
   a. Religious comfort (8).
   b. A sense of forgiveness (9).
   c. A consciousness of purity (10).
   d. Divine communion (11, 12).
      i. Although forfeited (11).
      ii. Yet earnestly prized (12).

II.—The fruits of contrition (13–19).
1. Public acknowledgement (13–15).
   a. As a warning to others (13).
   b. As a testimony to divine goodness (14, 15).
      i. In cancelling crime (14).
      ii. In reviving confidence (15).
2. The atonement offered (16, 17).
   a. Victims unavailing (16).
   b. Penitence required (17).
3. National prosperity (18, 19).
   a. In civil aggrandizement (18).
   b. In sacrificial prestige (19).

PSALM LII.—A Spy Execrated.

Editorial notation (*title*).
1. Musical directorship (f. term).
2. Character of composition (sec. term).
3. Authorship (third term).
4. Occasion (remainder).

I.—The miscreant denounced (1–5).
1. His malice cheated of its principal object (1).
   a. His wicked vaunts (1 f. c.).
   b. Divine intervention (1 l. c.).
2. His atrocious sycophancy (2–4).
   a. Its treachery (2).
   b. Its mendacity (3).
   c. Its destructiveness (4).
3. Retribution imprecated (5).

II.—The lesson to the escaped saint (6–9).
1. Warning from the doom of infamy (6, 7).
   a. Humility mingled with triumph (6).
   b. Impious self-confidence brought to grief (7).
2. Gratitude for the signal immunity (8, 9).
   a. Assurance to his own trust in God (8).
   b. Public thanksgiving due (9).

PSALM LIII.—General Depravity. (Compare Psalm xiv.)

PSALM LIV.—The Foe Destroyed.

Editorial notation (*title*).
1. Internal characteristics (f. half).
   a. Musical performance (f. c.).
      i. Superintendence (f. term).
      ii. Instrument (sec. term).
   b. Style of composition (third term).
2. External circumstances (l. half).
   a. Authorship (fourth term).
   b. Occasion (remainder).

I.—Prayer for help (1–3).
1. Direct invocation (1, 2).
   a. To omnipotence (1).
   b. To condescension (2).
2. Reasons assigned (3).
   a. Violence of the enemy (3 f. and m. c.).
   b. Their impiety (3 l. c.).

II.—Praise for deliverance (4–7).
1. Jehovah acknowledged in word (4, 5).
   a. Recognized as a friend (4).
   b. Anticipated as an avenger (5).
2. Jehovah adored in act (6, 7).
   a. Worshipped in gratitude (6).
      i. By sacrifice (6 f. c.).
      ii. By liturgy (6 l. c.).
   b. Celebrated in record (7).
      i. For relief (7 f. c.).
      ii. For triumph (7 l. c.).

PSALM LV.—A Traitor Exposed.

Editorial notation (*title*).
1. Musical references (f. and sec. terms).
   a. Directorship (f. term).
   b. Instrument (sec. term).
2. Essential feature (remainder).
   a. Style (third term).
   b. Authorship (l. term).

I.—Disconsolate prayer (1–8).
1. Direct supplication (1, 2 f. c.).
   a. For access (1).
   b. For consideration (2 f. c.).
2. Grief expressed (2 l. c.–5).
   a. External agitation (2 l. c., 3).
      i. Its exhibition (2 l. c.).
      ii. Its cause (3).
   b. Internal qualms (4, 5).

3. A retreat longed for (6–8).
   a. As by flight (6).
   b. To a solitude (7).
   c. Away from hurricanes (8).

II.—The conspirators' camp denounced (9–23).
1. Desecration of the Holy City by their presence (9–11).
   a. Their internecine disunion (9).
      i. Imprecated (9 f. c.).
      ii. Already begun (9 l. c.).
   b. Their pestilent rule (10, 11).
      i. As sentinels and garrison (10).
      ii. In domicile and public place (11).
2. The ringleaders turncoats (12–14).
   a. Not an avowed enemy (12).
   b. But an old friend (13).
   c. And honored associate (14).
3. God must avenge (15–19 f. c.).
   a. By punishing the foe (15).
      i. Their instant doom imprecated (15 f. c.).
      ii. As the desert of their crimes (15 l. c.).
   b. By retrieving the Psalmist (16, 17).
      i. Jehovah his sure and only refuge (16).
      ii. In continual prayer (17).
   c. Such a reversal to be expected from God (18, 19 f. c.).
      i. As the Ally of the oppressed (18).
      ii. As the eternal Sovereign (19 f. c.).
4. Baseness of the traitors (19 l. c.–21).
   a. Their impiety (19 l. c.).
   b. Their treachery (20).
   c. Their dissimulation (21).
5. Confidence in Jehovah nevertheless (22, 23).
   a. For the rescue of the good (22).
   b. For the overthrow of the bad (23).

PSALM LVI.—The Insidious Foe.

Editorial notation (*title*).
1. Internal characteristics (f. three terms).
   a. Musical directions (f. two terms).
      i. Directorship (f. term).
      ii. Tune (sec. term).
   b. Style of composition (third term).
2. External features (remainder).
   a. Authorship (fourth term).
   b. Occasion (l. term).

I.—Appeal to God for safety (1–3).
1. In view of enemies (1, 2).
2. Confidence in Jehovah nevertheless (3).

Refrain.—The divine word an ample assurance against human hostility (4).

II.—Particularization of the Psalmist's foes (5–9).
1. Their insidious conduct (5, 6).
   a. In distorting his language (5).
   b. In watching his acts (6).
2. Their impending doom (7–9).
   a. As due to them (7).
   b. As due to himself (8, 9).
      i. God his friend (8).
      ii. And therefore their opponent (9).

Refrain—repeated substantially (10, 11).

III.—Deliverance anticipated (12, 13).
1. With votive praise (12).
2. With cheerful service (13).

PSALM LVII.—Urgent Hostilities.

Editorial notation. (*title*).
1. Internal designations (f. three terms).
   a. Musical directions (f. two terms).
      i. Directorship (f. term).
      ii. Tune (sec. term).
   b. Style of composition (third term).
2. External features (remainder).
   a. Authorship (fourth term).
   b. Occasion (l. term).

I.—Confidence amid danger (1–4).
1. God the sufficient refuge (1–3).
   a. Prayer to that effect (1, 2).
   b. Faith in its success (3).
2. The enemies figuratively depicted (4).

Refrain.—The divine supremacy universal (5).

II.—Deliverance celebrated (6–10).
1. The overthrow of foes (6).
   a. Their machinations (6 f. c.).
   b. The extreme peril (6 m. c.).
   c. The suicidal failure (6 l. c.).
2. Jubilant praise (7–10).
   a. In private (7, 8).
      i. The purpose (7).
      ii. The accompaniments (8).
   b. In public (9, 10).
      i. National (9).
      ii. Supreme (10).

Refrain—repeated (11).

PSALM LVIII.—Crafty Traitors.

Editorial notation (*title*).
1. Musical directions (f. half).
   a. Superintendence (f. term).
   b. Tune (sec. term).
2. Prefatory intimations (remainder).
   a. Style of composition (third term).
   b. Authorship (l. term).

I.—The corrupt courtiers characterized (1–5).
1. Direct rebuke (1, 2).
   a. Their injustice (1).
   b. Their malice (2).
2. The depravity of all such (3–5).
   a. Native (3).
   b. Inveterate (4, 5).
      i. Fatal (4 f. c.).
      ii. Continual (4 l. c., 5).

II.—The villains denounced before God (6–11).
1. Their fate invoked (6–9).
   a. In literal terms (6).
   b. In figurative doom (7–9).
2. The lesson of retribution (10, 11).
   a. To the rescued saint (10).
   b. To all beholders (11).

PSALM LIX.—Rebels Excoriated.

Editorial notation (*title*).
1. Internal characteristics (f. three terms).
   a. Musical directions (f. two terms).
      i. Superintendence (f. term).
      ii. Tune (sec. term).
   b. Style of composition (third term).
2. Circumstantial intimations (remainder).
   a. Authorship (fourth term).
   b. Occasion (l. half).

I.—Appeal to Jehovah for help (1–5).
1. Direct prayer against enemies (1, 2).
   a. As opponents (1).
   b. As criminals (2).
2. Their hostility characterized (3, 4 f. c.).
   a. Its craftiness and combination (3 f. and m. c).
   b. It undeservedness (3 l. c., 4 f. c.).
3. Divine vindication called for (4 l. c., 5).
   a. In the Psalmist's case (4 l. c.).
   b. Generally (5).

Refrain.—Their cur-like doom (6).

II.—The heathens' pride likewise demands a divine rebuke (7–13).

EVANGELICAL SCHOOL OF THEOLOGY

1. As a lesson to them (7, 8).
   a. Their impious insolence (7).
   b. Impotent against Jehovah (8).
2. As a vindication of the Psalmist (9, 10).
   a. His only refuge there (9).
   b. His full expectation (10).
3. As a warning to the saints (11–13).
   a. Subjugation perhaps sufficient (11).
   b. Their arrogance at least to be confuted (12).
   c. Their extermination desirable (13).

Refrain—repeated (14).

III.—The contrast in theirs and the Psalmist's fate (15–17).
1. Aggravation in the enemies' case (15).
2. Defending Power and Kindness celebrated by him already (16, 17).
   a. His gratitude therefor (16 f. half).
   b. His former distress (16 l. half).
   c. His present security (17).

PSALM LX.—Hostile Neighbors.

Editorial notation (*title*).
1. Musical designations (f. two terms).
   a. Directorship (f. term).
   b. Instrument (sec. term, "Shushan").
2. Internal characteristics (four m. terms).
   a. Object (third term, "eduth").
   b. Style (fourth term, "Michtam").
   c. Authorship (fifth term).
   d. Use (sixth term, "to teach").
3. Occasion (remainder).

I.—Previous reverses deplored (1–5).
1. Complaint to God (1–3).
   a. For desertion (1).
      i. By rejection (1 f. c.).
      ii. By dispersion (1 sec. c.).
      iii. In displeasure (1 third c.).
      iv. Prayer for return (1 l. c.).
   b. For discomfiture—figuratively expressed (2).
      i. By panic (2 f. c.).
      ii. By rout (2 sec. c.).
      iii. Prayer for rallying (2 third c.).
      iv. From defeat (2 l. c.).
   c. For severe treatment (3).
      i. Literally expressed (3 f. c.).
      ii. Figuratively phrased (3 l. c.).
2. Intercession for favor (4, 5).
   a. Already pledged (4).
      i. To God's people (4 f. c.).
      ii. And their cause (4 l. c.).
   b. Still further entreated (5).
      i. In affection (5 f. c.).
      ii. And power (5 l. c.).

II.—Present prospects indulged (6–12).
1. As of divine promise (6–8).
   a. The sovereign decree of triumph (6 f. half).
      i. As of right (6 f. c.).
      ii. As of conquest (6 sec. c.).
   b. The appropriation of the land (6 l. half–8).
      i. The richest valleys (6 l. half).
      ii. The tribal districts (7).
         (1.) Literally expressed (7 f. c.).
         (2.) Figuratively phrased (7 remainder).
      iii. The heathen neighbors (8).
         (1.) Figuratively expressed (8 f. and sec. c.).
         (2.) Literally phrased—in irony (8 l. c.).
2. As of human hope (9–12).
   a. Apparent discouragement (9, 10).
      i. Petra impregnable (9).
      ii. Except by a renewal of the divine leadership (10).
   b. Yet God a sufficient resort (11, 12).
      i. Prayer for this the only efficient aid (11).
      ii. Confidence in final victory (12).

PSALM LXI.—Pining for Reenthronement.

Editorial notation (*title*).
1. Musical designations (f. c.).
   a. Directorship (f. term).
   b. Instrument (sec. term).
2. Authorship (l. c.).

I.—Present intercession (1–4).
1. In view of immediate trouble (1, 2).
   a. Earnest prayer (1).
   b. In loneliness and peril (2).
2. In view of the divine protectorate (3, 4).
   a. As exhibited in the past (3).
   b. As confided in for the future (4).

II.—Hope for time to come (5–8).
1. Success already attained (5).
   a. In petition (5 f. c.).
   b. In empire (5 l. c.).
2. Prayer for its continuance (6, 7).
   a. In dynastic longevity (6).
   b. In governmental security (7).
3. Grateful worship promised (8).
   a. In words of praise (8 f. c.).
   b. In votive acts (8 l. c.).

PSALM LXII.—Expatriation Deplored.

Editorial notation (*title*).
1. Musical directorship (f. c.).
2. Authorship (l. c.).

I.—Divine protection (1–8).
1. The Psalmist's confidence in this (1, 2).
2. The malicious denounced (3, 4).
3. God a personal deliverer (5–8).
   a. For David (5–7).
   b. For all (8).

II.—Human impotence (9–12).
1. Man insufficient for reliance (9, 10).
   a. Of whatever rank (9).
   b. Or insolent wealth (10).
2. God alone competent (11, 12).
   a. In power (11).
   b. Or judicial kindness (12).

PSALM LXIII.—Deprival of Religious Services.

Editorial notation (*title*).
1. Authorship (f. c.).
2. Occasion (l. c.).

I.—Longing for sanctuary privileges (1, 2).
1. Figuratively expressed (1).
2. Literally referred to (2).

II.—Praise for present security (3–8).
1. In solitary worship (3, 4).
2. In heart and lip service (5).
3. In nightly devotion (6).
4. In joyful trust (7, 8).

III.—Ultimate deliverance anticipated (9–11).
1. The doom of the enemy (9, 10).
2. The Psalmist's fortune contrasted (11).

PSALM LXIV.—Conspirators Denounced.

Editorial notation (*title*).
1. Musical directorship (f. c.).
2. Authorship (l. c.).

I.—The danger depicted (1–6).
1. Prayer against it (1, 2).
2. The enemies' wiles (3–6).
   a. Their secret malice individually (3, 4).
   b. Their confident schemes collectively (5, 6).

II.—Their providential overthrow predicted (7–10).
1. The instrumentality (7, 8).
   a. A sudden divine intervention (7).
   b. Their own internal panic (8).

2. The lesson (9, 10).
   a. To ungodly spectators (9).
   b. To the rescued good (10).

PSALM LXV.—The Drought Arrested.

Editorial notation (*title*).
1. Musical directorship (f. term).
2. Lyric character (sec. and third terms).
3. Authorship (l. term).

I.—Gratitude for spiritual mercies (1–4).
1. Public homage due to Jehovah (1, 2).
   a. Votive (1).
   b. Liturgical (2).
2. Privileges divinely accorded to the Sovereign as a representative of the people (3, 4).
   a. Pardon of national guilt (3).
   b. Access in worship (4).

II.—Acknowledgement of natural blessings (5–13).
1. General demonstrations of divine power (5–8).
   a. Inspiring faith (5).
      i. Into the chosen people (5 f. half).
      ii. Into mankind at large (5 l. half).
   b. Exhibiting omnipotent control (6, 7).
      i. In repose (6).
      ii. Amid agitation (7).
         (1.) Marine (7 f. and sec. c.).
         (2.) Popular (7 l. c.).
   c. Causing universal awe and gladness (8).
2. Special benefactions from the rain (9–13).
   a. Immediate fertilizing influences (9, 10).
      i. Softening of the soil for ploughing by the first overflow from the skies (9 f. and m. c.).
      ii. Sowing thus made practicable (9 l. c.).
      iii. Growth assisted by subsequent showers (10).
         (1.) Levelling of the surface (10 f. c.).
         (2.) Filling up the cracks (10 sec. c.).
         (3.) Dissolving the clods (10 third c.).
         (4.) Promoting germination (10 l. c.).
   b. Eventual fruitfulness secured (11–13).
      i. The copious returns of each season (11).
      ii. Even sterile spots prolific (12).
      iii. The richer fields abundant in yield (13).
         (1.) The meadows for grazing (13 f. c.).
         (2.) The bottoms for grain (13 m. c.).
         (3.) The general plenty (13 l. c.).

PSALM LXVI.—Subjugation Averted.

Editorial notation (*title*).
1. Musical directorship (f. term).
2. Lyrical character (m. and l. terms).

I.—The triumph over the foe recited (1–7).
1. Celebration of God for this (1–4).
   a. Invitation to praise (1, 2).
      i. Its extent (1).
      ii. Its theme (2).
   b. The stunning effect (3).
      i. Upon beholders (3 f. half).
      ii. Upon the enemy (3 l. half).
   c. The salutary result (4).
2. Characterization of the overthrow (5–7).
   a. Its awfulness (5).
   b. Like the passage of the Red Sea (6).
   c. Its permanent lesson (7).
      i. God's absolute sovereignty (7 f. c.).
      ii. His universal vigilance (7 m. c.).
      iii. The duty of submission (7 l. c.).

II.—The rescue of God's people proclaimed (8–20).
1. Nationally (8–15).
   a. Invocation to praise for this (8).
   b. The relief in emergency (9–12).
      i. The general assurance of protection (9).
      ii. The special exigency (10–12 f. and m. c.).
         (1.) Its severity as a test (10).
         (2.) Like a trap and a load (11).
         (3.) An ignominious hazard (12 f. and m. c.).
      iii. The complete deliverance (12 l. c.).
   c. Votive offerings due (13–15).
      i. The sacrificial spot (13).
      ii. As a thanksgiving (14).
      iii. Their varied abundance (15).
2. Spiritually (16–20).
   a. Testimony proffered (16).
      i. Invitation to congenial souls (16 f. c.).
      ii. Personal experience (16 l. c.).
   b. Prayer availing (17–19).
      i. Earnest pleading (17).
      ii. Its subjective condition of success (18).
      iii. The result a vindication (19).
   c. Gratitude for this (20).

PSALM LXVII.—Theocratic Guardianship.

Editorial notation (*title*).
1. Musical (f. c.).
   a. Directorship (f. term).
   b. Instrument (m. term).
2. Lyrical character (l. c.).

I.—The prosperity of Israel a promise to the world (1, 2).
1. A blessing invoked (1).
2. The influence exemplary (2).

Refrain.—Invitation to general praise (3).

II.—Benignity of the divine rule (4).
1. This a cause of universal joy (4 f. half).
2. Righteousness of the sway (4 l. half).

Refrain—repeated (5).

III.—The sacred covenant verified (6, 7).
1. A productive season (6 f. c.).
2. The divine benediction (6 l. half, 7 f. half).
3. Impressive lesson abroad (7 l. c.).

PSALM LXVIII.—A New Departure.

Editorial notation (*title*).
1. Musical directorship (f. term).
2. Character and authorship (l. c.).

I.—Preliminary salute (1–6).
1. Notice to bystanders (1–3).
   a. Warning to foes (1, 2).
      i. In literal terms (1 [comp. Num. x, 35]).
      ii. In figurative praise (2).
   b. Congratulation to friends (3).
2. Ascriptions to Jehovah (4–6).
   a. Homage to the Sovereign *en route* (4).
   b. His kingly tutelage (5, 6).
      i. Domestic (5).
         (1.) Even for the bereaved (5 f. c.).
         (2.) A sanctuary home (5 l. c.).
      ii. National (6).
         (1.) Populousness (6 f. c.).
         (2.) Liberty (6 m. c.).
         (3.) Discipline (6 l. c.).

II.—Recurrence to the marvels of the early history (7–14).
1. Scenes of the Exode (7–10).
   a. On the march to Sinai (7, 8).
      i. Divine intervention at the outset (7).
      ii. Prodigies (hyperbolically expressed) at the arrival (8).
         (1.) General — earthquake and showers (8 f. c.).
         (2.) Special — the mountain convulsed (8 l. c.).

b. On the entrance into Canaan (9, 10).
i. Refreshment (figuratively expressed) by the way (9).
ii. Occupancy of improved premises (10).
2. Triumphs of the conquest (11–14).
a. The victorious campaigns (11, 12).
i. The divinely-appointed battle-cry (11 f. c.).
ii. The women's share in the success (11 l. c., 12).
(1.) Their joyful proclamation (11 l. c., 12 f. c.)
(*a.*) The wide-spread tidings (11 l. c.).
(*b.*) The cry of victory (12 f. c.).
(2.) Their gathering of the spoil (12 l. c.).
b. The glorious ease of the returned veterans (13 [render, "When ye lie between the stalls"]).
c. A special carnage of the enemy (14).
III.—The new omen of national supremacy (15–23).
1. The Sinaitic sanctuary superseded by that on Zion (15–18).
a. In local grandeur (15, 16).
i. Compared with Bashan (15).
ii. Contrasted with other mountains (16).
(1.) Their jealousy (16 f. c.).
(2.) Zion to be Jehovah's permanent abode (16 m. and l. c.).
b. In governmental significance (17, 18).
i. The royal display superior to that on Sinai [although not so visible] (17).
(1.) The angelic host (17 f. c.).
(2.) The divine commander (17 m. c.).
(3.) The sacred palace (17 l. c. [render, "Sinai (is) in the sanctuary"]).
ii. The kingly triumph on Zion (18).
(1.) Jehovah's occupancy (18 f. c.).
(2.) His conquest (18 sec. c.).
(3.) His tribute (18 third c.).
(4.) The submission of the natives (18 last two c.).
(*a.*) Their former insubordination (18 fourth c.).
(*b.*) Their present reconciliation (18 l. c.).
2. The divine protectorate thus established (19–23).
a. For present defence (19–21).
i. Against oppression (19 [render, "Whoever burdens us, God (is) our deliverance"]).
ii. In any mortal danger (20).
iii. The fate of the impenitent foe (21).
b. As in the past (22, 23).
i. In the Bashan campaign and the Red-Sea passage (22).
ii. The ignominious slaughter of the foe (23).
IV.—Pomp of the sacred *cortége* [bearing the Ark] (24–35).
1. The processional march (24–27).
a. Its imposing character (24).
b. The order of the band (25).
i. Male singers (25 f. c.).
ii. Performers on stringed instruments (25 m. c.).
iii. On either side a line of female tambourine-players (25 l. c. [render, "Between the virgins"]).
c. The attendant shouts (26 [render, "(Ye that are) from the fountain"]).
d. The component elements (27).
i. Benjamin as marshal (27 f. c. [omit "with"]).
ii. The nobles of Judah *en masse* (27 m. c. [omit "and"]).
iii. The more distant tribes honorably represented (27 l. c.).
2. Impression made by the spectacle (28–31).
a. At home (28, 29).
i. Confirmation of popular confidence (28).
ii. Respect of neighboring powers (29).
b. Abroad (30, 31).
i. Hostility subdued (30).
ii. Alliance sought by distant nations (31).
3. Triumphant ascriptions to Jehovah on the occasion (32–35).
a. As a universal sovereign (32, 33).
i. Of earth (32).
ii. Of sky (33).
b. As the defender of his people (34, 35).
i. In celestial power (34).
ii. In sanctuary influence (35).

PSALM LXIX.—Treasonable Practices Portrayed.

Editorial notation (*title*).
1. Musical directions (f. half).
a. The superintendence (f. term).
b. The instrument (m. term).
2. Authorship (l. c.).
I.—Plaintive supplication (1–21).
1. The Psalmist's deep distress (1–6).
a. In himself—figuratively described (1–3).
i. Externally (1, 2).
(1.) As of floods (1).
(2.) As of quicksands and depths (2).
ii. Internally (3).
(1.) Huskiness of voice (3 f. and m. c.).
(2.) Strained eye-sight (3 l. c.).
b. From his enemies (4).
i. Their number (4 f. c.).
ii. Their strength (4 m. c.).
iii. Their extortion (4 l. c.).
c. From his sins (5).
i. Of omission (5 f. c.).
ii. Of commission (5 l. c.).
d. From dread of scandal (6).
2. His public obloquy detailed (7–12).
a. His sensitiveness for the divine honor (7).
b. The estrangement of his kindred (8).
c. His sympathy in the profanation of the Temple [by their unholy occupation of it] (9).
d. His grief ridiculed (10, 11).
e. The contempt of the lowest classes (12).
3. God his only refuge (13–21).
a. Prayer for deliverance (13–18).
i. Appeal to Jehovah's fidelity (13).
ii. Deprecation of imminent danger (14–18).
(1.) Figuratively described (14, 15).
(2.) In literal terms (16–18).
b. His utter abandonment by all else (19–21).
i. Jehovah cognizant of his enemies (19).
ii. Their heartlessness (20).
iii. Their malicious taunts (21).
II.—Retribution imprecated upon the foe (22–28).
1. Temporal ruin (22–25).
a. In board (22).
b. In person (23).
c. In general visitation (24).
d. In home (25).
2. As due to their unpitying slanders (26).
3. Spiritual penalties (27, 28).
a. Guilt (27).
b. Excision (28).

III.—Praise for anticipated rescue (29–36).
1. Personally (29–33).
a. The turning-point of calamity reached (29).
b. Thanks to Jehovah proposed (30, 31).
i. By acts of adoration (30).
ii. As more acceptable than sacrifice (31).
c. The effect upon others (32, 33).
i. Gladness (32).
ii. Faith (33).
2. At large (34–36).
a. By all nature (34).
b. By the faithful (35, 36).
i. Nationally (35).
ii. Individually (36).

PSALM LXX.—The Foe Imprecated. (Compare Psalm xl, 13–17.)

PSALM LXXI.—Restoration to the Throne Anticipated.

I.—Supplication for deliverance (1–13).
1. Expression of confidence to that effect (1–8).
a. Entreaty for the present exigency (1–4).
i. On the Psalmist's own account (1, 2).
(1.) In view of his faith (1).
(2.) In view of his integrity and prayer (2).
ii. As a proof of the divine protection (3).
iii. For the disappointment of the foe (4).
b. Appeal to the past (5, 6 f. and m. c.).
c. Adoration in future (6 l. c.–8).
i. Perpetual praise (6 l. c.).
ii. Despite all reverses (7 f. c.).
iii. A secure defence (7 l. c.).
iv. Devout acknowledgement (8).
2. Plea from adverse circumstances (9–13).
a. The infirmities of age (9).
b. The bitter hostility (10–13).
i. Its reflection upon God (10, 11).
(1.) Concerted slander (10).
(2.) Taunts against piety (11).
ii. Its malignity to the Psalmist (12, 13).
(1.) Despair without divine help (12).
(2.) Defeat sure to the foe with it (13).
II.—Praise for the prospect of relief (14–24).
1. This to be a constant theme (14–16).
a. Increasingly (14).
b. Indefinitely (15).
c. Exclusively (16).
2. And a personal topic (17–21).
a. Life-long to the celebrant (17, 18).
i. From youth up (17).
ii. Not to fail with age (18).
b. Unequalled in the character celebrated (19).
c. To be attested by actual experience (20, 21).
i. Retrieval from affliction (20).
ii. Enlargement and comfort (21).
3. Also one calling for the most demonstrative expression (22–24).
a. With the aid of musical instruments (22).
b. With every ransomed faculty (23).
c. In perpetual gratitude (24).

PSALM LXXII.—Inauguration of the Young Prince.

Editorial notation of authorship (*title*).
I.—Equity of the coming administration (1–7).
1. As a divine vicegerency (1, 2).
a. Invocation of God's sanction (1).
b. Its legitimate execution (2).
2. As a sovereign power (3–7).
a. Its prosperity (3).
b. Its protectorate (4, 5).
i. In the immediate correction of wrongs (4).
ii. In the permanent example of authority (5).
c. Its beneficence (6, 7).
i. Figuratively expressed (6).
ii. Literally stated (7).
II.—Extension of sway (8–11).
1. Over the promised territory (8).
2. Subjugation of neighbors (9).
3. Alliance of distant powers (10).
4. Universal deference (11).
III.—Clemency of the reign (12–14).
1. In regarding the humblest petitioner (12).
2. In remitting penalties unsolicited (13).
3. In rescuing the oppressed (14).
IV.—Popularity of the new king (15–17).
1. In the gratitude of the relieved (15).
2. In the prevalent plenty (16).
3. In the memory of posterity (17).
V.—Supplementary clauses [as a closing paragraph] (18–20).
1. Doxology (18, 19).
2. Conclusion of the specially Davidic collection (20).

TABULAR ANALYSIS.

Section C.—[Exilian] collectanea—Ecclesiastical relations—A set of meditations (lxxiii-lxxxix).

PSALM LXXIII.—A Theodicy.

Editorial notation (*title*).
1. Style of composition (f. term).
2. Authorship (l. term).

I.—General proposition—the divine care for the pious (1).

II.—Providence a puzzle to them nevertheless (2–22).
1. The temptation to unbelief (2, 3).
   a. Its dangerous tendency (2).
   b. Its invidious character (3).
2. The apparent prosperity of the wicked (4–9).
   a. Their frequent exemption from disease and calamity (4, 5).
   b. Their consequent self-confidence (6).
   c. Their temporal plenty (7).
   d. Their arrogance (8, 9).
3. This a stumbling-block to the righteous (10–16).
   a. Insidious influence of the example (10).
   b. The natural inference as to the divine administration (11).
   c. And as to the profitableness of sin (12).
   d. Virtue seemingly at a discount (13, 14).
   e. Such conclusions abhorrent (15).
   f. The problem a grievous one (16).
4. Its solution indicated (17–20).
   a. Holy associations lead to its discovery (17).
   b. The overthrow of the wicked certain in the end (18–20).
      i. Providentially (18).
      ii. Suddenly (19).
      iii. Totally (20).
5. Vexation on this subject unadvisable (21, 22).
   a. Because painful (21).
   b. And irrational (22).

III.—Piety the best policy (23–28).
1. Absolutely (23–26).
   a. In all the perplexities of life (23, 24).
   b. God an incomparable object of devotion (25).
   c. And an ever-sufficient comfort (26).
2. Relatively (27, 28).
   a. The fate of the wicked by way of contrast (27).
   b. The satisfactory issue of the Psalmist's choice (28).

PSALM LXXIV.—The National Cultus Broken Up.

Editorial notation (*title*).
1. Literary character (f. term).
2. Authorship (l. term).

I.—The ruin deplored (1–11).
1. The divine displeasure (1, 2).
   a. The cause inquired (1).
   b. Contrast with former favor (2).
2. The deprival of religious privileges (3–9).
   a. The sanctuary profaned (3, 4).
      i. By heathen violence (3).
      ii. By idolatrous sounds and sights (4).
   b. The edifice itself demolished (5–7).
      i. By weapons (5, 6).
      ii. By fire (7).
   c. All other means of worship precluded (8, 9).
      i. By the systematic destruction of the *proseuchæ* (8).
      ii. By the proscription of the sacred orders (9).
3. Appeal to God against these outrages (10, 11).
   a. As blasphemous (10).
   b. As arguing divine apathy (11).

II.—Reference *per contra* to Almighty interference (12–17).
   a. In the days of the Exode (12–15).
   b. In the creative period (16, 17).

III.—Invocation of Jehovah's help against the present foe (18–23).
1. Their arrogant impiety (18).
2. Their triumph an impeachment of the divine fidelity (19–21).
3. Their quarrel thus in reality against God (22, 23).

PSALM LXXV.—The Theocracy Secure.

Editorial notation (*title*).
1. Precentorship (f. term).
2. Musical style (m. term).
3. Authorship (l. term).

I.—The national eulogy (1–3).
1. Its subject—the divine beneficence in their behalf (1).
2. Its basis—the divine declaration of supremacy (2, 3 [Render, "For (Thou hast said), I will take (my set) time"]).
   a. In equity (2).
   b. In absolutism (3).

II.—The Prophet's warning to the self-confident foe (4–8).
1. Folly of boasting (4, 5).
2. God the arbiter of destiny (6, 7).
3. Jehovah the avenger of wrong (8).

III.—The Psalmist's thanksgiving (9, 10).
1. Its object—the ancestral Deity (9).
2. Its theme—the Almighty's promise of deliverance (10).

PSALM LXXVI.—Theocratic Deliverance.

Editorial inscription (*title*).
1. Musical notation (f. c.).
   a. Precentorial supervision (f. term).
   b. Instrumental accompaniment (sec. term).
2. Literary memoranda (l. c.).
   a. Composition (f. and sec. terms).
   b. Authorship (l. term).

I.—Jehovah described as the great Vindicator (1–3).
1. His covenant relation (1, 2).
   a. His fame national (1).
   b. His palladium local (2).
2. Armament futile against him (3).

II.—Jehovah addressed as a triumphant victor (4–9).
1. The enemy overthrown (4–6).
a. Superiority of the divine alliance (4).
b. Total panic of the hostile forces (5, 6).
i. Both warriors (5).
ii. And cavalry (6).
2. The cause of right maintained (7–9).
a. The divine jealousy aroused (7).
b. Public exhibition of his honor (8).
c. The oppressed defended (9).
III.—Impressive lessons deduced (10–12).
1. God's sovereignty amid human perversity (10).
a. Man's malice redounds to the divine glory (10 f. c.).
b. The divine power at last overwhelming (10 l. c. [Render, "The remainder (*i. e.*, overplus) of wrath thou wilt gird on"]).
2. A tribute to accrue to Jehovah (11).
a. From his people (11 f. c.).
b. From the heathen (11 l. c.).
3. The penalty of resistance (12).

PSALM LXXVII.—National Reminiscences.

Editorial notation (*title*).
1. Precentorship (f. term).
2. Authorship (rest).
I.—The trouble bemoaned (1–9).
1. In prayer (1–3).
a. The instinctive resort to God (1).
b. The distress continual (2).
c. Even piety no relief (3). *Pause.*
2. In meditation (4–9).
a. Eyes and tongue preoccupied with grief (4).
b. Bitter contrast with the past (5–9).
i. Reflections on history—man-wise (5, 6).
(1.) Nationally (5).
(2.) Personally (6).
ii. Despondings on the outlook—God-wise (7–9). *Pause.*
II.—The relief anticipated as of old (10–20).
1. The argument from God's character (10–15).
a. Consolation derived from such thoughts (10–12).
b. The divine power and presence still extant (13–15). *Pause.*
2. The record of former interpositions (16–20).
a. The marine and meteorological marvels of the Exode (16–19).
i. The recession of the Red Sea (16).
ii. The thunder-shower at the time (17).
iii. The peals on Sinai (18).
iv. The passage amid the waters (19).
b. The safe-conduct through the Desert (20).

PSALM LXXVIII.—A Historical Review.

Editorial notation (*title*).
1. Character of the composition (f. term).
2. Precentorship (l. term).
I.—Purpose of the writer (1–8).
1. Attention invited (1).
2. Instructive recital proposed (2–4).
a. The olden theme (2).
b. Yet authentically preserved (3).
c. Its traditional lesson—God's glory (4).
3. Permanent safe-guard instituted (5–8).
a. The written ordinance and its perpetuation (5, 6).
b. Its protective aim (7, 8). [(9–72).
II.—Illustrations of the need of this inculcation
1. A typical instance (9–11 [comp. Josh. xvii, 14–18; Judges ii, 9–15]).
a. A military defection (9).
b. A legal treachery (10).
c. A heedless ingratitude (11).
2. The whole Exode a scene of popular faithlessness (12–53).
a. The miraculous deliverances and supplies (12–16).
i. The "plagues" of Egypt (12).
ii. The passage of the Red Sea (13).
iii. The pillar of cloud and fire (14).
iv. The water from the rocks (15, 16).
b. The punishment of gluttony (17–31).
i. The petulant request (17–20).
ii. The ruinous concession (21–31).
c. The wandering in the Desert (32–53).
i. The sentence for unbelief (32, 33).
ii. The continued hypocrisy and insubordination (34–41).
iii. The forgetfulness of past interventions (42–53).
3. The after history a course of national discipline (54–72).
a. The settlement in Canaan (54, 55).
b. The vicissitudes during the Judgeships (56–66).
i. The idolatrous apostasy (56–58).
ii. The abandonment to the horrors of subjugation (59–64).
iii. The divine rescue (65, 66).
c. The present benign period (67–72).
i. The selection of a permanent capital (67, 68).
ii. The erection of a fixed sanctuary [as yet only on Mt. Zion, ver. 68] (69).
iii. The establishment of David on the throne (70, 71).
iv. All this providential (72).

PSALM LXXIX.—The Temple Destroyed.

Editorial notation of authorship (*title*).
I.—The shameful treatment described (1–4).
1. The holy places devastated (1).
a. The land invaded (1 f. c.).
b. The Temple profaned (1 sec. c.).
c. The city ruined (1 l. c.).
2. The chosen people ignominiously massacred (2, 3).
3. The scandal incurred among the heathen (4).
II.—The calamities deprecated and vengeance implored (5–13).
1. Relief besought from the divine castigation (5–7).
a. Cessation of punishment (5).
b. Diversion of anger (6, 7).
i. Upon aliens (6).
ii. And enemies (7).
2. Jehovah's honor pleaded as at stake (8–10).
a. In the pardon and rescue of his people (8, 9).
b. In their vindication among the Gentiles (10).
3. A reversal of sentence interceded (11–13).
a. In the release of prisoners (11).
b. In the requital of impious foes (12).
c. In the joyful restoration of the grateful pious (13).

PSALM LXXX.—Captivity Deplored.

Editorial notation (*title*).
1. Musical (f. c.).
a. Precentorship (f. term).
b. Instrument (sec. term).
2. Character (rest).
a. Style of composition (third term [*Eduth*, *i. e.*, testimonies]).
b. Authorship (l. c.).

I.—Jehovah's intervention implored (1–3).
1. As the national Protector (1).
2. The locality to be retrieved (2).
Refrain.—The return from exile entreated (3).
II.—Relenting towards God's people besought (4–7).
1. In answer to their prayer (4).
2. In pity for their sorrow (5).
3. In removal of their disgrace (6). [title] (7).
Refrain—repeated [with an addition to the divine
III.—Explicit prayer for divine relief (8–19).
1. The situation described—under the figure of a desolated vineyard (8–16).
a. The original state of prosperity (8–11).
i. The preparation and planting (8, 9).
ii. The flourishing growth (10, 11).
b. The ruin (12, 13).
i. The enclosure broken open (12).
ii. The vine ravaged (13).
c. Appeal to the great Vine-dresser (14–16).
i. To revisit the spot (14).
ii. To respect His own labor (15).
iii. To repair the sad wreck (16 [return to the literal reference]).
2. The revival of better times anticipated (17–19).
a. By mediation on God's part (17).
b. By reformation on the people's part (18).
Refrain—repeated [with another addition to the divine title] (19).

PSALM LXXXI.—Sacred Services Resumed.

Editorial notation (*title*).
1. Musical (f. c.).
a. Precentorship (f. term).
b. Instrument (sec. term).
2. Authorship (l. c.).
I.—The renewal of worship (1–7).
1. Public invitation (1–3).
a. Vocal praise (1).
b. Instrumental accompaniment (2).
c. Signal of the festival (3).
2. The legal basis (4–7).
a. The original institution [Exod. xii, 1–20; comp. 2 Chron. xxx] (4, 5).
i. Its authoritative force for the whole nation perpetually (4).
ii. Its distinctive significance among the heathen neighbors (5).
b. The subsequent opportunities and corroborations (6, 7).
i. Relief from servitude in order to afford leisure for the observances (6).
ii. Interpositions at the Red Sea, Sinai and Meribah (7). *Pause.*
II.—Divine expostulation for the popular neglect of the cultus (8–16).
1. The reproof and conviction (8–12).
a. The statutory provision cited (8–10).
i. The solemn address (8).
ii. The central command (9).
iii. The promise annexed — guardianship, emancipation and supply (10).
b. Evidence of the violation (11, 12).
i. The crime deliberate (11).
ii. The guilt inveterate (12).
2. The regret and forfeiture (13–16).
a. Obedience perfectly practicable (13).
b. Prosperity would have been the reward (14–16).
i. In the conquest of foes (14, 15).
(1.) Both speedy (14).
(2.) And permanent (15).
ii. In the means of subsistence (16).

PSALM LXXXII.—The Judiciary Instructed.

Editorial notation of authorship (*title*).
Initial refrain.—Introduction of the supreme Judge (1).
I.—The reform demanded (2–4).
1. Rebuke of corruption (2). *Pause.*
2. Charge to integrity (3, 4).
II.—Impeachment and degradation threatened (5–7).
1. The disorderly administration exposed (5).
2. The penalty denounced (6, 7).
a. The high official rank (6).
b. No exemption from mortal vicissitudes (7).
Concluding refrain.—Appeal to the universal Sovereign (8).

PSALM LXXXIII.—Invasion Threatened.

Editorial notation of composition and authorship (*title*).
I.—The situation described (1–8).
1. The apparent inactivity of the divine Ally deprecated (1).
2. The hostile confederation (2–8).
a. Its fixed character (2–5).
i. Arrogance (2).
ii. Cunning (3).
iii. Implacability (4).
iv. Impiety (5).
b. Its members—the entire circle of neighbors [Egypt alone excepted] (6–8). *Pause.*
II.—Defeat imprecated (9–18).
1. As of similar enemies formerly (9–12).
a. Examples cited (9–11).
b. Their greed disappointed (12).
2. Special disasters denounced upon them (13–15).
a. Whirlwind (13).
b. Conflagration (14).
c. Hurricane (15).
3. Ends to be secured by their overthrow (16–18).
a. Mortification and contrition (16).
b. Rout and destruction (17).
c. Acknowledgement of Jehovah's supremacy (18).

PSALM LXXXIV.—The Caravans to Jerusalem.

Editorial notation (*title*).
1. Musical (f. c.).
a. Precentorship (f. term).
b. Instrument (sec. term).
2. Authorship (l. c.).
I.—The delights of the House of God (1–4).
1. Its loveliness in general (1).
2. The Psalmist's intense desire for it (2).
3. A refuge for the very birds (3).
Refrain.—The joy of worshippers there (4). *Pause.*
II.—Happiness of the pilgrims to that shrine (5–8).
1. The familiar road travelled with alacrity (5).
2. The hardships of the journey converted into comforts (6).
3. Every obstacle surmounted and the destination successfully reached (7).
Refrain.—The Psalmist's prayer [that he might again experience this pleasure] (8). *Pause.*
III.—The privilege of attendance there (9–12).
1. God appealed to as a defence, especially for the royal refugee (9).
2. The humblest station there preferable to the highest elsewhere (10).
3. Piety a guaranty of all real good (11).
Refrain.—The security of faith (12).

PSALM LXXXV.—Release from Captivity.

Editorial notation (*title*).
1. Precentorship (f. c.).
2. Authorship (l. c.).

I.—The restoration through Jehovah's favor (1–3).
1. The Captivity ended (1).
2. The national sin expiated (2).
3. The divine indignation appeased (3).

II.—A continuation of clemency implored (4–7).
1. Some traces of retribution still left (4, 5).
2. Positive tokens of prosperity yet lacking (6, 7).

III.—Good prospect for the future (8–13).
1. Conditioned upon non-relapse[into idolatry](8).
2. God's blessing anticipated (9–13).
   a. In popular purity (9–11).
      i. The piety that ennobles (9).
      ii. The integrity that harmonizes (10, 11).
         (1.) Law and love (10).
         (2.) Man and God (11).
   b. In national welfare (12, 13).
      i. Both temporal (12).
      ii. And spiritual (13 [equity as a marshal at once conducting the King and causing His subjects to follow Him]).

PSALM LXXXVI.—Divine Help Besought.

Editorial notation (*title*).
1. Character (f. term).
2. Authorship (l. term).

I.—Supplication personally (1–7).
1. For deliverance (1–4).
   a. Out of distress (1).
   b. Yet a saint (2).
   c. And importunate (3, 4).
2. For grace (5–7).
   a. In infinite mercy (5).
   b. To faithful prayer (6, 7).

II.—Adoration of Jehovah (8–10).
1. As incomparable in character and achievement (8).
2. Universally to be acknowledged (9).
3. And sole in omnipotence (10).

III.—Devout recognition and petition (11–17).
1. Request of consecration (11).
2. Praise for past interposition (12, 13).
3. Help still implored (14–17).
   a. The character of the opponents—arrogant, murderous, godless (14).
   b. Pleas for divine interference (15–17).
      i. God's own gracious character (15).
      ii. The petitioner his life-long servant (16).
      iii. Confusion to the enemy (17).

PSALM LXXXVII.—The Home in Zion.

Editorial notation of authorship (*title*).

I.—Jehovah's tutelary pride (1–3).
1. Firm position of the sanctuary-city (1).
2. Selected as the sacred capital (2).
3. And the seat of divine worship (3). *Pause.*

II.—National birth-places compared (4–6).
1. Heathen neighbors memorable (4).
2. Jerusalem the typical metropolis (5, 6). *Pause.*

Liturgical chorus.—Musical gratulations (7).

PSALM LXXXVIII.—Deportation Deplored.

Editorial notation (*title*).
1. General origin (f. c.).
2. Musical directions (f. half of l. c.).
   a. Precentorship (f. term of l. c.).
   b. Metrical style (sec. and third terms of l. c.).
3. Character and authorship (l. terms).

I.—Expostulation (1–12).
1. Importunate prayer (1, 2).
2. Hopeless trouble (3–7).
   a. The imagery of ordinary death (3–5).
      i. Like a fatal sickness (3).
      ii. Or a helpless corpse (4).
      iii. Buried in oblivion (5).
   b. The special figure of drowning (6, 7).
      i. In deep darkness (6).
      ii. Beneath the sea (7). *Pause.*
3. Peculiar aggravations of grief (8, 9).
   a. Like a neglected prisoner (8).
   b. In unheeded prayer (9).
4. Plea for release—as a gain to Jehovah (10–12).
   a. The dead cannot glorify him (10). *Pause.*
   b. Nor the other world testify of him (11, 12).

II.—Complaint (13–18).
1. Of denial (13, 14).
   a. Notwithstanding incessant prayer (13).
   b. Yet total abandonment (14).
2. Of infliction (15–18).
   a. Positive distress (15–17).
      i. Continual and excruciating (15).
      ii. Overwhelming and absorbing (16, 17).
   b. Deprivation of sympathy (18).

PSALM LXXXIX.—The Dynastic Compact Appealed to.

Editorial notation (*title*).
1. Character of composition (f. term).
2. Authorship (l. term).

I.—Jehovah's fidelity (1–4).
1. A source of gratulation (1, 2).
   a. Of grateful praise (1).
   b. Of confident assurance (2).
2. The covenant with David specified (3, 4).
   a. In person (3).
   b. In lineage (4). *Pause.*

II.—Jehovah's ability to perform his promise(5–18).
1. Laudation of his omnipotence (5–8).
   a. In the spheres of nature and of grace (5).
   b. Jehovah's incomparable superiority (6–8).
      i. To angels (6).
      ii. Among saints (7).
      iii. Above all other deities (8).
2. Evidences of his power (9–14).
   a. In the physical realm (9–12).
      i. The sea (9).
      ii. Hostile nations (10).
      iii. The material universe (11).
      iv. The poles and the hills (12).
   b. In the moral world (13, 14).
      i. Absolute sovereignty (13).
      ii. Maintained with equity (14).
3. All this for his people's behoof (15–18).
   a. Their distinguished privilege (15, 16).
      i. Consciously (15).
      ii. Exultingly (16).
   b. Their peculiar protection (17, 18).
      i. Proudly (17).
      ii. Loyally (18).

III.—The covenant with David recited (19–37).
1. Personally (19–28).
   a. His inauguration (19, 20).
      i. Deliberate selection (19).
      ii. Special anointing (20).
   b. His maintenance (21–28).
      i. In general (21).
      ii. Against all opposition (22, 23).
      iii. As a special vicegerent (24).
      iv. In extent of dominion (25).
      v. In typical titles (26, 27).
      vi. In perpetuity (28).

2. Through posterity (29–37).
   a. To the end of time (29).
   b. Qualification (30–34).
      i. In case of defection (30, 31).
      ii. The chastisement (32).
      iii. Yet the limitation (33, 34).
   c. Oath to this effect (35–37). *Pause.*

IV.—The apparent violation (38–45).
1. In abandoning the nation to subjugation (38, 39).
2. In exposing it to devastation (40, 41).
3. In permitting its defeat (42, 43).
4. In covering it with ignominy (44, 45). *Pause.*

V.—Disconsolate remonstrance (46–48).
1. Long continuance of this punishment (46).
2. But little space left for retrieval (47, 48).
   a. Frailty of man (47).
   b. No recall of probation (48). *Pause.*

VI.—A reversal implored (49–52).
1. In fulfillment of the promise (49).
2. In abatement of the disgrace (50, 51).

Liturgical benediction (52).

TABULAR ANALYSIS.

Section D.—[Postexilian] additament—Theistic points—A range of practical reflections (xc-cvi).

PSALM XC.—The Span of Life.

Editorial notation (*title*).
1. Character of composition (f. term).
2. Authorship (rest).
   a. Name (sec. term).
   b. Designation (l. terms). [(1–12).

I.—Deity overwhelming in contrast with humanity
1. Jehovah's eternity (1, 2).
   a. Relatively—as the refuge of his people (1).
   b. Absolutely—aside from creation, and in himself (2).
2. Severity of the divine judgment (3–12).
   a. In providence generally (3–6).
      i. The inexorable doom of mortality (3).
      ii. God's cycles not to be measured by it (4).
      iii. Man hurried off in consequence (5, 6).
   b. In this particular case (7–12).
      i. As a punishment for sin (7, 8).
      ii. Futility of the allotted interval (9, 10).
         (1.) To while away the term of imprisonment (9).
         (2.) Human life frail at best (10).
      iii. Lessons from the infliction (11, 12).
         (1.) God's strictness (11).
         (2.) Man's improvement (12).

II.—Deprecation of the chastisement (13–17).
1. Divine relenting implored (13).
2. Future prosperity besought (14–17).
   a. In personal consolation (14, 15).
   b. In national success (16, 17).

PSALM XCI.—Exemption of Believers.

I.—Security of the saint (1, 2).
1. Objectively stated—as if in the sanctuary (1).
2. Subjectively considered—as in a tower (2).

II.—Assurances of protection to the pious (3–16).
1. Addressed (by the Psalmist) in the second person (3–13).
   a. Safety from disease and death (3–8).
      i. Personally and directly (3–6).
      ii. Relatively and by contrast (7, 8).
   b. Exemption from social disaster (9–13).
      i. In the home (9, 10).
      ii. On the way (11, 12).
      iii. Amid dangerous encounters (13).
2. Spoken of (by Jehovah) in the third person (14–16).
   a. Recognition of devotion (14).
   b. Answer to prayer (15).
   c. Longevity (16).

PSALM XCII.—Restoration to Worship.

Editorial notation (*title*).
1. Character (f. c.).
2. Design (l. term).

I.—The joy of divine worship (1–3).
1. Praise (1).
2. Regular (2).
3. Musical (3).

II.—The full triumph of Jehovah anticipated by the Psalmist (4–11).
1. In the overthrow of the wicked (4–9).
   a. The satisfaction already experienced (4, 5).
      i. Through personal deliverance (4).
      ii. Through the enhancement of the divine glory (5).
   b. The reverse true of sinners (6, 7).
      i. Their insensibility towards God (6).
      ii. Their speedy destruction (7).
   c. God's sovereignty exhibited (8, 9).
      i. By his own nature (8).
      ii. By his enemies' defeat (9).
2. In the exaltation and vindication of the writer (10, 11).

III.—The prosperity of the righteous (12–15).
1. Like luxuriant trees (12–14).
   a. Such as the palm and the cedar (12).
   b. Planted in a sacred enclosure (13).
   c. Fruitful [as the olive] to the last (14).
2. Guaranteed by the divine fidelity (15).

PSALM XCIII.—The Supreme Majesty.

I.—Jehovah's sovereignty (1, 2).
1. Absolute (1).
   a. In his own resources (1 f. c.).
   b. In his creation (1 l. c.).
2. Eternal (2).

II.—His power superior even to the force of the deep (3, 4).

III.—His ordinances bespeak his moral attributes (5).
1. The truthfulness of his word (5 f. c.).
2. The verity of his sanctuary (5 l. c.).

PSALM XCIV.—Foreign Oppression Lamented.

I.—Urgent denunciation of the impious foe (1–11).
1. Their arrogance demands a check (1–4).
   a. Jehovah called upon to assert himself (1, 2).
      i. As a vindicator of his people (1).
      ii. As a judge of mankind generally (2).
   b. High time to terminate their blatancy (3, 4).
2. Their apparent impurity in crime derogatory to the divine honor (5–11).
   a. Their cruel violence (5, 6).
      i. To the chosen people at large (5).
      ii. To the helpless in particular (6).
   b. Their senseless inference of Jehovah's indifference (7–11).
      i. As if He did not notice them (7).
      ii. Folly of such a supposition (8).
      iii. His omniscient providence (9, 10).
      iv. Infinitely above human notions (11).

II.—Divine comfort and vindication of the afflicted saint (12–23).
1. In the case of others (12–15).
   a. Individually (12, 13).
      i. Suffering instructive (12).
      ii. Relief at hand (13).

b. Collectively (14, 15).
i. Jehovah's fidelity (14).
ii. Justice sure to prevail (15).
2. In the Psalmist's own person (16–23).
a. Jehovah's protection experienced under circumstances of despair (16–18).
i. The main question then (16).
ii. The sole refuge (17).
iii. Divine help implored (18).
b. Reflections upon this fact (19, 20).
i. Satisfactory assurance to himself (19).
ii. God opposed to the enemy's designs (20).
c. Consequent defeat of the wicked (21–23).
i. Their murderous schemes (21).
ii. The divine safe-guard (22).
iii. Fatal recoil of sin (23).

PSALM XCV.—Devotional Service.

I.—Human invitation to worship (1–7 f. half).
1. In praise (1–5).
a. The act enjoined—with music and ritual (1, 2).
b. Its argument—Jehovah's omnipotence (3, 5).
2. In prayer (6, 7).
a. The act—by kneeling (6).
b. Its argument—Jehovah's shepherdship (7).
II.—Divine warning against refusal (7 l. c.–11).
1. Exhortation to obedience (7 l. c., 8 f. c.).
2. An example cited *in terrorem* (8 sec. c.–11).
a. The occasion (8 m. and l. c.).
b. The transgression (9, 10).
i. The act—evincing unbelief (9).
ii. Its repetition—showing stubbornness (10).
c. The penalty (11).

PSALM XCVI.—Invitation to Praise.

I.—Exhortation to the special assembly (1–6).
1. To praise Jehovah in song (1, 2).
a. Afresh with all the land in chorus (1).
b. Thankfully and repeatedly (2).
2. To spread his fame abroad (3–6).
a. By relating his exploits (3). [(4, 5).
b. By showing his superiority over false deities
i. In nature (4).
ii. In acts (5).
c. By celebrating his worship (6).
II.—Proclamation to the whole nation to join the acclaim (7–13).
1. To their own King (7–9).
a. In united ascriptions (7).
b. By votive offerings (8).
c. In sacred attire (9).
2. And the universal Sovereign (10–13).
a. Who will assert his claims among the heathen (10).
b. And is entitled even to nature's homage (11, 12).
c. And will certainly vindicate his chosen people (13).

PSALM XCVII.—Zion Crowned.

I.—All nature's tribute to Jehovah's majesty (1–7).
1. The earth to its utmost bounds acknowledges him its king (1).
2. Sinai's phenomena attested his awful supremacy (2–5).
a. The enveloping cloud betokened his mysterious rectitude (2).
b. The flashes were terribly significant (3–5).
i. Of destruction to his foes (3).
ii. Of impressive instruction to his people (4).
iii. Of overwhelming authority upon all (5).
3. Sublime lessons deduced (6, 7).
a. The divine attributes displayed above and around (6).
b. Idolatry rebuked (7).
II.—Sympathetic joy of the saints in the prestige of the present event (8–12).
1. Congratulations of the capital on the accession of its shrine (8).
2. Its transcendent excellence (9).
3. Its protective power to the faithful (10).
4. A new era inaugurated for them (11, 12).
a. Of hope for the future (11).
b. And glad praise already (12).

PSALM XCVIII.—Worship Resumed.

Editorial notation—character of composition (*title*).
I.—Fresh strains invoked to celebrate Jehovah's time-honored achievements in his people's behalf (1–3).
1. Their miraculous and triumphant power (1).
2. Their vindicating effect upon Gentile neighbors (2).
3. Their fidelity displayed far and wide (3).
II.—Music subsidized to intensify the acclaim (4–6).
1. In general terms (4).
2. With special instruments (5, 6).
III.—Nature called upon to echo the chorus (7–9).
1. Sea and land, with their respective tenants and eminences (7, 8).
2. As a welcome to the righteous Judge (9).

PSALM XCIX.—Summons to Praise.

I.—Jehovah to be adored as the Supreme (1–4).
1. Spoken of in the third person—as a dread Sovereign (1, 2).
a. In his shrine (1).
b. In his capital (2).
2. Addressed in the second person—as a stern Judge (3, 4).
a. In his own person (3).
b. In his viceroy (4).
Liturgical refrain.—The people called upon to pay him homage (5).
II.—Jehovah revealed through priestly mediation (6–8).
1. Spoken of in the third person—as acknowledging this relation (6, 7).
a. Individuals specified (6).
b. The Sinaitic attestations (7).
2. Addressed in the second person—as true to his memorial [Exod. xxxiv, 6, 7] (8).
Liturgical refrain—repeated (9).

PSALM C.—Heathen Welcomed to Judaism.

Editorial notation—character of composition (*title*).
I.—General invitation—to adoration and fealty (1–3).
1. The call—in gladness (1, 2).
a. A loud acclaim (1).
b. A service of song (2).
2. The argument—Jehovah's kind proprietorship (3).
II.—Special invitation—to gratitude and faith (4, 5).
1. The call—in love (4).
2. The argument—Jehovah's gracious fidelity (5).

PSALM CI.—The Just Ruler's Determination.

Editorial notation of authorship (*title*).
I.—Personal circumspection promised (1, 2).
1. A song proposed—for Jehovah's kindness amid severity (1).

2. A reform resolved upon (2).
   a. Individually (2 f. c.).
   b. By divine help (2 m. c.).
   c. As the head of a family (2 l. c.).

II.—Governmental rectitude purposed (3–8).
1. All corrupting associations to be avoided (3, 4).
   a. Both within (3).
   b. And without (4).
2. Tattling to be punished no less than insubordination (5).
3. Honest courtiers to be encouraged (6).
4. The false to be discarded (7).
5. Openly wicked citizens to be executed (8).

PSALM CII.—Pining in Exile.

Editorial notation (*title*).
1. Style of composition (f. term).
2. Character of author (sec. term).
3. Nature of occasion (m. and l. c.).

I.—The Psalmist's supplication on his own behalf (1–12). [(1, 2).
1. Direct request of a divine answer to prayer
2. Figurative complaint of grief (3–11).
   a. Feverishness (3–5).
   b. Loneliness (6, 7).
   c. Hostility (8).
   d. Mourning (9).
   e. Calamity (10).
   f. Decadence (11).
3. Jehovah, on the contrary, perpetual [and hence to be appealed to] (12).

II.—National release entreated (13–22).
1. Immediate expectations (13–15).
   a. The reason—Jehovah's promise (13).
   b. The interest—Israel's patriotism (14).
   c. The effect—heathen homage (15).
2. More remote anticipations (16–22).
   a. Enhancement of the divine reputation (16–18).
      i. By the beautification of Jerusalem (16).
      ii. In the honoring of prayer (17).
      iii. Among future generations (18).
   b. Providential intervention (19, 20).
      i. Jehovah's concern (19).
      ii. Captives set free (20).
   c. Celebration of Jehovah's praise (21, 22).
      i. By Israel (21).
      ii. By all nations (22).

III.—Recurrence to the first topic (personal plea)—God the Hope of mortals (23–28).
1. Comparative brevity of human life (23, 24).
   a. Curtailment of the Psalmist's career [stated as a simile of exile] (23).
   b. Intercession for a full term such as Jehovah could well afford (24).
2. The divine eternity on the other hand (25–27).
   a. Relative to the universe (25, 26).
      i. As God's creature originally (25).
      ii. And he will survive its dissolution (26).
   b. Absolutely and perpetually (27).
3. Assurance of posterity to the saints (28).

PSALM CIII.—God's Forbearance.

Editorial notation—of authorship (*title*).

I.—Thanksgiving for personal favors (1–5).
1. In general terms (1, 2).
   a. With self-recollection (1).
   b. With exterior recollection (2).
2. In specific regards (3–5).
   a. Pardon and cure (3).
   b. Preservation and comfort (4).
   c. Supplies and vigor (5).

II.—Acknowledgement of Jehovah's kindness to his people at large (6–19).
1. In clemency (6–12).
   a. By deliverance—especially of the oppressed (6).
   b. By guidance—for instance of Israel (7).
   c. By forgiveness (8–12).
      i. Characteristic (8).
      ii. Relenting (9).
      iii. Undeserved (10).
      iv. Unbounded (11).
      v. Complete (12).
2. In condescension (13–19).
   a. With parental compassion (13).
   b. For human frailty (14–16).
      i. God's consideration of it (14).
      ii. Its utterness figuratively described (15, 16).
   c. Hereditary but conditional (17, 18).
   d. Universal (19).

III.—Invocation to all to join the chorus of praise (20–22).
1. Angels (20, 21).
2. Creation (22 f. c.).
3. The Psalmist himself (22 l. c.).

PSALM CIV.—Divine Goodness.

Liturgical refrain—of praise (1 f. c.).

I.—Jehovah's creative power (1 l. c.–23).
1. In general (1 l. c.).
2. In the celestial sphere (2–4).
   a. Physical—light, sky, quarters, clouds, wind (2, 3).
   b. Spiritual—angels (4).
3. In the terrestrial domain (5–9).
   a. Its basis (5).
   b. Its original aqueous envelop [Gen. i, 2] (6).
   c. The distribution of land and sea [Gen. i, 9] (7–9).
      i. Their primal division (7).
      ii. Their orderly disposition (8).
      iii. Their permanent limits (9).
4. The systematic adjustment of cosmic processes (10–23).
   a. Natural hydraulics (10–13).
      i. The course (10).
      ii. The use—for beast and bird (11, 12).
      iii. The diffusion (13).
   b. Flora and fauna (14–18).
      i. Food grown for man and beast in suitable variety (14, 15).
      ii. Trees and rocks with their respective occupants (16–18).
   c. The divisions of time (19–23).
      i. Marked by luminaries (19).
      ii. Night and its employment by wild animals (20, 21).
      iii. Day and its uses for beasts and man (22, 23).

II.—Jehovah's governmental care of his creation (24–32).
1. Wealth of each mundane section (24–26).
   a. Toil wisely constituted (24).
   b. Wave admirably adapted for swimming and sailing (25, 26).
2. Creatures superintended (27–30).
   a. Their wants supplied (27, 28).
   b. Their races perpetuated by successive death and propagation (29, 30).
3. Divine sovereignty thus maintained (31, 32).
   a. With serene majesty (31).
   b. With awful power (32).

III.—Human reflection upon this survey (33–35 f. c.).
1. Praise and complacency of saints (33, 34).
2. Extirpation of sinners invoked (35 f. c.).
Liturgical refrain—repeated with doxology (35 l. c.).

PSALM CV.—National Recapitulation.

I.—Introductory gratulations (1–7).
1. In Jehovah's honor (1, 2).
a. By thanks, adoration and publication (1).
b. By musical praise of his acts (2).
2. In his people's refreshment (3, 4).
a. By glad pride (3).
b. By earnest attachment (4).
3. In recognition of their relation to him (5–7).
a. By recalling his exploits (5).
b. By noting their origin (6).
c. By acknowledging his sovereignty (7).
II.—Recital of leading facts in the patriarchal and Mosaic history (8–45 f. c.).
1. The original covenant (8–11).
a. Its perpetuity and reiteration (8–10).
b. Its territorial devisement (11).
2. The migration in Canaan (12–15).
a. Paucity of the pilgrims (12, 13).
b. Their immunity from injury (14, 15).
3. Joseph's career with its immediate connections (16–25).
a. The preparatory famine (16).
b. His enslavement and imprisonment (17, 18).
c. His release (19, 20).
d. His promotion (21, 22).
e. The arrival and increase in Egypt (23, 24).
f. The change of treatment there (25).
4. The deliverance from Egypt (26–38).
a. Its human instrumentality (26).
b. The miracles and successive "plagues" (27–36).
c. The exit with wealth and vigor and prestige (37, 38).
5. The miracles in the Desert—the cloudy pillar, food and drink (39–41).
6. The settlement in Canaan (42–45 f. c.).
a. Its fulfillment of the early pledge (42).
b. Its happy consummation (43).
c. Its gratuitous occupancy (44).
d. The moral purpose—a field for obedience (45 f. c.).
Doxology (45 l. c.).

PSALM CVI.—Historical Rehearsal.

Liturgical invocation (1).
1. Doxology (1 f. c.).
2. Thanksgiving (1 sec. c.).
3. Recognition of Jehovah's patience (1 rest).
I.—Introductory utterances (2–5).
1. Prefatory apology—incompetency to do justice to the theme, Jehovah's exploits (2).
2. Benediction pronounced upon the perfectly obedient (3).
3. Prayer for an interest in Jehovah's covenanted favor towards his people (4, 5).
II.—Penitential review of the scenes of the Exode and the Eisode (6–46).
1. At the Red Sea (6–12).
a. General statement of Israel's obstinacy there (6, 7).
b. God's rescue of them nevertheless (8–11).
c. Their momentary gratitude (12).
2. The desire for flesh with its penal gratification (13–15).
3. The rebellion of Dathan and Abiram with its punishment (16–18).
4. The idolatry of the golden calf with the doom in consequence (19–27).
5. The sin of Baal-peor with Phinehas's avengement (28–31).
6. Even Moses involved in condemnation at Meribah (32, 33).
7. The failure to exterminate the Canaanites, with the resulting idolatries, subjugations and deliverances (34–46).
Liturgical conclusion (47, 48).
1. Prayer for full national restoration (47).
2. Doxologies (48).
a. Responsive (48 f. and m. c.).
b. Formulistic (48 l. c.).

TABULAR ANALYSIS.

Section E.—[Ezrite] supplenda—Restaurationary miscellanea—A round of historical adoration (cvii-cl).

PSALM CVII.—The Return from Exile.

Liturgical introduction [as in Psalm cvi].—Thanksgiving for Jehovah's perpetual kindness (1).
I.—Restoration from captivity (2–9).
1. Relief from subjection (2).
2. Assemblage from all quarters (3).
3. Pilgrim journey (4).
4. Physical wants (5).
Semi-chorus.—Answer to prayer (6).
5. Guidance home (7).
Full chorus.—Ascription of praise to Jehovah (8).
6. Full supplies of life (9).
II.—Release from imprisonment (10–16).
1. Bitter bondage (10).
2. Its reason—unfaithfulness (11).
3. The penalty—hopeless subjugation (12).
Semi-chorus—repeated (13).
4. Liberty bestowed (14).
Full chorus—repeated (15).
5. Barriers all removed (16).
III.—Recovery from disease (17–22).
1. Affliction the result of sin (17).
2. Its deadly pangs (18).
Semi-chorus—repeated (19).
3. Restoration to health (20).
Full chorus—repeated (21).
4. A votive offering due (22).
IV.—Relief from shipwreck (23–32).
1. Mariners trading on the deep (23).
2. Opportunity to observe God's marvels (24).
3. The storm arising (25).
4. Tossing on the waves (26).
5. Sea-sickness (27).
Semi-chorus—repeated (28).
6. The calm ensuing (29).
7. The successful voyage (30).
Full chorus—repeated (31).
8. Public thanksgiving due for safety (32).
V.—The reverses of earthly fortune (33–42).
1. In agriculture (33–38).
a. The curse of infertility (33, 34).
i. Failure of water (33).
ii. The physical effects and moral cause (34).
b. The blessing of fruitfulness (35–38).
i. Abundance of water (35).
ii. A region well suited for settlement (36).
iii. A bountiful soil (37).
iv. Increase of occupants (38).
2. In politics (39–42).
a. Civil adversity (39, 40).
i. Tyranny (39).
ii. Conquest (40).
b. Exemption of the pious (41, 42).
i. Domestic prosperity (41).
ii. Vindication of virtue (42).
Liturgical conclusion.—Improvement of the lesson (43).

PSALM CVIII.—Jehovah's Sovereignty. (See Psalms lvii, 7-11 ; lx, 5-12.)

PSALM CIX.—The Informer Execrated.

Editorial notation (*title*).
1. Musical directorship (f. c.).
2. Authorship (l. c.).
I.—Complaint of enemies (1–5).
1. Appeal to Jehovah against them (1).
2. Their malicious detraction (2, 3).
3. Their ingratitude (4, 5).
II.—The chief miscreant imprecated (6–20).
1. In person (6–8).
a. With a severe accusation (6).
b. With pitiless condemnation (7).
c. With peremptory execution (8).
2. In posterity (9–15).
a. A bereaved household (9).
b. Beggared children (10).
c. Distrained property (11).
d. Refusal of executorship (12).
e. Extinction of lineage (13).
f. Detestation of the whole family (14, 15).
3. By condign retribution (16–19).
a. For his mercilessness (16).
b. As a requital of his own malignity (17–19).
4. A similar fate upon all his fellows (20).
III.—The Psalmist's representation of his own pitiful case before Jehovah (21–31).
1. Request of interference (21).
2. His misery described (22–25).
a. His affliction of soul (22).
b. His constant anxiety—figuratively portrayed (23).
c. Even his bodily health affected (24).
d. The injury of his reputation (25).
3. Confident prayer for deliverance (26–31).
a. In view of covenant kindness (26).
b. In manifestation of Jehovah's attributes (27).
c. As a confusion in contrast with the Psalmist's hope (28, 29).
d. Promise of praise for the succor (30, 31).

PSALM CX.—The Priest-king.

Editorial notation of authorship (*title*).
I.—Jehovah's viceroy—a revelation (1–3).
1. His appointment (1).
a. His position (1 f. and m. c.).
b. His supremacy (1 l. c.).
2. His dominion (2).
a. At home (2 f. c.).
b. Abroad (2 l. c.).
3. His retinue (3).
a. Volunteers greet him (3 f. c.).
b. In festive array at early dawn (3 m. c.).
c. The choicest young men (3 l. c.).

II.—The royal pontiff—a franchise (4–7).
1. As an exponent of the theocracy (4, 5).
a. A unique and perpetual order (4).
i. Of divine establishment (4 f. c.).
ii. Of antique pattern (4 l. c.).
b. With irresistible prestige (5).
i. Being Jehovah's representative (5 f. c.).
ii. To quell all rivals (5 l. c.).
2. As a successful administrator (6, 7).
a. By conquest (6).
i. Universal rule (6 f. c.).
ii. Decadence of foes (6 m. c.).
iii. Prostration of opposing principles everywhere (6 l. c.).
b. By consolidation (7).
i. Refreshment in the contest (5 f. c.).
ii. Triumphant issue from it (7 l. c.).

PSALM CXI.—Almighty Deeds.

Doxology (1 f. c.).
I.—General ascriptions in Jehovah's honor (1–4).
1. By the Psalmist personally—earnestly and publicly (1).
2. By saints at large—in view of the divine acts (2–4).
a. The worthiness of this adoration (2).
b. The perpetuity of the memorial (3, 4).
i. Intrinsically (3).
ii. Extrinsically (4).
II.—Fidelity of the divine dealings (5–9).
1. In certain particulars towards his covenant people (5, 6).
a. Provision for his people's subsistence [in the desert] (5).
b. Reversion of foreign home-steads [in Canaan] (6).
2. In general terms—especially his Law (7, 8).
a. In accordance with essential right (7).
b. Of permanent force (8).
3. An additional particular—the [recent] deliverance of his people [from captivity] (9).
III.—Moral lesson for the pious (10).
1. The wisdom of obedience (10 f. and m. c.).
2. The duty of praise (10 l. c.).

PSALM CXII.—The Saint's Deeds.

Doxology (1 f. c.).
I.—Benediction upon the pious (1 m. and l. c.).
II.—Details of his benevolence and felicity (2–9).
1. An influential family (2).
2. Wealth and reputation (3).
3. Kind and true friends in the hour of trial (4).
4. Generosity and thrift in pecuniary transactions (5).
5. Permanent respect (6).
6. Cheerful faith (7).
7. Success over opposition (8).
8. The praise of beneficiaries (9).
III.—Despairing fate of the envious sinner (10).

PSALM CXIII.—Divine Beneficence.

Doxology (1 f. c.).
I.—General ascriptions of praise to Jehovah (1 l. c.–3).
1. By his servants (1 l. c.).
2. Perpetual (2).
3. Universal (3).
II.—His exalted nature (4–6).
1. Infinitely supernal (4).
2. Incomparably sovereign (5).
3. Condescendingly vigilant (6).
III.—His beneficence to the destitute (7–9 f. and m. c.).
1. The indigent (7, 8).
a. Relief (7).
b. Promotion (8).
2. The sterile wife (9 f. and m. c.).
a. A home [otherwise divorced] (9 f. c.).
b. Offspring (9 m. c.).
Doxology (9 l. c.).

PSALM CXIV.—The Joy of Liberty.

I.—The momentous issues of that epoch (1, 2).
1. National emigration (1).
2. Ecclesiastical jurisdiction (2).
II.—The natural marvels attendant (3–8).
1. Commotions of water and land (3–7).
a. The facts stated—figuratively (3, 4).
i. The Red Sea and Jordan divided (3).
ii. Mt. Sinai shaken (4).
b. The cause inquired—phrases repeated (5, 6).
c. Reply—the overpowering presence of the entire earth's Master (7).
2. The miraculous supply of water in the desert (8).

PSALM CXV.—Monotheism Lauded.

I.—Jehovah the national deity (1–3).
1. As such to be exclusively adored (1).
a. No honor due to man (1 f. c.).
b. But to God's attributes (1 l. c.).
2. His people therefore secure (2, 3).
a. Taunts of heathen neighbors—for Jehovah's apparent abandonment of his people (2).
b. He nevertheless working his sovereign purposes (3).
II.—The absurdity of idolatry (4–8).
1. The images senseless (4–7).
a. Mere metallic manufactures (4).
b. With the external organs of man, but destitute even of his faculties (5–7).
2. Their worshippers equally stupid (8).
III.—All classes of Jehovah's people encouraged in their faith (9–13).
1. By exhortation (9–11).
a. Israel in general (9).
b. The priests especially (10).
c. Saints at large (11).
2. By promise (12–14).
a. Confidence from the past (12 f. c.).
b. Direct assurance for the future—addressed to each of the above classes (12 l. c., 13).
c. Extending to their posterity likewise (14).
IV.—Mutual blessings consequent (15–18).
1. From Jehovah (15, 16).
a. As universal proprietor (15).
b. Distribution of his realms (16).
i. Heaven his own abode (16 f. c.).
ii. Earth man's province (16 l. c.).
2. To Jehovah (17, 18 f. c.).
a. The dead incapable of praise [hence the argument for Jehovah's keeping his worshippers alive] (17).
b. But this the glad privilege of the living (18 f. c.).
Doxology (18 l. c.).

PSALM CXVI.—Thanksgiving for Relief.

I.—Acknowledgement of answer to prayer (1, 2).
1. With gratitude (1).
2. With adoration (2).

II.—Divine succor in trial (3–11).
1. Personal affliction (3–9).
a. Its intensity (3).
b. Prayer for relief (4).
c. Jehovah's compassionate aid (5, 6).
i. To saints in general (5).
ii. To the Psalmist in particular (6).
d. Recognition of the favor (7–9).
i. Looking inward (7).
ii. Looking backward (8).
iii. Looking outward (9).
2. Moral danger (10, 11).
a. Repining (10).
b. Misanthropy (11).
III.—Earnest thanksgiving to Jehovah (12–19).
1. The cheerful desire (12–14).
a. The inquiry—as to the best mode of requital (12).
b. The answer (13, 14).
i. By private adoration (13).
ii. By public votive offerings (14).
2. The personal grounds (15, 16).
a. Rescue from death (15).
b. Covenant relation (16).
3. The full purpose (17–19).
i. By private adoration (17).
ii. By public votive offerings (18).
iii. In the appointed place (19 f. and m. c.).
Doxology (19 l. c.).

PSALM CXVII.—General Doxology.

I.—Heathen invited to join in Jehovah's worship (1).
II.—Reason—his attributes as evinced toward his people (2).
1. Kindness (2 f. c.).
2. Truth (2 m. c.).
Doxology (2 l. c.).

PSALM CXVIII.—Official Praise to Jehovah.

I.—Liturgical introduction—invitation to adore God for his perpetual kindness (1–4).
1. General (1). *Refrain.*
2. To the people (2). *Refrain.*
3. To the priests (3). *Refrain.*
4. To saints at large (4). *Refrain.*
II.—The Psalmist's deliverance from trouble (5–18).
1. In answer to prayer (5).
2. Security from foes in consequence (6, 7).
3. Jehovah the only safe help (8, 9).
4. Triumph over all assailants (10–12).
5. Jehovah a timely defence (13, 14).
a. Against some particular enemy (13).
b. In general (14).
6. Gladness of the saints at Jehovah's signal power (15, 16).
7. Rescue from death (17, 18).
III.—Processional addresses (19–28).
1. *King on reaching the gate*—command to open for the festive troop (19).
2. *Gate-keepers in reply*—tendering admission (20).
3. *Royal salute of gratulation on entering* [as promised in ver. 19] (21, 22).
a. To Jehovah—for help to occupy the place (21).
b. Of himself—as divinely selected for the honor, though an outcast under the former reign (22).
4. *Popular assent recognizing the providence* (23, 24).
a. As wonderful (23).
b. As joyous (24).
5. *The king*—imploring a new era of success (25).
6. *The priests*—responding in pious welcome (26, 27).
a. To the monarch and his suite (26).
b. To Jehovah in thankful sacrifices for the auspicious day (27).
7. *Royal benediction*—accepting the national omen (28).
IV.—Liturgical close—repetition [of ver. 1] (29).

PSALM CXIX.—The Scripture Canon.

I.—*Âleph.*—The word of God the only sure rule of life (1–8).
1. Happy effects of its observance (1–3).
a. In general (1, 2).
i. Systematically (1).
ii. Thoroughly (2).
b. Safeguard from error and sin (3).
2. Determination to keep it (4–8).
a. As required (4).
b. Longing to do so (5).
c. Personal benefits anticipated therefrom (6, 7).
i. Disgrace escaped (6).
ii. Intelligent adoration secured (7).
d. Divine aid implored (8).
II.—*Bêyth.*—Advantages accruing from the diligent use of the word of God (9–16).
1. Its preservative influence (9–11).
a. Especially to the young (9).
b. The Psalmist's earnest experience (10, 11).
i. His anxiety to adhere to God (10).
ii. Particularly by shunning sin (11).
2. As a means of edification (12, 13).
a. To oneself (12).
b. To others (13).
3. As a source of pleasure (14–16).
a. A store of wealth (14).
b. A theme of thought (15).
c. A fond remembrance (16). [(17–24).
III.—*Gîmel.*—Prayer of a lover of the word of God
1. For its complete enjoyment (17–20).
a. By continued opportunity (17).
b. With deepened intuition (18).
c. As a comfort in loneliness (19).
d. To satisfy spiritual cravings (20).
2. Against its animadverters (21–24).
a. Their emphatic confutation (21).
b. The reflection upon the Psalmist (22).
c. The direct obloquy to him (23).
d. His own gratification (24).
IV.—*Dâleth.*—Humble profession of a learner from the word of God (25–32).
1. With deep penitential emotions (25–28).
a. Contrition (25).
b. Confession and forgiveness (26).
c. Desire for fuller enlightenment (27).
d. Sense of weakness (28).
2. With full intent of sincerity (29–32).
a. Selfward (29, 30).
i. Deprecation of falsehood (29).
ii. Safeguard against error (30).
b. Godward (31, 32).
i. A devotion claiming support (31).
ii. A zeal confident of encouragement (32).
V.—*Hê.*—Request of divine aid to be still further instructed by the word of God (33–40).
1. Directly (33–36).
a. In study (33, 34).
i. With increased application and perseverance (33).
ii. With enlarged capacity and thoroughness (34).

b. In experience (35, 36).
i. With greater steadiness and satisfaction (35).
ii. With more conscientiousness and disinterestedness (36).
2. Indirectly (37–40).
a. In avoiding temptation (37).
b. In cultivating reverence (38).
c. In guarding against any tendency to delinquency (39).
d. In maintaining the zest of faith (40).

VI.—*Vâv.*—A heartfelt publication of the truths of the word of God (41–48).
1. As an interior fund (41–43).
a. To be first acquired (41).
b. And then diffused (42, 43).
i. In defence (42).
ii. In testimony (43).
2. As an exterior pursuit (44–48).
a. For the possessor's own sake (44, 45).
i. In stedfastness (44).
ii. In freedom (45).
b. On behalf of others (46).
c. Growingly absorbing (47, 48).
i. In enjoyment (47).
ii. In adoration (48).

VII.—*Zayin.*—Support derived by the saint from the word of God (49–56).
1. Under public contumely (49–53).
a. By fostering a trustful spirit (49).
b. By cheering amid depression (50).
c. By bracing against scorn (51).
d. By reverting to past vindications (52).
e. By rousing indignation (53).
2. In private reflection (54–56).
a. During lonely hours (54).
b. Through nightly vigils (55).
c. With conscious integrity (56).

VIII.—*Chêyth.*—Adhesion to the word of God the highest immunity (57–64).
1. Both in itself (57–60).
a. Whether as refers to God (57, 58).
i. Jehovah the saint's heritage—if faithful (57).
ii. And all this goodness at the command of prayer—if earnest (58).
b. Or as concerns oneself (59, 60).
i. By reminding of circumspection (59).
ii. By stimulating activity (60).
2. And in its associations (61–64).
a. Whether by contrast (61, 62).
i. With surrounding [so render "robbed"] snares (61).
ii. For escaping which midnight thanks are offered (62).
b. Or by comparison (63, 64).
i. With pious colleagues (63).
ii. In a world vocal with God's praise (64).

IX.—*Têyth.*—The word of God of great service also in probationary trials (65–72).
1. Afflictions devoutly accepted from Providence (65–68).
a. As consistent with the divine attributes (65, 66).
i. Both mercy (65).
ii. And justice (66).
b. As beneficial to the subject (67, 68).
i. For correction in conduct (67).
ii. And even increase of love for God (68).
2. Accordingly external hardships make the saint cling closer to his internal resources (69–72).
a. Especially worldly detraction (69, 70).
i. Which is as false (69).
ii. As it is insolent (70).
b. And earthly troubles (71, 72).
i. Which elucidate the sacred word (71).
ii. As the richest treasure (72).

X.—*Yôd.*—The word of God confirms his faithfulness toward his saints (73–80).
1. As the Author (73, 74).
a. Hence their enlightener likewise (73).
b. Hence also their fraternal sympathy in common (74).
2. As their Discipliner (75–77).
a. For their own good (75).
b. With sustaining grace (76).
c. And eventual relief (77).
3. As their Maintainer (78–80).
a. Against insult and injury (78).
b. With the friendship of the good (79).
c. And an approving conscience (80).

XI.—*Caph.*—The word of God still cherished as the last resort under persecution (81–88).
1. Though rescue be long deferred (81–84).
a. Till patience is well-nigh exhausted (81–83).
i. Courage drooping (81).
ii. Expectation disappointed (82).
iii. Strength gone (83).
b. And life seems passing unavenged (84).
2. While the situation grows desperate (85–88).
a. The pressing perils (85–87).
i. Arrogant and lawless plots (85).
ii. Hostility regardless of right or God (86).
iii. And bent on extirpation (87).
b. Relief implored like a renewal of life (88).

XII.—*Lâmed.*—The word of God sure amid all opposition (89–96).
1. Its eternal character (89–91).
a. Based on celestial truth (89).
b. Perpetual as the earth which it produced (90).
c. Operative still universally (91).
2. The greatest possible solace to the saint (92–95).
a. In crushing affliction (92.)
b. As a memorable reviver (93).
c. A ground of claim for Jehovah's help (94).
d. A talisman against insidious foes (95).
3. Everything else at last failing (96).

XIII.—*Mêm.*—The word of God intensely pleasant and instructive (97–104).
1. Dear to the saint for continual meditation (97).
2. Calculated to make the obedient reader superior in wisdom (98–100).
a. To enemies (98).
b. And even to teachers (99).
c. Or the elders (100).
3. A safeguard from dereliction (101, 102).
a. Both of choice (101).
b. And by monition (102).
4. Delightful to peruse (103).
5. Valuable to heed (104).

XIV.—*Nûn.*—The word of God a guide out of perils into joy (105–112).
1. Its path imperatively clear (105, 106).
a. An illumination by night and by day (105).
b. A duty undertaken upon oath (106).
2. Although beset with trials and hazards (107–110).
a. Afflictions requiring divine strengthening (107).
b. For which help thanks are devoutly rendered (108).

c. Dangers only make the saint keep straight on the road (109, 110). [(109).
i. Without stopping through fear for life
ii. Or falling into the traps on either hand (110).
3. Cheered with the prospect of coming out well at last (111, 112).
a. As to a glad inheritance (111).
b. To which the saint presses forward perseveringly (112).

XV.—*Sâmec.*—No security except in the word of God (113–120).
1. The saint deliberately chooses this alternative (113–115).
a. From dislike of double-mindedness (113).
b. As a trustworthy refuge (114).
c. From abhorrence of evil-doing (115).
2. And appeals to God for support in it (116, 117).
a. Against perishing or surrendering (116).
b. Against alarm or wavering (117).
3. The doom of apostacy (118–120).
a. Summary exposure (118).
b. Utter rejection (119).
c. Terrible to contemplate (120).

XVI.—*Ayin.*—The word of God a guaranty to the saint in the worst times (121–128).
1. Of protection from oppression (121–123).
a. As due to conscious rectitude (121).
b. In reward for faithful service (122).
c. Though relief be almost despaired of (123).
2. Of clear moral apprehension (124–126).
a. For the saint's own edification (124, 125).
i. As a comfort (124).
ii. As a qualification (125).
b. For his usefulness in Jehovah's cause [render "to work for *thee*"] (126).
i. This urgently called for (126 f. c.).
ii. In a lawless age (126 l. c.).
3. Of intense spiritual appreciation (127, 128).
a. For God's law in general (127).
b. For its every particular (128).

XVII.—*Pê.*—The saint deeply affected by the word of God (129–136).
1. In personal edification by its perusal (129–131).
a. Admiration for its marvels (129).
b. Enlightenment by its exposition (130).
c. Aspiration for its fuller knowledge (131).
2. In pious concern on its account (132–136).
a. Interest for himself as attached to it (132–135).
i. That God would be gracious to him (132).
ii. And help him to obey it (133).
iii. And let no outward pressure divert him from it (134).
iv. But smile upon him through it (135).
b. Grief for others who neglect it (136).

XVIII.—*Tsâdêy.*—The saint is jealous for the righteousness of God as revealed in his word (137–144).
1. His earnest appreciation of that word (137–140).
a. In itself considered (137, 138).
i. As evincing Jehovah's just character (137).
ii. As showing his faithful administration (138).
b. In its influence upon himself (139, 140).
i. Kindling indignation at its neglect (139).
ii. And deeper love for its purity (140).
2. This eternal principle not abated by his personal circumstances (141–144).
a. Either his social insignificance (141, 142).
i. Which make God's word more prized (141).
ii. And the divine attributes more vivid (142).
b. Or his individual distresses (143, 144).
i. Which only enhance his pleasure in God's word (143).
ii. And cause him to look to it as the channel of relief (144).

XIX.—*Kôph.*—The word of God incites the saint to trustful prayer (145–152).
1. His importunity (145–148).
a. In manner (145–146).
i. Earnestly (145).
ii. Imploringly (146).
b. In time (147, 148).
i. At dawn (147).
ii. At night (148).
2. His assurance (149–152).
a. From God's character (149).
b. Even from peril (150, 151).
i. The lawless approach for mischief (150).
ii. But God is still nearer to his fidelity (151).
c. From eternal verity (152).

XX.—*Rêysh.*—The word of God holds the saint firm in a gainsaying world (153–160).
1. As a vindication (153–156).
a. By deliverance from God (153, 154).
i. Out of affliction (153).
ii. Out of aspersion (154).
b. By contrast with sinners (155, 156).
i. They are left unaided in their estrangement (155).
ii. While the saint is tenderly relieved (156).
2. As a moral force (157–160).
a. Both externally—as regards the wicked (157, 158).
i. Whose opposition but strengthens the bond (157).
ii. While their transgressions only inspire grief (158).
b. And internally—as respects God (159, 160).
i. Who is thereby felt to be graciously helpful (159).
ii. And therein seen to be eternally true (160).

XXI.—*Shin.*—Varied satisfaction flowing from attachment to the word of God (161–168).
1. Moral results in character (161–163).
a. Innocence (161).
i. Though persecuted by the powerful (161 f. c.).
ii. Preserved by the fear of offending God (161 l. c.).
b. A glad sense of spiritual gain (162).
c. Profound sincerity (163).
2. Temper of mind (164, 165).
a. Continual thankfulness (164).
b. Sense of security (165).
3. Positive emotions (166–168).
a. Hope for self (166).
b. Gratification in pursuit (167).
c. Consciousness of divine approval (168).

XXII.—*Tâu.*—Closing petitions and gratulations concerning the word of God (169–176).
1. Earnest supplication (169, 170).
a. For wisdom (169).
b. For deliverance (170).
2. Purpose of thanksgiving (171, 172).
a. For instruction (171).
b. For its channel (172).
3. Renewed prayer for spiritual aid (173–176).
a. Directly from God (173).
b. For full salvation (174).
c. For joyous preservation (175).
d. Especially from apostacy (176).

PSALM CXX.—The Sycophant Denounced.

Editorial notation of the character of composition (*title*).
I.—Slander characterized (1–4).
1. Divine help implored against it (1, 2).
a. Its first injury passed (1).
b. Its further effects deprecated (2).
2. Its punishment imprecated (3, 4).
a. Its guilt inquired (3).
b. The doom in reply—figuratively expressed (4).
II.—Enmity deplored (5–7).
1. The lawless neighborhood (5).
2. The contentious inhabitants (6).
3. The continual opposition (7).

PSALM CXXI.—Jehovah's Tutelage.

Editorial notation of the character of composition (*title*).
I.—Source of help (1, 2).
1. The Expectation (1).
a. From the sacred hills [of Jerusalem] (1 f. c.).
b. The inquiry [render interrogatively] (1 l. c.).
2. The response (2).
a. From Jehovah (2 f. c.).
b. The Creator (2 l. c.).
II.—The security afforded (3–8).
1. From eternal Vigilance (3, 4).
a. That upholds (3).
b. And preserves (4).
2. A timely shelter (5, 6).
a. For protection and comfort (5).
b. By day and by night (6).
3. And ever-present defence (7, 8).
a. From all harm (7).
b. Abroad and at home (8).

PSALM CXXII.—Restoration to the Metropolis.

Editorial notation (*title*).
1. Character of composition (f. and sec. terms).
2. Authorship (l. term).
I.—Fond encomium of the Holy City (1–5).
1. Alacrity in accepting the invitation thither (1, 2).
a. For worship (1).
b. As home (2).
2. Advantages of the residence there (3–5).
a. Its social contact (3).
b. The resort of festive pilgrims (4).
c. The judicial capital (5).
II.—Patriotic benedictions upon the place (6–9).
1. For personal reasons (6, 7).
a. As a pious and auspicious sentiment (6).
b. As a sharer in the good fortune of the inmates (7).
2. For relative considerations (8, 9).
a. The good of fellow-citizens (8).
b. The prestige of the Temple (9).

PSALM CXXIII.—The Painful Exile.

Editorial notation of the character of composition (*title*).
I.—Expectancy from Jehovah (1, 2).
1. Individual (1).
2. National (2).
II.—Derisive depression from conquerors (3, 4).
1. From which Jehovah alone can rescue (3).
2. And which is hard to endure (4).

PSALM CXXIV.—National Relief.

Editorial notation (*title*).
1. Character of composition (f. term).
2. Authorship (l. term).
I.—The peril (1–5).
1. Literally described (1–3).
a. The only barrier—Jehovah (1, 2).
i. Absolutely stated (1).
ii. Relatively put (2).
b. The destructive hostility (3).
2. Figuratively depicted—as a flood (4, 5).
a. In varied terms (4).
b. In repeated phrase (5).
II.—The escape (6–8).
1. Praise to its source (6).
2. Signal as from a trap (7).
3. The sole Reliance (8).

PSALM CXXV.—Jehovah's Protectorate.

Editorial notation of the character of composition (*title*).
I.—Divine safeguard—like a mountain position, such as the Holy City occupies (1, 2).
1. Impregnable in itself (1).
2. Fortified by the outlying hills (2).
II.—Security from apostacy (3–5).
1. Promise against temptation (3).
2. Prayer for the blessing (4).
3. Penalty of transgression and reward of fidelity (5).

PSALM CXXVI.—The Exiles' Jubilee.

Editorial notation of the character of composition (*title*).
I.—The joy of freedom (1–3).
1. Too sudden and great almost to be real (1).
2. Its happy immediate effects (2).
a. To the captives — exuberant rejoicings (2 f. c.).
b. Among the heathen neighbors—congratulations (2 l. c.).
3. Its divine Source acknowledged (3).
II.—The hope for the future—figuratively expressed (4–6).
1. Its consummation by the return of the remaining exiles—like the winter flow of the South country (4).
2. Its progress among those already returned—like the harvest after painful sowing (5, 6).
a. The metaphor in general terms (5).
b. The details of the simile (6).

PSALM CXXVII.—Reconstruction of House and Home.

Editorial notation (*title*).
1. Character of the composition (f. term).
2. Authorship (l. term).
I.—Jehovah the fountain of security and success (1, 2).
1. Both public (1).
a. In architecture (1 f. c.).
b. In municipalism (1 l. c.).
2. And private (2).
a. In labor (2 f. c.).
b. In rest (2 l. c.).
II.—Blessings of a numerous posterity (3–5).
1. Jehovah's gift (3).
2. Social influence (4, 5).
a. Figuratively expressed (4, 5 f. c.).
b. Literally stated (5 l. c.).

PSALM CXXVIII.—Domestic Comfort.

Editorial notation of the character of composition (*title*).
I.—Individual prosperity of the saint (1–3).
1. Expressed in the third person and generally (1).
2. Stated in the second person and specifically (2, 3).
a. In thrift (2).
b. In family (3).
II.—Relative prosperity of the saint (4–6).
1. Expressed in the third person and generally (4).
2. Stated in the second person and specifically (5, 6).
a. In society (5).
b. In lineage (6).

PSALM CXXIX.—National Easement.

Editorial notation of the character of composition (*title*).
I.—The long-continued persecutions (1–3).
1. Literally stated (1, 2).
a. The hostile efforts (1).
b. Their want of success (2).
2. Figuratively expressed—as harrowing (3).
II.—Final relief anticipated (4–8).
1. In literal terms (4, 5).
a. From Jehovah's character and intervention hitherto (4).
b. As to be expected in time to come (5).
2. In figurative language (6–8).
a. The persecutors compared to the feeble crop of their own tillage [ver. 3] (6, 7).
i. Which, being rootless, is temporary (6).
ii. And therefore yields no harvest (7).
b. No welcome greets such agricultural exertions (8).

PSALM CXXX.—The Patient Exile.

Editorial notation of the character of composition (*title*).
I.—Personal supplications (1–6).
1. Prayer (1, 2).
a. Its exercise declared (1).
b. Its request of a hearing (2).
2. Penitence (3, 4).
a. Guilt confessed (3).
b. Pardon anticipated (4).
3. Patience (5, 6).
a. In faith (5).
b. In watchfulness (6).
II.—National deliverance expected (7, 8).
1. From Jehovah's character (7).
2. After due purgation (8).

PSALM CXXXI.—Resignation to Providence.

Editorial notation (*title*).
1. Character of the composition (f. term).
2. Authorship (l. term).
I.—Personal submission (1, 2).
1. Humility (1).
2. Patience (2).
II.—National faith (3).

PSALM CXXXII.—Fane and Dynasty Secured.

Editorial notation of the character of composition (*title*).
I.—David's zeal for Jehovah (1–9).
1. Personal memorial prayer (1).
2. The king's generous resolve (2–5).
a. Solemnly vowed (2).
b. At a self-sacrifice (3, 4).
i. Of ease (3).
ii. And rest (4).
c. To erect a fane (5).
3. The people's glad assent (6–9).
a. Locality of the Ark ["Ephratah"=Bethlehem, "wood"=Kirjath-Jearim] (6).
b. Procession escorting it (7).
c. Levitical signal for starting [comp. Num. x, 35] (8).
d. General benediction (9).
II.—Jehovah's covenant with David (10–18).
1. Personal memorial prayer (10).
2. The divine promise (11, 12).
a. Concerning David's immediate successor (11).
b. As to his latest lineage (12).
3. The privileges of Jerusalem (13–16).
a. As the sacred capital (13, 14).
i. Jehovah's choice (13).
ii. His perpetual seat (14).
b. Its popular immunities (15, 16).
i. Abundant supplies (15).
ii. General benediction [ver. 9] (16).
4. The Messianic significance [David as a type of Christ] (17, 18).
a. Emblems of power and light (17).
b. The ultimate triumph (18).

PSALM CXXXIII.—Fraternal Amity.

Editorial notation (*title*).
1. Character of composition (f. term).
2. Authorship (l. term).
Excellence of brotherly unity (1–3).
1. Literally stated (1).
2. Figuratively described (2, 3).
a. Precious and copious as consecrating oil (2).
b. Refreshing as mountain dew (3).

PSALM CXXXIV.—Hieratic Doxology.

Editorial notation of the character of composition (*title*).
I.—*Sacerdotal salutation.*—Admonition to devotion (1, 2).
1. Address to the night-watch (1).
2. Worship not to be intermitted (2).
II.—*Levitical reply.*—Benediction invoked (3).
1. Of the Creator (3 f. c.).
2. From his capital (3 l. c.).

PSALM CXXXV.—The National Adoration.

Opening doxology (1 f. c.).
I.—Invocation to the priests to worship (1 m. and l. c., 2).
1. As their official duty (1 m. and l. c.).
2. Especially in the Temple (2).
II.—Call upon all to join in commemorating Jehovah's honor (3–7).
1. As an appropriate and delightful exercise (3).
2. In view of national privileges (4).
3. As due to Jehovah's power (5–7).
a. His superiority to other deities (5).
b. His universal sovereignty (6).
c. His natural providence (7).
III.—Special acts of Jehovah in his people's behalf (8–12).
1. In Egypt (8, 9).
a. The death of the first-born (8).
b. The other miracles there in general (9).
2. In Canaan (10–12).
a. Conquest in general (10).
b. Especially of Sihon, Og and other kings (11).
c. The distribution of their territory (12).

IV.—Some of Jehovah's characteristics (13, 14).
1. His eternity in himself (13).
2. His fidelity to his people (14).
V.—The stupidity of idolatry (15–18). [Analyze as in Psa. cxv].
VI.—Invocation to all classes (Israelites, priests, Levites, saints) to bless Jehovah (19, 20).
VII.—Metropolitan ascription of praise to Jehovah (21 f. c.).
Closing doxology (21 l. c.).

PSALM CXXXVI.—Antiphonal Worship.

I.—Introductory ascriptions of praise to Jehovah by his various titles (1–3).
1. As the kind national deity (1). *Refrain.*
2. As the supreme Being (2, 3).
a. In quality of Godhead (2). *Refrain.*
b. In respect to lordship (3). *Refrain.*
II.—His omnipotence in nature (4–9).
1. In general (4). *Refrain.*
2. In creation (5–9).
a. Of the universe (5, 6).
i. Both sky (5). *Refrain.*
ii. And earth (6). *Refrain.*
b. Of the celestial orbs (7–9).
i. As luminaries in general (7). *Refrain.*
ii. As boundaries of time (8, 9).
(1.) Both by day (8). *Refrain.*
(2.) And by night (9). *Refrain.*
III.—His early care of his people (10–22).
1. In Egypt—redemption (10–15).
a. The miraculous deliverance from bondage (10–12).
i. Death of the first-born (10). *Refrain.*
ii. Connected circumstances (11, 12).
(1.) The complete release (11). *Refrain.*
(2.) Its signal power (12). *Refrain.*
b. The crossing of the Red Sea (13–15).
i. Parting of the waves (13). *Refrain.*
ii. Passage of the Israelites (14). *Refrain.*
iii. Drowning of the enemy (15). *Refrain.*
2. In the desert—guidance (16). *Refrain.*
3. In Canaan—conquest (17–22).
a. Victory over native sovereigns (17, 18).
i. Their defeat (17). *Refrain.*
ii. And slaughter (18). *Refrain.*
b. Transjordanic princes specified (19, 20).
i. Sihon (19). *Refrain.*
ii. Og (20). *Refrain.*
c. Distribution of their territory (21, 22).
i. As a patrimony (21). *Refrain.*
ii. To His own people (22). *Refrain.*
IV.—His later intervention in their behalf (23, 24).
1. In regarding their captivity (23). *Refrain.*
2. In rescuing them from it (24). *Refrain.*
V.—His providential supply for all his creatures (25). *Refrain.*
VI.—Closing ascription of praise to the Heavenly King (26). *Refrain.*

PSALM CXXXVII.—Grief of the Exiles.

I.—Sorrow over Jerusalem's fall (1–4).
1. Its expression (1, 2).
a. By tears (1).
b. By silence (2).
2. Its unmusical melancholy (3, 4).
a. Request of Gentile neighbors for a Jewish song (3).
b. Refusal of compliance (4).
II.—Painful reminiscences of Jerusalem (5–9).
1. Ineffaceable patriotism towards her (5, 6).
a. Imprecation upon all who should forget her (5).
b. Or lose their interest in her (6).
2. Grudge against her enemies (7–9).
a. Imprecations upon Edom for its spite (7).
b. And upon Babylon for its cruelty (8, 9).
i. Retaliation invoked (8).
ii. And ruthless massacre (9).

PSALM CXXXVIII.—The King Divinely Relieved.

Editorial notation of authorship (*title*).
I.—Praise due to Jehovah on personal accounts (1–3).
1. The purpose declared (1, 2).
a. The earnest spirit (1 f. c.).
b. The august spectators (1 l. c. ["gods"= magistrates; comp. Psa. lxxxiii, 1]).
c. The sacred locality (2 f. c. [comp. 2 Sam. vii, 18]).
d. The divine attributes honored (2 m. and l. c. [Jehovah had in this case exceeded his characteristic liberality; comp. 2 Sam. vii, 19]).
2. The general reason—answer and relief (3).
II.—Worship to be rendered likewise by others (4–6).
1. Foreign powers (4, 5).
a. In appreciation of Jehovah's promises (4).
b. In admiration of his grandeur (5).
2. Humble suppliants (6).
a. Jehovah's condescension (6 f. c.).
b. His detestation of the self-sufficient (6 l. c.).
III.—Future protection anticipated (7, 8).
1. From trouble and enemies (7).
2. To a complete and successful issue (8).

PSALM CXXXIX.—God's Ubiquity and Care.

Editorial notation (*title*).
1. Precentorship (f. term).
2. Authorship (l. term).
I.—The divine omniscience concerning human nature and processes (1–16).
1. In providence (1–12).
a. Individual supervision (1–6).
i. Thorough, both internally and externally (1–5).
(1.) Exact (1).
(2.) Intuitive (2).
(3.) Detailed (3).
(4.) Anticipative (4).
(5.) All-embracing (5).
ii. Yet beyond the subject's own comprehension (6).
b. Impossible for him to escape (7–12).
i. Either by removal (7–10).
(1.) Omnipresent (7).
(2.) Above or below the earth (8).
(3.) At the utmost distance (9, 10).
(*a.*) With rapid flight beyond the deep (9).
(*b.*) God equally present and potent there (10).
ii. Or by concealment (11, 12).
(1.) Even darkness no cover (11).
(2.) From God's all-seeing eye (12).
2. In creation (13–16).
a. The origination (13, 14).
i. Embryonic (13).
ii. Mysterious (14).
b. The production (15, 16).
i. Elementary (15).
ii. Organic (16).

II.—Practical conclusions personally (17–24).
1. Assurances from this grand theme (17, 18).
a. Comfort from the conviction that God understands it all (17).
b. Satisfaction in continually reverting to it as inexhaustible (18).
2. Lesson derived from it against evil-doing (19–22).
a. Warning to the sinner (19, 20). [tion (19).
i. Of divine punishment and human rejec-
ii. On account of impiety (20).
b. Abhorrence of sin (21, 22).
i. As hostile to God (21).
ii. And to the good (22).
3. Prayer for divine illumination (23, 24).
i. In self-examination (23).
ii. In avoiding wrong (24).

PSALM CXL.—Imprecation on the Spy.

Editorial notation (*title*).
1. Precentorship (f. term).
2. Authorship (l. term).
I.—Prayer for protection from insidious enemies (1–8).
1. Mingled strains of entreaty and description (1–5).
a. Direct petition (1).
b. The danger depicted (2, 3).
i. In literal terms (2).
ii. In figurative language (3). *Pause.*
c. Petition renewed (4).
d. The danger again figuratively represented (5). *Pause.*
2. Arguments for a favorable answer (6–8).
a. Covenant relation of the petitioner (6).
b. Former deliverances pleaded (7).
c. Discouragement of iniquity (8). *Pause.*
II.—Vengeance imprecated upon the foe (9–11).
1. The recoil of his own malice (9).
2. Positive disaster—figuratively expressed (10).
3. Utter and final overthrow (11).
III.—Confidence of ultimate success to the good (12, 13).
1. As pledged by Jehovah (12).
2. Consequent thankfulness in advance (13).

PSALM CXLI.—Divine Policy Implored.

Editorial notation of authorship (*title*).
I.—The divine audience requested (1, 2).
1. Quickly (1).
2. Acceptably (2).
II.—Circumspection prayed for (3, 4).
1. In word (3).
2. In deed (4).
III.—A forgiving spirit expressed (5, 6).
1. Correction often useful (5).
2. And not to be retorted (6).
IV.—Deliverance anticipated (7–10).
1. Hope in despair (7, 8).
a. The terrible emergency (7).
b. Trust in Jehovah alone (8).
2. Escape besought (9, 10).
a. By being put on guard against the snares (9).
b. By their springing prematurely on those who set them (10).

PSALM CXLII.—The Refugee's Earnest Prayer.

Editorial notation (*title*).
1. Literary character (f. term).
2. Authorship (sec. term).
3. Occasion (l. half).
I.—The sole Resort in distress (1, 2).
1. In general entreaty (1).
2. In confiding detail (2).
II.—The only Refuge in desertion (3–5).
1. Jehovah aware of the grief and danger of his saint (3).
2. All others unconcerned about him (4).
3. He therefore clings to Him (5).
III.—Prayer for deliverance (6, 7).
1. From extreme peril (6).
2. To the divine praise (7).

PSALM CXLIII.—Petition Against Insurrection.

Editorial notation of authorship (*title*).
I.—Pensive prayer (1–6).
1. Requests (1, 2).
a. To regard Jehovah's attributes (1).
b. To overlook the penitent's faults (2).
2. Representations (3, 4).
a. Of the enemies' malignity (3).
b. Of the petitioner's grief (4).
3. Rally of faith (5, 6).
a. In remembrance of Jehovah's past dealings (5).
b. With intense longing for immediate relief (6). *Pause.*
II.—Urgent entreaty (7–12).
1. For speedy succor (7–9).
a. From imminent death (7).
b. From discouragement and mistake (8).
c. From falling into enemies' hands (9).
2. For spiritual guidance (10).
3. For entire rescue (11, 12).
a. Internal—from anxiety (11).
b. External—from the foe (12).
i. By destroying them (12 f. c.).
ii. As due to Jehovah's servant (12 l. c.).

PSALM CXLIV.—Gratitude for Victory.

Editorial notation of authorship (*title*).
I.—Praise to God for success in battle (1, 2).
1. The vigor and skill (1).
2. The defence and achievement (2).
II.—Despite human frailty (3, 4).
1. The divine condescension (3).
2. Mortal brevity (4). [enemies (5–8).
III.—Further divine intervention implored against
1. In figurative language (5, 6).
a. By celestial and terrestrial commotion (5).
b. By lightning and its bolts (6).
2. In literal terms (7, 8).
a. Direct deliverance from trouble and heathen (7).
b. And especially from men false in word and deed (8).
IV.—So shall honor redound to God (9–11).
1. By musical celebration (9).
2. By the rescue of his servant (10).
3. From the above-named foes (11).
V.—The peaceful result to the nation (12–15).
1. Strong sons and beautiful daughters (12).
2. Plenty in store-house, fold and herd [render, "kine may be prolific"] (13, 14 f. c.).
3. Exemption from defeat, captivity and lamentation (14 rest).
4. Jehovah's tutelage (15).

PSALM CXLV.—Thanksgiving in General.

Editorial notation (*title*).
1. Authorship (f. term).
2. Character of composition (l. term).

I.—Jehovah's greatness to be adored (1–6).
1. In itself considered (1–3).
a. By the Psalmist (1, 2).
i. Supremely (1).
ii. Continually (2).
b. Generally (3).
2. In view of his acts (4–6).
a. By successive generations (4).
b. By the Psalmist (5).
c. By both (6). [(7–13).
II.—His goodness in particular to be acknowledged
1. By men generally (7–9).
a. Rehearsively with joy (7).
b. His compassionate leniency (8).
c. His universal beneficence (9).
2. By all creation as well as saints (10).
3. Especially His royalty (11–13).
a. Its grandeur (11).
b. Its fame (12).
c. Its permanence (13).
III.—Some of the divine characteristics (14–20).
1. His support of the prostrate (14).
2. His supply of all creatures (15, 16).
a. Timely (15).
b. Sufficient (16).
3. His perfect justice and purity (17).
4. His care of the saints (18–20).
a. In answering their prayer (18).
b. In meeting their expectations (19).
c. In making a signal difference between their fate and that of sinners (20).
IV.—Renewed expression of praise (21).

PSALM CXLVI.—Homage as a Nation.

Opening doxology (1 f. c.).
I.—Purpose to praise Jehovah (1 l. c., 2).
1. The Psalmist's exhortation to himself to that effect (1 l. c.).
2. This to be a perpetual adoration (2).
II.—All Israel called upon to confide in him (3–10 f. c.).
1. Superiority of this reliance (3–5).
a. Vanity of earthly dependence (3, 4).
i. Whether royal or otherwise (3).
ii. Human frailty (4).
b. Congratulation of Israel's trust (5).
2. Traits of Jehovah's government (6–10 f. c.).
a. Its beneficence (6–9).
i. In creation and fidelity (6).
ii. In preserving care (7–9 f. c.).
(1.) Of the oppressed, the hungry and prisoners (7).
(2.) Of the blind, the prostrate and the righteous (8).
(3.) Of strangers, orphans and widows (9 f. c.).
iii. In frustrating the wicked (9 l. c.).
b. Its perpetuity (10 f. c.).
Closing doxology (10 l. c.).

PSALM CXLVII.—General and National Acknowledgement.

Opening doxology (1 f. c.).
I.—Jehovah adorable in general (1 m. c.–6).
1. Fitness of this praise (1 m. and l. c.).
2. Reasons for it (2–6).
a. Relief of the oppressed (2, 3).
i. Restoration from exile (2).
ii. Comfort from injury (3).
b. The divine perfections (4, 5).
i. In astronomical creation (4). [(5).
ii. In essential omnipotence and omniscience
c. In supporting the saint and overthrowing the sinner (6).
II.—Jehovah to be adored more specifically (7–11).
1. Musical invitation to this praise (7).
2. Reasons for it (8–11).
a. Providential goodness (8, 9).
i. Irrigation (8).
ii. Food (9).
b. Choice of favorites (10, 11).
i. Not the powerful (10).
ii. But the pious (11).
III.—Jehovah to be worshipped still more in particular (12–20 m. c.).
1. National invitation to this praise (12).
2. Reasons for it (13–20 m. c.).
a. Civil prosperity (13, 14).
i. Security and populousness (13).
ii. Quiet and plenty (14).
b. Changes of the weather (15–18).
i. Regular succession of the seasons (15).
ii. Winter freezing the mist and waters (16, 17).
(1.) Its snow and white-frost (16).
(2.) Its ice and chill (17).
iii. Summer releasing the streams with its breath (18).
c. Moral enlightenment (19, 20 f. and m. c.).
i. Through the inspired word (19).
ii. As the peculiar privilege of the chosen people (20 f. and m. c.).
Closing doxology (20 l. c.).

PSALM CXLVIII.—A General Outburst of Adoration.

Opening doxology (1 f. c.).
I.—Celestial praise due to Jehovah (1 l. c.–6).
1. Invitation to all supermundane things and beings (1 l. c.–4).
a. The heavenly heights (1 l. c.).
b. The angels (2).
c. The luminaries (3).
d. The supercelestial sphere and clouds (4).
2. Reasons for this praise (5, 6).
a. Creation (5).
b. Maintenance (6).
II.—Terrestrial praise due to Jehovah (7–14 m. c.).
1. Invitation to all mundane objects and persons (7–12).
a. Marine (7).
b. Atmospheric (8).
c. Terrene (9).
d. Animal (10).
e. Magisterial (11).
f. Human (12).
2. Reasons for this praise (13, 14 m. c.).
a. Jehovah's superexcellence in himself (13).
b. His favor towards his chosen people (14 f. and m. c.).
Closing doxology (14 l. c.).

PSALM CXLIX.—Retributive Worship.

Opening doxology (1 f. c.).
I.—Ascriptions of praise to Jehovah (1 l. c.–5).
1. Invitation to this (1 l. c.–3).
a. Generally and in song (1 l. c.).
b. By Israel and with joy (2).
c. With dancing and music (3).
2. Reason—Jehovah's favor (4).
3. Renewed invitation to praise—by saints (5).
II.—Jehovah's people the agents of vengeance upon his foes (6–9 m. c.).
1. Their tongues occupied with psalms and their hands with the sword (6).

2. The judgment to be inflicted (7–9 f. c.).
   a. Upon the heathen nations (7).
   b. Especially in binding their nobles (8).
   c. The doom long decreed (9 f. c.).
3. Such the prerogative of the Israelites in general (9 m. c.).

Closing doxology (9 l. c.).

PSALM CL.—Liturgical Jubilation.

Opening doxology (1 f. c.).

I.—Regions specially appropriate for Jehovah's praise—his earthly and his heavenly fanes (1 m. and l. c.).

II.—Reason for this praise—his manifested and intrinsic power (2).

III.—Musical instruments suitable for the orchestra of this praise (3–5).
1. In the concert proper—the horn, the harp and the guitar (3).
2. In the accompanying dance—the tambourine, the violin and the pipe (4).
3. In the grand chorus—the castanets and the cymbals (5).

IV.—All animated beings invited to join in this praise (6 f. c.).

Closing doxology (6 l. c.).

PSALMS.

[a]THE BOOK OF PSALMS.	THE PSALMS.
PSALM I.	BOOK I.

1 [b]*The happiness of the godly.* 4 *The unhappiness of the ungodly.*

A. V.		A. R.
BLESSED **is* the man that walketh not in the counsel of the †ungodly [wicked], nor standeth in the way of sinners, nor sitteth in the seat of the scornful.	1 [1]BLESSED is the man that walketh not in the counsel of the wicked, Nor standeth in the way of sinners, Nor sitteth in the seat of the [s]scoffing.	
* Prov. iv, 14. † Or, *wicked.*	1 Or, *Happy*	
1611. [a] ¶ [b] [Summary in Roman] [c] *Or,*	[s] scornful	British.

I. This Psalm seems to have been written, probably by David himself, as an introduction to the first compilation of his poetical compositions; and it describes, in highly artistic form, the difference between the servants of God and those who neglect Him. It thus gives the key-note to the whole first series (Psa. i–xli), which is marked, more or less distinctly, by the same general allusion to these two great classes of men, not always publicly recognized on earth, but sure to be discriminated in the private consciousness of the individuals at all times, and bound to be shown as radical in the determinations of eternity. Their gradual divergence is here beautifully depicted until it reaches the fixity which has the force of destiny.

1. **Oh**[1] **+ the**[2] **+ happinesses**[3] **+ of the**[4] **+ man**![5] ‖ The subject is opened with this hopeful word, although it is to be closed with an expression of doom ("perish," verse 6); as if each mortal's career begins with a promise of success, or at least its possibility—the fresh innocence of infancy, which can only be disappointed by the wilful and continued wrong-doing of the person. Note the pictorial effect of the entire phrase. **which**[6] [who] **not**[7] **has + walked**[8] **in + the**[2] **+ counsel**[9] **+ of wicked**[10] **+ men,** ‖ The meaning is not so much that the good man has *never* committed a wrong deed, nor that he is wholly free from congenital sin, for such saints (except the immaculate Jesus) are not to be found (1 Kings viii, 46; Eccles. vii, 20; 1 John i, 8); but that he does not consciously and habitually allow himself to do or feel so, for the power of evil tendencies, temptations and former practices has been effectually broken by divine grace, so that he does not indulge in any known prohibited state or act (1 John iii, 9). The *past* tense here employed (coming down as a "perfect" to the present) indicates that this self-restraint or integrity is characteristic of his usual and settled course of conduct, so as to acquire the nature of permanence; and therefore it gives the prestige of the great improbability (often termed "moral impossibility") of transgression in the future. Especially do the following words qualify the expression, as intimating that the person thus described is proof against the solicitations of bad associates. His aim in life is essentially different from theirs; he has deliberately made up his mind, and vowed before God and man to serve his divine Master, and follow his injunctions; and this he systematically and really does; whereas the worldling lives solely for

I [1] This noun is always used thus in the plural interjectively.

[2] Article omitted with a construct noun.

[3] *'ésher*, from a root that properly signifies *levelness* or *uprightness* (perhaps strictly *straightness*, whether horizontal or vertical), and hence *prosperity*. The plural denotes emphasis, like a superlative.

[4] The article here has the force of a demonstrative, as it seems originally to have really been (like the Homeric Greek), being in full *hal*, akin to *'élleh*, *these*.

[5] *'iysh*, the male individual.

[6] *'ăsher*, in some obscure way allied to *'ésher* above, possibly through the idea of *distinctiveness;* used as the relative indeclinably, and here (note the Hebrew accentuation) standing as the common subject of the ensuing triplet of verbs.

[7] *lŏ'*, the absolute negative.

[8] *hâlak*, a general term denoting regular and easy progression, properly by steps, but often applied to inanimate objects, as the steady flow of a stream.

[9] *'ètsâh*, strictly *advice*, both as given and as followed, and hence systematic *plan* or *purpose* of conduct; from *'âtsâh=yâ'ats*, to *counsel*.

[10] *râshâ'*, an inherently depraved person, whose acts are but the result and expression of his inner sinfulness.

A. V. 2 But his delight *is* in the [a]law of the LORD; [*]and in his [a]law doth he meditate day and night.

[*] Josh. i, 8; Ps.[b] cxix, 1.

1611. [a] Law [b] psal.

2 But his delight is in the law of [a]Jehovah; And in his law doth he meditate day and night. A. R.

[a] the LORD British.

himself or his earthly friends. The external circumstances and even deportment may not to the casual observer perhaps be very discrepant, but to the spiritual eye and to the Omniscient there is a fundamental disparity. The motive and the object are not the same, and this is the ultimate criterion in all ethics and desert. **and** [or] + **in** + **the**[2] + **tread**[11] [road] + **of sinners**[12] **not**[7] **has** + **stood,**[13] ‖ Each of the terms here employed denotes the progressive nature of wrong: what was at first only an occasional act, or at most a mere intention, has now become a continued practice; the natural depravity has broken out into flagrant vice; the careless and changeable perambulation has subsided into absolute quiescence. The moral sense as well as the conduct and reputation has grown to obvious deterioration. **and** [or] + **in** + **the**[2] + **seat**[14] + **of scoffing**[15] + **ones not**[7] **has** + **sat:**[16] ‖ The culmination of the metaphor is now reached: the transgressor has become incorrigible; the attitude is at last entirely one of repose, for all effort or hope of virtue has been relinquished; simple irreligion has developed into shocking profanity and bold infidelity; the moral condition and prospects are confirmed apparently beyond recovery. The familiar stanza of Pope, "Vice is a monster," etc., is an apt paraphrase of this verse of Scripture. What a fatal calamity has the pious escaped by not entering the path which thus leads on insensibly to spiritual ruin! Fortunate indeed the youth who has never had this sad experience; for although reform is possible in later life, yet it is rare, and even then much valuable time has been irrecoverably lost; and the germ, or at least the memory, of former vices, remains to torment and retard the progress of the subject. Are the *scars* of sin ever wholly obliterated in the present life? The offences may be forgiven, and their wounds may be healed; but the fact of their commission will remain throughout eternity.

2. The felicity of the saint, however, does not consist merely in exemption from vice or impiety; he has his own peculiar joys, which more than compensate him for the base and pernicious pleasures of the carnal mind. **because if**[17] [on the contrary] **in** + **the**[2] + **pointing**[18] [law] + **of the**[ii, 25] + **Extant-one**[19] **is**[20] **the**[2] + **pleasure**[21] + **of** + **him,** ‖ Piety is the total opposite of the foregoing character and conduct; conversion is a radical change of the heart, and therefore also of the life and destiny. Next follows the key-word of this condition and relation, namely, LAW; as a guide, however, rather than a pure commandment. True, the Decalogue is the kernel of the Old Testament, and like the primeval injunction in Eden it is (a series of) prohibitions, and likewise therefore refers to external or palpable actions; but it has throughout a moral basis, and not simply a physical one; and furthermore it is not accompanied by the threat of penalty, except as implied in the supreme authority whence it issues, and as necessarily involved in the constitution of the subjects to whom it is addressed. It is rather a revelation of the divine nature as reflected in that of the human creature, and consequently its sanction is essentially and ultimately an appeal to man for his own highest and most lasting good, as resulting from harmony with his Creator as well as with his fellows and himself. All this profoundly illustrates the cardinal position of the Bible (the only authoritative and direct communication of God's will to us as to the Psalmist) in the economy of man as a probationer on earth. His own reason is insufficient for his guidance, and unfortunately his own native impulses are adverse to his true interest in the spiritual sphere. Hence comes in the infinite Being himself as the second term of this fundamental proposition. Once more, it is of the utmost importance

[11] *derek*, from *dârak*, a root which seems to echo the tramp of the regular foot-fall, marking at last a public *thoroughfare;* often figuratively used of any habitual or voluntary line of behavior.

[12] *chattâ'*, an outward and open violator of some human or divine enactment, a public criminal or culprit.

[13] *'âmad*, to remain fixed in a certain (vertical and therefore constant) attitude.

[14] *môwshâb*, from *yâshab*, by the preformative (like the participial *m*) denoting the means or instruments of the act (English *-ment*).

[15] *lêts*, active participle Kal of *lûts*, to *mock*, *i. e.*, deride by open signs.

[16] *yâshab*, to *sit* down, the posture of ease, and hence often used of actual *residence*, yet (unlike *shâkan*, properly to *lie* down, hence to *dwell* continuously) implying prolonged activity. Most handicrafts in the East are prosecuted in this position, according to the proverb that "an Oriental never *stands* if he can sit, nor *sits* if he can *lie* down."

[17] *kîy 'im*, the former particle denoting a reason and the latter a supposition; together used elliptically (the full phrase being probably "*for if* it is so, then I am mistaken," or some such construction) to express the strongest denial or reverse.

[18] *tôwrâh*, from *yârâh*, to *indicate* or *show* (with the factive prefix as in note [14] above), to express that which *teaches* or *commands*.

[19] *Yᵉhôvâh*, the sacred name of the national Deity of the Hebrews (Exod. iii, 14), being formed (by the noun prefix *y*, and not the verbal preformative of the future tense) from the root *hâyâh*, to *be*, denoting his essential *self-existence* or *eternity*.

[20] Copula (substantive verb) omitted when unemphatic.

[21] *chephets*, expressing positive *delight*.

A. V.		A. R.
3 And he[a] shall be like a tree [b]*planted by the rivers of water, that bringeth forth his	3 And he shall be like a tree planted by the streams of water,	

* Jer.[c] xvii, 8.

1611. [a] shalbe [b] [Reference added to previous one] [c] iere — British.

that the creature should not only implicitly fulfill his Creator's behests, but he must do this of free choice and cheerfully, not by compulsion, as the material universe obeys the irresistible "laws of nature," nor through blind instinct like the brutes; he must do so voluntarily and lovingly, not as a mere servant, but as a child; in short, as the text expresses it, he must *delight* to do his heavenly Father's will, and thus become the true imitator and brother of the Redeeming Son. It is all well enough to talk of serving God "from naked principle," or "from abstract faith," and so forth; but he who takes no real pleasure in duty will (such is human nature, and God knows it, and has accommodated his religion to it) inevitably soon decline and relinquish it. It is the bliss of angels, and will be that of heaven, to do promptly, implicitly, spontaneously the will of God; and as we are finite beings, this can only be known through his own revelation of it to us. and [yea,] + in + the[2] + pointing[18] [law] + of + him he + will + mutter[21'] daily[22] and + by + night.[23] | The vital importance of this theme to the devotion and consequent welfare of the saint leads the writer (as the Psalmists generally do, see especially Psa. cxix) to enlarge upon it by reiteration (after the Hebraistic style of emphasis) in a slightly varied form, which at the same time adds to its point and intensity. Whatever one loves, of course, he thinks most about, and that also he talks most about. Both these ideas are expressed in the *musing* here described. Moreover this goes on not only in the conscious hours of the waking day, but is continued in the dreams of night, which are the echo of our daily reveries. Once more, the language here suggests the significant truth that the mere possession of a divine revelation, or even the gratification we may feel in owning such a treasure, is not a sufficient sign or warrant of true piety. The Jews had the Law of God, and were bigotedly attached to it; they even studied it profoundly and almost exclusively, *in its letter;* but yet they flagrantly violated its spirit (John vii, 19; Rom. ii, 23). So also in modern times ritualistic and rationalistic scholars and divines—occupying the extreme wings of Christianity—fail after all to attain the true end of the faith about which they contend, namely, its "working by love and purifying the heart," not because of lack of zeal or diligence, but because they do not penetrate its real temper and genius; they do not in the Psalmist's sense "meditate" upon it constantly and with "delight," as does many a simple soul who has not half their learning or acuteness. But these latter are endowed, as the others are not, with that "unction of the Holy One," that "opening of the eyes" by the Spirit who indited the sacred volume, that enables them to "see wondrous things" therein (see 1 Cor. ii, 6–16). The study of the Bible for personal profit should not degenerate into a mere intellectual exercise, but be accompanied by a devout and teachable attitude and frame of mind, as well as by prayer for an individual and conscious experience of its inner truth. Then it becomes a luxury instead of a task, and the fruits of grace will bloom and ripen as the following verse depicts.

3. And [So] + he + will + be-extant[24] [become] as + a + tree[25] transplanted[26] ascent-wise [upon] the[2] + clefts[27] + of water;[28] | In consequence of this assiduous and ardent attention to God's written directions a state of great prosperity accrues to the saint, which is here expressed in a beautiful metaphor consistently carried out in detail. A tree is a conspicuous and pleasing object in a landscape, suggestive of shade, verdure, fruit and utility; and furthermore it is expressive of intrinsic vigor and development, rather than artificial construction and embellishment. A single tree, especially, is thus striking, as it is not dwarfed or confused by surrounding objects, and expands in breadth and symmetry; such particularly is a fruit-tree, carefully located and protected in an orchard, as here represented.

[21'] *hâgâh*, properly to *talk to oneself*, *i. e.*, utter indistinct sounds, either by way of approval or dissent.

[22] *yôwmâm*, from *yôwm*, with the true adverbial termination *âm*, which corresponds to the English *ly*.

[23] *lay'lâh*, a prolonged ("paragogic") form of the "çegholate" *láyil*, which, refusing to give up its accent (here the vowel is lengthened "in pause") has to contract by omitting the second vowel (*i. e.*, changing it to *sheva*). It is used adverbially without a preposition, as in English, "to do a thing *day and night*."

[24] *vav* "conversive" with the præter, here expressed (as a copula) because emphatic, and indicating a close connection.

[25] *'êts*, apparently from *'âtsâh*, to "counsel" (see note [9]), in its primitive sense of *confirming*, and thus denoting something *firm* as wood.

[26] *shâthal*, not simply *nâta'*, to *plant*, as a seed; but to *set out*, as a plant or shrub already rooted. Nursery-raised trees are usually better and more vigorous than wild stock. Is there not here a covert allusion to *regeneration?*

[27] *peleg*, a *split* or subdivision; referring to the little channels into which a stream is distributed over a level surface for irrigation; not a watercourse, the banks of which are not favorable to growth and fruitfulness, being liable to abrasion by the current.

[28] *mayim*, an apparent dual from a singular which does not occur, but would be (if regularly formed) *meh;* but as no such root occurs the word is probably a primitive, like *shamayin*, the *sky*, the dual form being only accidental or intensive as a plural.

A. V.	A. R.
[its] fruit in his [its] [a] season; his [its] leaf also shall not [*b] wither; and whatsoever he [c] doeth shall prosper [it beareth shall ripen].	That bringeth forth its fruit in its season, Whose leaf also doth not wither; And [1] whatsoever he doeth shall prosper.
*Heb. [d] *fade*.	[1] Or, *in whatsoever he doeth he shall prosper*
1611. [a] season, [b] wither, [c] doeth, [d] *Hebr.*	**British.**

Its growth and productiveness depend not merely upon the soil—presumed to be of choice quality in such a case, but quite as much, if not more, upon the moisture of the ground, which in all tropical countries can only be adequately secured during the long rainless summer by regular irrigation. All these elements are combined in this first clause of the simile. Their spiritual analogies will readily suggest themselves to the devout and experienced reader; the principal feature is the free, steady and copious supply of vitalizing and fertilizing fluid from the heaven-given source, which is the most frequent symbol in Scripture of divine grace. **which**[the2] + **fruit**[29] + **of** + **him** [it] **will** + **give**[30] **in** + **the** + **coursing-time**[31] [season] + **of** + **him** [it], ‖ The chief value and excellence of most trees are in their annual crop, and in the present case both the quantity and quality of this are presumably secured by the advantageous position and careful selection. Few trees, however, bear every year, at least not in uniform abundance; and this is owing not merely to native hardihood or characteristic peculiarity, but largely also to poverty of soil, inclemency of weather and other accidents, which combine to effect or prevent what is usually known as "the bearing year." It is to these circumstances which affect particularly the forming of the bud, and the "setting" of the fruit during the blossoming period, that the present clause distinctively refers. No tree, of course, bears fruit all the year round, although in the case of some this seems to be nearly so from the great length of their "season." In the application to the saint we may safely specify the following analogies under this head: (1) each bears his own appropriate kind of fruit ("its fruit"); (2) he yields it on the proper occasions ("its season"); (3) he affords it for the benefit of others ("will give"). **and** + **the**[2] + **ascending-thing**[32] [leaf] + **of** + **him** [it] **not**[7] **he**[33] [it] + **will** + **wilt**,[34] ‖ Fruit and shade are not the only uses of a tree; it is likewise highly ornamental for its verdure, and in the East this is emphatically a relief to the eye. This seems to be a hint that piety should be *attractive* as well as active; "vinegar-faced" religion is rarely efficient. True godliness is happy, and tends to wear a smiling aspect. Moreover, the foliage of a tree has its important functions; for the leaves are its *lungs*, just as truly as its roots are its stomach, or rather its mouth. No tree is healthy if its leaves wither or fall off during the growing season; nor can it successfully perform the vital, much less the fruit-bearing, process without them in full greenness. To this water is eminently necessary, and the typical tree has it in abundance. The pious heart is ever young and fresh. The lessons of this clause, therefore, are: (1) beauty and relief to others (from the sun's heat and glare); (2) internal comfort and soundness. **and** + **complete**[35] [all] **which he** [it] + **will**[36] [may] + **do**[37] [produce] **he**[38] [it] + **will** + **make**[ii, 19] + **advance**[39] [mature]. ‖ The application of this clause (as by most interpreters) to the *person* instead of the *tree* mars the rhetoric of the passage, and produces a statement of the universal success of the godly which is neither scriptural nor true. The figure is pertinent to the fruit, as being at once large in size and perfect in form (not shrivelled by drought nor knarled by the stings of insects), copious in quantity (not dropping prematurely for lack of nourishment or feebleness of the stem) and delicious in flavor (having a grafted stock, rich soil and abundance of moisture and sun). The lessons as to the saint are: (1) his perseverance in grace; (2) his final fitness for heaven. All this, be it observed, is the result of *synergism* or cooperation of man with God (Phil. ii, 12, 13), a doctrine which, however mysterious, all parties are now about agreed in accepting as compatible with sound reason, Biblical representation and actual experience. This completes the inner as well as the outer portraiture of the saintly character and conduct. The ultimate fate of such is reserved to be set off in sharp relief by that of the opposite (verse 6).

[29] *perîy*, from *pârâh*, which properly means to *carry* (Gesenius compares the Greek φέρω, the Latin *ferre*, and the English *bear*), and is specially applied to fruitage.

[30] *nâthan*, used with great latitude like the Greek δίδωμι and the Latin *dare*.

[31] *'êth*, probably contracted for *'edeth*, from the root of *'ad*, *duration*; and thus probably expressing a *continued* passage of time; or rather, perhaps, a *terminus* of such a period, and usually applied to a definite and therefore statedly recurring *occasion*.

[32] *'âleh*, from *'âlâh*, to *go up*, as the branch or foliage (collectively thus often used) is at the summit of the tree.

[33] Subject emphatic as preceding the verb, and therefore represented by this repetition.

[34] *nâbêl*, to *fade* and fall away.

[35] *kôl*, from *kâlal*, to *finish*.

[36] Hypothetical or indefinite use of the future as a subjunctive=*whatever*.

[37] *'âsâh*, to *effect* or cause to be, in the widest sense; often applied to the *bearing* of fruit.

[38] That the relative preceding is not the subject, but the object, of the verb is shown by the Hiphil form of the latter, which cannot therefore be here rendered intransitively "prosper."

[39] *tsâlêăch*, akin to *shâlach*, to *send*, and properly meaning to put forth; hence (especially in Hiphil, as here) to *bring to perfection*, to cause to succeed.

EVANGELICAL SCHOOL OF THEOLOGY

A. V. 4 The ungodly *are* not so: but *are* *like the [a]chaff [like chaff] which the [a] wind driveth away.
5 Therefore the ungodly shall not stand in the [their] [b]judgment, nor sinners in the [c]congregation of the righteous.

* Ps. xxxv,[d] 5; Is.[e] xvii, 13.

1611. [a]chaffe, [b]judgement [c]Congregation [d]xxxiv [e]isa.

A. R. 4 The wicked are not so;
But are like the chaff which the wind driveth away.
5 Therefore the wicked shall not stand in the [a]judgment,
Nor sinners in the congregation of the righteous.

[a]judgement British.

4. Next, therefore, comes the description of the sinner, which is similarly but more briefly dispatched, although in the inverse order of negation and affirmation, as well as of figure and literalness. First his present condition is considered, as the omen of the future. **Not**[7] **fixedly**[40] [so] **are**[20] **the**+**wicked**[10]+**men**! ‖ This exclamation corresponds to that of verse 1, but the contrast is expressed in the widest and most emphatic terms. The plural is here used instead of the singular there, as if to note the fact that many sinners are found where there is but a single saint. To the eye of man the good and the bad might at first sight and in general appear alike; both are human beings with mostly the same constitution, circumstances and liabilities. But no; in the divine view and in the most essential aspect they are radically different, both in nature and in disposition, by their own choice and by sovereign adjudication, here and hereafter. The broad line of demarkation between the true Church and the outside world, that runs parallel with and is merged into the gulf between heaven and hell, is thus definitely drawn; and during probation only, and by Christ the sole bridge, is there a transit possible from one side to the other. Observe that the wicked man is not, either in this opening clause or throughout the passage, portrayed in positive colors, but rather as the dark shadow of the good man, the *absence* of what he might have been and gained, had he chosen "the better part" and the more blissful lot. Accordingly it is not here said that he is consciously *un*happy, for he usually is but too well contented with his estate; his misery is of a negative nature, inasmuch as he knows nothing of the pure, true and permanent joys of salvation from sin and of divine communion. **because if**[17] [on the contrary] **they**+**are**[20] **as**+(**the**)[41]+**wrung-thing**[42] [chaff], ‖ The denial is continued, but by means of a qualified negative, which thus forms a link to the semi-affirmative figure immediately following. The latter comparison is not by way of ridicule or odium, as the *lightness* of chaff (or stubble) often expresses; but only in the respect indicated by the ensuing clause, which expresses instability and consequent insecurity. **which**[43] **will** [may]+**drive**[44]+**him**[43] [it] **a**+**wind.**[45] ‖ This liability, so great as to be equivalent to a certainty, is still not positive annihilation, but practical destruction; yet not so absolute as if *fire* had been the agency employed, instead of wind. The thought is still evanescence, rather than downright infliction; yet the figure gives no particular countenance to the new hypothesis of the mere cessation of being on the part of the finally impenitent, for it certainly implies a felt punishment; and this is in keeping with the entire representation of the bad man's fate, as we will presently see still more closely.

5. Ascent-wise [upon] **fixedly**[46] [so] **not**[7] **shall**+**rise wicked**[10]+**men in**+**the**[iv, 6] [their]+**judgment,**[47] ‖ The illative particles introducing this prophecy or denunciation explain still further that it may be expected in consequence of the precarious character of sinners; yet the doom itself is not precisely the same with that already declared. In the pictorial style everywhere prevalent in Oriental phrase, especially in poetry, a tribunal is erected in imagination, the culprits are arraigned and called to answer for their misdeeds; but they have no defence to plead, and they cower confounded, unable to stand up and meet the accusation: in other words, they are certain to be condemned as guilty. The trial, of course, is before the almighty and all-knowing Judge, and it is sure to take place; but when and where, and what will be the nature of the penalty, the writer does not presume to state—for the very sufficient reason that he (and, as we believe, every other Old-Testament saint) did not know; nor are Christians very much wiser on these particulars. **and**

[40] *kén*, from *kûwn*, to be (or make) *perpendicular* or vertical, hence to stand upright, as if firmly planted. We might almost regard it here as a noun, and translate it (as occasionally) a fixity or *basis*, something stable.

[41] Article omitted with noun of material, and therefore not expressible in English. To retain it here would seem to distinguish the chaff that is liable to be blown away from such as is not, a difference which does not exist.

[42] *môts*, from *mûwts* (akin to *mâtsâh*), to *press* or squeeze out; hence to eliminate.

[43] The usual construction of the indeclinable relative with a suffix pronoun in order to show that the former is in construct with a verb or noun, and not the subject.

[44] *nâdaph*, to *impel*, and thus dissipate.

[45] *rûwach*, air in (usually gentle) motion, *i. e.*, a *breeze* (as here); hence (figuratively, or rather, metaphysically) a *spirit*, after the example of most other languages.

[46] The whole=*therefore* (see note [40]), or *accordingly*.

[47] The whole=*when they are judged*.

A.V.	A.R.
6 For the LORD knoweth the way of the righteous: but the way of the ungodly shall perish.	6 For [a]Jehovah knoweth the way of the righteous: But the way of the wicked shall perish.
1611.	[a] the LORD British.

[or]+sinners[12] in+the[2] coursing[48] [assembly]+of just[49]+men: ‖ This is an equivalent proposition added—after the Hebrew law of poetical "parallelism"—to intensify or illustrate (with more or less variation) the preceding. It here transfers the scene to the more familiar spectacle of the religious congregation on earth, made, however, a type of the final assemblage in the other world; and there the unworthy are wholly excluded. In the former figure of this verse the sentence awarded is that of civil infamy, in this it is one of ecclesiastical excommunication: the ban is thus complete and final, and only awaits the execution about to be announced in order to be absolute and real.

6. because knowing[50] is[20] the[11,25]+Extant-one[19] the[2]+tread[11] [road]+of just[49]+men, ‖ This is a last justification of the divine award in the two cases, and it is based (precisely as in the New-Testament representation of the general judgment) upon two great facts: (1) that God's omniscience is competent evidence, and (2) that human conduct is the right criterion. But it is also intimated in the form of this clause that Jehovah (in the Hebraistic usage of "knowing") *acknowledges* or *approves* the good man's course of life, and is therefore bound to see it rewarded by a happy issue; thus coming back to the thought of verses 1 and 2. That final blessedness, therefore, will mainly consist in the more intimate and unalloyed continuance of the same divine communion already enjoyed on earth. and [but]+the[2]+tread[11] [road]+of wicked[10]+men he[33] [it]+shall+lose+itself.[51] ‖ Jehovah is not said to have directly to do with this issue; but seems to *permit* it to take place as the legitimate outcome of the sinner's own misconduct. This is the precise theodicy of the case, as we have all along shown to be the purport of the entire Psalm. The offender's fate, nevertheless, is a hopeless one and most fearful to contemplate. In the New Testament it is specifically expressed by an exactly corresponding term, to *lose oneself* (ἀπόλλυμι, the middle or reflexive voice of ἀπόλλυμι, to *lose*). Ah, what a loss is that! Everything valuable is forfeited, *self* is sacrificed, all is gone. The bankrupt soul, irretrievably bereft of whatever it prized even in this poor world, shall be gnawed forever by the undying worm of remorse, and scorched by the quenchless flame of ungratified and insatiable passion. No fitter emblem of utter misery could well be devised than the lone wretch who has become bewildered in an unknown desert far from home and friends and comforts, and is doomed to grope forever on without even the relief of death. We need not paint hell in any more hideous colors than this stark picture.

[48] *'édâh*, from the same root as *'ad*, *duration*, and denoting strictly a *term* of time, and hence applied to a gathering of people at a set occasion, especially for sacred purposes (compare note [31]).

[49] *tsaddîyq*, strictly an *honest* person, since the saints are mercifully accounted such in God's sight —the Atonement being always implied.

[50] The Hebrew participles, being really timeless, express a permanent or essential act or property, and may therefore be rendered as respectively denoting the active, the *doer*, and the passive, the thing *done*.

[51] *'âbad*, to *wander* away and get lost; hence to *perish*. Strictly, it should be followed by *derek*, to *lose* (*one's*) *road;* but here the tautology would be too obvious, and for brevity *derek* is often omitted.

[a] PSALM II.

1 [b] *The kingdom of Christ.* 10 *Kings are exhorted to accept it.*

A. V. Why *do the heathen †rage, and the ——— people ‡imagine a vain thing?
2 The [c]kings of the earth [of earth] set themselves, and the rulers [and rulers] take counsel together, against the LORD, and against his [d]anointed, *saying*,

*Acts iv, 25. †Or, [e] *tumultuously assemble.* [f] ‡Heb. [g] *meditate.*

1611. [a] PSAL. [b] [Summary in Roman] [c] Kings [d] Anoynted [e] *Or,* [f] *assemble?* [g] *Hebr.*

1 Why do the nations [1]rage,
And the peoples [2a]meditate a vain thing? **A. R.**
2 The kings of the earth set themselves,
And the rulers take counsel together,
Against [b]Jehovah, and against his anointed, *saying*,

1 Or, *tumultuously assemble* 2c

[a] imagine [b] the LORD [c] Or, *meditate* **British.**

II. This Psalm appears to have been written by David on the announcement to him, by the prophet Nathan, of the perpetuity of his dynasty (2 Sam. vii), and celebrates his recognition of the Messianic character of that promise, as well as his victory over the combined foes through God's favor, as ominous of that high prestige. Its style is eminently graphic.

1. For+what have+thronged[1] nations,[2] ‖ The form of the opening interrogative implies that no sufficient answer can be given, or that such action was useless (as the last word of the verse expressly declares). The past tense refers to the historical fact that, soon after David's accession to full sovereignty, the principal native tribes of Canaan vainly combined for his overthrow (2 Sam. v, 17–25), and that this onslaught, although vigorously repelled, was continued by other and even more formidable attacks of similar parties (2 Sam. viii). **and** [or]+**populaces[3] they**[1, 33]+**will** [should]+**mutter**[1, 22] **an+empty[4]+thing?** ‖ This parallel clause (in which the interrogation is impliedly continued by the conjunction) puts the same thought in a hypothetical form (by the future), as if looking forward to the probability (shown above to have been eventually realized) of like abortive efforts, undeterred by the failure of previous attempts.

2. The question is followed by a qualified statement of some facts in detail which suggested it. **Will** [may]+**instate[5]+themselves[6] kings[7]+of earth,[8]** ‖ An armed foe, or a conspiracy of such, is here challenged to plant forces on all sides at pleasure (as we have seen really took place repeatedly), with the confident assurance on the Psalmist's part that it would still be in vain. **and** [yea,]+**potentates[9] they**[1, 33] **will** [may]+**be+founded[10] in+unity** [together], ‖ An inner explanation of the above outer demonstration: the royal confederates are here pictured as seated in private deliberation, after the fashion of Oriental converse. The future (conditional) tense is still employed to mark this session as imaginative. **ascent-wise** [upon] **the**[25]+**Extant-one**[1, 19] [Eternal]+and+**ascent-wise** [upon] **the**[1, 2]+**Anointed**[11]+**one+of+him;** ‖ This discloses the topic of the consultation; it is first and foremost *Jehovah* as the God of the Hebrews their enemies, who they are now apprised has commanded and aided his people to wage a war of conquest and extermination against the idolatrous occupants of Palestine. The object is to circumvent and overpower Him: how impious and fruitless an endeavor! Secondly, but more immediately, the design is to defeat David (in the immediate application of the passage) as the avowed appointee to the headship of the hostile nation, whose prowess they have already learned (1 Sam. xxix, 4, 5). Observe how loyally the Psalmist acknowledges his own fealty as viceroy only of the heavenly Sover-

II [1] *râgash*, to make a tumult or a great ado; closely akin to *râgaz*, to *rave* or fret.

[2] *gôwy*, from a presumed *gâvâh*, or *gûvâh*, akin to *gâ'âh* and *gâbâh*, and thus meaning essentially to be *lofty* or arched; transferred to a *populace* as turbulent, and applied only to heathen, *i. e.*, non-Hebrew communities.

[3] *l'ôwm*, a poetical word, from a presumed root *lâ'am*, of uncertain affinity, but supposed to mean to *make a noise* (Gesenius) or to *band* together (Fürst).

[4] *rêyq*, from *rûwk*, to *pour* out, hence to *deplete;* figuratively, as very useless or impracticable.

[5] *yâtsab*, a stronger cognate of *yâshab*, to *sit*, and meaning to *station* permanently, as in a siege.

[6] The force of the Hithpael, which, besides being intensive and reflexive, likewise includes the *frequentative* idea, as "here and there," "hither and thither," "to and fro," or completely investing.

[7] *melek*, from *mâlak*, the usual word for *reigning*.

[8] *'erets*, from a presumed root *'ârats*, supposed to mean to *be low* (Gesenius, who thinks the noun the primitive) or *hard* (Fürst), but rather perhaps akin to *rûwts*, to *run*, as being what animals range upon; it denotes not only the *globe* in general, but especially the *land* in distinction from the water or sky, and any particular *country* also.

[9] *râzan*, a root of uncertain affinities, which occurs only in this form (active participle Kal) and but few times; apparently meaning to *be heavy* (Gesenius) or to *hold together* (Fürst), but evidently applied to the *nobility*.

[10] *yâçad*, to *set;* akin to *yâshab* (note [1, 5]), to *sit*, but harder and thus more emphatic; here used in the Niphil, as a reflexive, and having the sinister import of a conclave or secret conference.

[11] *Mâshiyach*, an adjective, from *mâshach*, to *smear* with oil, *i. e.*, anoint, especially as an inaugurative ceremony; hence English *Messiah*, through the Greek and Latin.

A. V.	A. R.
3 Let us break their bands asunder, and cast away their cords from us. 4 *He that sitteth in the heavens shall laugh: the [a]Lord shall have them in derision.	3 Let us break their bands asunder, And cast away their cords from us. 4 He that sitteth in the heavens shall laugh: The Lord shall have them in derision.
* Prov. i, 26.	
1611. [a] LORD	British.

cign. But the significance in his mind, and in that of the Spirit who spoke through him, goes far beyond this, as we will see in verses 7–9. These are the celestial allies on the one side, as the preceding are the terrestrial ones on the other. saying, ‖ This word, properly supplied by the translators, is a very important explanation of the following verse, in which it ought to have been included.

3. "We+will [Let us]+snap[12]+off[13]+thoroughly[14] (to-wit)[15] the[1, 2]+bands[16]+of+them,[17] ‖ They refer to the ties of allegiance, which are compared to a severe bondage. There was much truth in this view, especially in the earlier days of the invading campaigns; but in subsequent times the subjugation had taken a mild form of dependency, not specially exacting service or tribute, except in the case of the Gibeonites (Josh. ix, 27), and even they were at length treated as a sort of sub-Levitical order under the title of Nethinim (i. e., *given* ones, or devoted to the Sanctuary). David, indeed, severely handled the Philistines and other Canaanites, but it was only after severe provocation and as a war measure; and his generous, even chivalrous negotiation with Araunah, a descendant of the Jebusite nobility (2 Sam. xxiv, 18–25), shows that the surviving natives still retained their civil freedom and property. and [ay,]+we+will [let us]+send[18]+away[19]+thoroughly[14] apart+from[20]+us the[1, 2]+interlacings[21] [cords]+of+them." [17] ‖ This parallel clause contains the additional idea of throwing far away the broken bonds, as if never to be resumed. The revolt was intended to be effectual and permanent. There is an intensity and a bitterness in the prolongation of the phraseology here, which shows how galling they felt the yoke of subjection to be, especially to their pride.

4. We have now a counter-picture in a higher plane or sphere. The plotting foe think that their schemes are secret; but the all-seeing Eye is watching them, and the ever-open Ear catches their whispered threats. A+sitting[22]+One in+the+sky[23] will+sport;[24] ‖ The supreme *divan* is likewise represented as holding a consultation on the same subject; and at first, as in the foregoing session, the proceedings go on in quiet amounting to silence. The almighty Sovereign is anthropomorphically depicted as simply smiling at the impracticable plans of his opponents, as if amused at their impotence. The future tense denotes the pictorial as well as the voluntary character of the act. the[25]+Lord[26] he[1, 33]+will+mock[27] to [at]+them.[17] ‖ Soon the divine countenance assumes a scowling aspect, and the lip curls with scorn at the enemy's rebellious impudence; resolutions of defiance and vengeance are forming in the Ruler's breast and council. The singular number is throughout used of the infinite Personage, in consonance with the pure monotheism of the Bible; yet there are

[12] *nâthaq*, akin to *'âthaq*, and denoting a sharp, quick, violent rupture or severance.

[13] The force of the intensive *Piel* (Pual, etc.), which often, however, is causative.

[14] The force of the paragogic-*h*, or = *come!* as a note of hortation.

[15] *'eth*, the sign of the object of the verb = *namely;* originally apparently a mild demonstrative.

[16] Feminine plural of *môwçêr*, a *bindment* (to coin a word), from *'âçar*, to *bind*, a sort of Hiphilite participial noun (compare note [1, 14]), by an interchange of the initial *âleph* to *vav* (as if for *yôwd*). The root is thus shown to be closely akin to *yâçar*, to *correct* by chastisement, the culprit being supposed to be *tied* before the infliction.

[17] A prolonged form (with *vav* paragogic) of the suffix pronoun.

[18] *shâlach*, a milder form of the cognate *shâlak*, to *cast* violently.

[19] The force of the Hiphil, regularly, *causative*, occasionally an *intensive*, as Piel is often causative.

[20] The prefix properly is reduplicated = *from a part of*.

[21] Feminine plural of *'âbôth*, a *rope*, as made of strands; supposed to be from *'âbath*, to *intertwine* or braid (but it occurs only once as a verb, and is perhaps merely a denominative from this noun), probably akin to *'âbâh*, to *be compact*, and *'âwb*, to *wrap* about.

[22] *yâshab*, which often has the royal sense of being *enthroned*, because subjects *stood* in such presence; at other times to *reside*, as a permanent session.

[23] *shâmayim*, an apparent dual (see note [1, 23]), of a presumed *shâmeh*, as if from an imaginary *shâmah*, supposed to mean to *be high;* but more probably a primitive word, doubtless akin in some obscure way to *shâm*, *there*, and *shêm*, a *name*, and possibly also to *sûwm*, to *put*, through the common idea of *position*.

[24] *sâchaq*, a milder form of *tsâchaq*, to *laugh* outright.

[25] Article omitted as if with a proper name.

[26] *'Adônây*, an irregular plural of *'âdôn*, supposed to be from an imaginary *'âdan*, to *rule;* but rather formed directly from *diyn*, to *hold a court* as umpire (with âleph prosthetic). The termination *ây* (with the final pronominal suffix, often used familiarly as an expletive) instead of the usual *ay*, is characteristically employed for the Deity (plural of eminence) as a singular (compare *'Elôhîym* note[111, 13]).

[27] *lâ'ag*, to *make mouths*, hence to *stutter* or speak unintelligibly, also to *imitate;* akin to *lûwa'*, to *swallow* (by a gulping effort), and thus (by hardening the last consonant) to *lûwts*, to *scoff*, all denoting a wry or puckering action of the mouth.

A. V.	A. R.
5 Then shall he speak unto them in his wrath, and *vex [trouble] them in his sore [great] displeasure. [displeasure; *saying*,] 6 Yet have ᵃI †set my ᵇking ‡upon my holy hill of ᶜZion [Zion the hill of my sanctuary].	5 Then shall he speak unto them in his wrath, And ¹vex them in his sore displeasure: 6 Yet I have set my king Upon my holy hill of Zion.
* Or, *trouble*. † Heb. *anointed*. ‡ Heb. *upon Zion, the hill of my holiness*.	1 Or, *trouble*
1611. ᵃI set my † ᵇKing ᶜSion ᵈ*Or*, ᵉ*Hebr.* ᶠ*Holinesse*	British.

clear intimations even here, as elsewhere in the Old Testament (see Gen. i, 26; xi, 7), of the Trinity within the Godhead, which cannot be resolved by the mere *consession* of the angels with God (as in Gen. xviii; see especially verses 2, 16, 17, 22, 33; also Psa. lxxxii, 1, 6; ciii, 20, 21, etc.). The joint personality is more distinctly exhibited in verse 7. Observe that this parallelistic clause is not introduced by the usual connective conjunction, but stands as a somewhat separate statement of the progression in the divine emotions. A still stronger note of advance is made by the particle at the beginning of the next clause.

5. Then he+will+speak[28] toward[29]+them[17] in+the[1, 2]+snort[30] [anger]+of+him, ‖ Presently the irate Deity breaks silence, so as to intimidate his opponents and warn them to desist from their idle and nefarious purpose. God does not punish his human subjects, however malicious, without first giving them an indication by some means of his will, sufficient to show his displeasure with their rebellion. The natives of Canaan had long ere this had abundant notice of his intention to dispossess and even extirpate them unless they reformed by submitting to his people's sway and accepting their religion, which they were perfectly at liberty to do. But they were wedded to their shameful idolatries, and obstinately bent upon resisting their manifest destiny. They thus invited their own destruction, of which the present was a crisal period. **and** [ay,] **in+the[1, 2]+heat[31]+of+him he+will+make[13, 19]+them+be-in-trepidation;[32]** ‖ This parallel clause produces a climax to the scene, and breaks it up in consternation. The tone as well as language of the address disconcerts them. Like guilty children caught in mischief, the sound of the parental voice shows that the culprits are discovered and will be defeated and punished.

6. saying, ‖ This word is evidently implied in the connection, and should have been supplied by the translators, as in verse 2, showing the exact correspondence of the two scenes in the description. **"And** [But] **I[33] have+libated[34] the[1, 2]+king+of+me** ‖ Jehovah admonishes them *per contra* that *he* has very different designs from them, and authoritatively assumes the right of appointing a viceroy at his pleasure; nay, he has actually done so, and David is already installed by the sacred chrism into that station over the region in question. They must submit or be conquered and slain or reduced to captivity. So was Jesus anointed (as it were) by the descent of the Holy Spirit at his baptism as the King of the Jews and of all the world. This reference is fairly warranted by the following verses. David fully realized his typical relation to the Messiah, and our Lord himself most emphatically recognized the same cardinal truth. **ascent-wise** [over] **Parched-place[35] the[1, 2]+mount[36]+of the[1, 2]+holy[37]-thing+of+me."** ‖ This chief (and for a time only) hill of Jerusalem naturally be-

[28] *dâbar*, little used in Kal, properly to *arrange* or *drive*, but only used (especially in Piel) of *uttering* a voice; and differing from *'âmar* in not being followed immediately or necessarily by the words used.

[29] *'el*, denoting (horizontal) *direction* merely, and not actual approach or contact; thus implying a space between speaker and hearer or an indirect (mediate) address.

[30] *'aph*, properly the *nose*, as the organ of breathing; from *'ânaph*, to *pant* or breathe hard; hence *anger*, especially in its incipient stage, which betrays itself by more frequent respiration, thus inflating or distending the nostrils.

[31] *châr̂ôwn*, from *châr̂âh*, to *grow hot*, especially with passion; an intensive expression for anger, the symptoms of which is the flush of blood caused by the excited pulse.

[32] *bâhal*, to have the heart palpitate violently, as in sudden alarm; to be *panic-stricken*, sometimes to *hurry*, which has a similar effect.

[33] Pronominal subject emphatic because expressed, besides being implied in the form of the verb.

[34] *naçak*, properly to *pour* out (akin to *cûwk*) especially a fluid in sacrificial offerings, occasionally a fused metal in the foundry, but here evidently oil in anointing, a ceremony essential to the Scriptural inauguration of a king.

[35] *Tsiyôn*, another form of *tsâyôn*, *dryness*, from a presumed root *tsâyâh*, to *be sunny*, hence dry. It was the name of the principal hill of Jerusalem, and thus became a type of the Jewish (and afterwards of the Christian) Church.

[36] *har*, apparently from *hârâh*, to *swell* up (especially in pregnancy), akin (or equivalent) to the presumed *hârar*, both which appear in the inflections of the noun; a *summit* of a mountain, as being a *ridge* or swell of the surface.

[37] *qôdesh*, a "cegholate" noun immediately derived from *qâdash*, to *be holy*, and properly denoting the concrete result of the root; constantly applied to a *sanctuary* (exclusively so with the article, "the Holy Place"), and only rarely and secondarily in the abstract sense *holiness* (in the absence of a feminine form). It is therefore incorrect to render the phrase, "mountain of my holiness," and still more so "my holy mountain," for which the appropriate Hebrew expression would be "my mountain the holy (one)." The word here being "in the construct" (suffix pronoun), of course the article disappears (note [1, 2]), but is still implied. Zion was the place of the sanctuary or tabernacle in the time of David, and from this fact it derived all its sanctity.

A. V. 7 [a]I will declare [*]the decree: the LORD hath said unto me, [†]Thou *art* my [b]Son; this day have I begotten thee.

[*] Or, [c] *for a decree.* [†] Acts xiii, 33; Heb. [d] i, 5.

1611. [a]*I [b]sonne, [c] *Or,* [d]heb.

7 I will tell of the decree: A. R.
[a]Jehovah said unto me, Thou art my son;
This day have I begotten thee.

[a] The LORD British.

came significant of the kingdom, of which David made that mountain the seat of his capitol, and thence his sway of the whole land was thus assured. It was not, however, the actual locality of David's formal anointing, which took place at Hebron (2 Sam. v, 3).

7. In the first half of this Psalm the royal and typical author, as we have seen, after making a declaration in the form of a question, draws two pictures, one of earth, the other of the sky; in the remainder, after making a preliminary statement in the form of a direct remark, he proceeds to give two practical addresses, one in the heavenly counsels, the other in the earthly, thus reversing the preceding order in this particular, but still maintaining the exact symmetry and harmony of the two sections. **I**+**will**+**thoroughly**[14]+**number**[37]+**up**[13]**toward**[29] [concerning]+**a**+**decree:**[39] ‖ This is the Psalmist's own introductory remark, suggested by the divine mandatory utterance preceding, and explaining its connection and force. No wonder he loved to think and tell of it, for to him it was a matter of the most intense personal interest, and it is also one deeply affecting the religious welfare of the entire race and the whole world, as will presently appear. He says, modestly and advisedly, that he will cheerfully and profoundly relate the theme, but not exhaustively (such is the Hebraistic import of the qualifying expressions); and he therefore does not undertake to quote its express language, but rather to give its substance as he understood it. We thus have, as it were, his own comment on a promise or prophecy which is historically preserved to us in much more general phraseology, namely, in substance that "Jehovah would build him *a house*" (2 Sam. vii, 11, 27). He knew, however, and we know even better than he, what was implied in this; just as Eve took in the essential scope of the pristine promise of a Redeemer, although couched in very brief and figurative terms (Gen. iii, 15), as later revelation and fulfillment have developed it. So is all evangelical truth, at first a seed-thought only, the germ of what shall at length become a broad-reaching, deep-rooted and fruitful system, whether implanted in the earth of human record and progress, or in the soil of the individual heart. It is a *word of God* graven more durably than in plates of metal or stone; and sky and sea shall pass away rather than one syllable or letter of it be obliterated or fail. Man's statutes may be abrogated or eluded, but the edicts of the King of kings have the stamp of fate. **the**[25]+**Extant-one**[1, 10]**he**[1, 33]+**has**+**said**[40]**toward**[29]+**me,**[41] ‖ As already observed, inasmuch as Jehovah had never thus explicitly addressed David either directly or by mediation, he must not be understood as meaning that what follows was exclusively or in a literal sense meant for him personally; although the primary reference was actually to himself, but only as a type of a higher personage whom he for the time being represented. Such a "double sense" of Scripture prophecy is too frequent to need defence or illustration at our hands. If Abraham rejoiced to foresee Christ's day (John viii, 56), certainly David did so more clearly (Acts ii, 30). "**The**[1, 2,]+**built-one**[42] [son]+**of**+**me art**[1, 20] **thou;**[32] ‖ The title "son" is used with great latitude in most languages, and remarkably so in Hebrew; hence there is no great difficulty in extending it to David as the representative of God upon the throne, especially as in the nature of the case some sort of a figure might be presupposed in the matter of divine paternity of a human offspring. But we will see in the following clause evidence that this does not exhaust the signification of the term here. Moreover, if a claim to the throne were all that is intended, this would be sufficiently guaranteed by some other epithet, such as *appointee*, *viceroy*, or even the simple title *anointed*, as in verse 2. **I**[23] **the**[43]+**day**[44] **declare that I**+**have**+**borne**[45] [begotten]+**thee.** ‖ The necessity of interpolating the words

[38] *çâphar*, strictly to *score* up a tally by marks, hence to *enumerate*, especially (as here) in Piel; then to *rehearse* or celebrate (*recount*).

[39] *chôq*, from *châqaq*, to *engrave* or carve letters in (English "hack"), as edicts were originally written and published; closely allied to *chûwq*, the presumed root (supposed to mean to *inclose*, but perhaps rather to *include*, as a cavity does the intaglio inscription), whence the precisely similar form *chôwq* (or *cheyq*), the *bosom*, as a pocket for holding articles.

[40] *'âmar*, see note [28].

[41] The pointing of the pronoun suffix *-ay* shows that the preposition is really a noun used here in the plural; compare *towards*.

[42] *bên*, from *bânâh*, to *build*, inasmuch as the family name and rank and property is continued by the male line.

[43] Article used as special designation of time = *to* in our phrase "to-day;" or as an equivalent of a demonstrative; compare note [1, 4].

[44] *yôwm*, for *yâm* (as the plural *yâmîym* shows); from a presumed root *yôwm*, (*i. e.*, *yûwm*), or *yâmam*, to be *hot*, akin to *châmam*, etc., inasmuch as the day is warmer than the night.

[45] *y'lîdtîykâ*, from *yâlad*, to *bear*, applied only to the *female* in Kal (as here usually supposed to be); whereas the Hiphil applies to the father in the sense of *begetting* or causing to bear. The peculiar pointing of the antepenult (instead of the regular *y'laltîykâ*) leads to the suspicion that this is really a peculiar form of the Hiphil (instead of *hôwladtîyka* for *hôwlîdtîykâ*). At all events it must be so understood.

A. V.	A. R.
8 *Ask of me, and I shall [will] give *thee* the heathen *for* thine [thy] inheritance, and the uttermost parts of the earth *for* thy possession.	8 Ask of me, and I will give *thee* the nations for thine inheritance, And the uttermost parts of the earth for thy possession.
* Ps. lxxii, 8.	
1611.	British.

"declare that," as we have done, is obvious from the fact that the procreation must have preceded by a fixed interval the announcement of birth and succession. The allusion evidently is to the custom or propriety of the reigning king taking his infant son (especially if the firstborn) in his arms soon after birth, and publicly avowing him his lawful child and therefore legitimate heir to the throne; a fact of the highest importance, inasmuch as upon some such acknowledgement the title of the successor depended, and the jealousy of spurious offspring is proverbial in royal families. But nothing of this kind could take place or be true in any literal sense of David personally, and the real interpretation must therefore be of "King David's greater Son," the Lord Messiah. It is applicable to David himself merely in a typical or subordinate sense as a representative of Christ, the only true Son of God, openly testified to as such on the "day" of his baptism (Matt. iii, 17, and parallels), which the "anointing" above referred to (verses 2, 6) adumbrates, as well as in the transfiguration (Matt. xvii, 5, and parallels).

8. Accordingly, immediately after this avouchment of sonship ensues the grant of patrimony. **Ask**[46]**+thou it apart**[20] [from]**+me,** ‖ This endowment, however, like all God's providential gifts, is conditioned upon believing prayer (Matt. vii, 7, and parallels). Even thus our Lord himself, for the sake of example, asked miraculous favors of his heavenly Father (John xi, 42), and could have done so to an indefinite extent (Matt. xxvi, 53), although invested personally with unlimited power (Matt. xxviii, 18); and as the perquisites following here relate to earthly possessions in his mediatorial capacity, there is no inconsistency in attaching this condition to their acquirement and application. Still its expression in so absolute a form as a prerequisite to title shows that it is specially applicable to the finite incumbent, namely, David, as a dependent functionary, bound therefore to account for its exercise to his Liege-lord. Thus the promise, like all other Messianic figurative representations, necessarily vibrates in precise appropriation from the antitype to the type, inasmuch as no emblem or symbol perfectly corresponds in every respect to the reality thereby represented. **and+I+will thoroughly**[14]**+give**[1, 30] **nations**[2] **as the**[1, 2]**+streaming**[47] [inheritance]**+of+thee,** ‖ This includes the heathen tribes surrounding Palestine, as made over to the Israelites at the Exode, and extending indefinitely eastward (Num. xxxiv, 1–15). We shall see presently that in point of fact it was considerably enlarged at a later period to David and his successors, and that in its application to the Messiah it is co-terminous with the boundaries of the globe itself. **and** [ay,]**+as+the**[1, 2]**+seized-thing**[48]**+of+thee the**[1, 2] **+limits**[49]**+of earth.**[6] ‖ The preceding clause confers the heritage in prospect or at some future day; but the heir does not thereby come into possession until of age or till the time fixed by the father's will. Accordingly this clause gives the actual fee, and vests the child in immediate and complete control of the property. It is true, that neither in the case of David nor in that of the Messiah was absolute occupancy instantly bestowed, but it was left for each to assert and effectuate his rights at his own pleasure: the title was clear as by a warrantee-deed; the grantor, the grantee, the description are all explicit, and the delivery is perfect. Let us examine the metes and bounds more minutely; they are, in a word, *to land's end*. This means, in the narrower Davidic sense, as far as the territory of Canaan extended—"from sea to sea, and from the river unto the ends of the earth" (Psa. lxxii, 8), elsewhere explained to mean "from the Red Sea even unto the sea of the Philistines, and from the desert unto the river" (Exod. xxiii, 31), "from the river of Egypt unto the great river, the river Euphrates" (Gen. xv, 18), "from the wilderness and Lebanon, from the river, the river Euphrates, even unto the uttermost sea" (Deut. xi, 24): in other words, north and south, from Lebanon to the extremity of the Sinaitic peninsula; east and west, from the river of Egypt and the Mediterranean to the desert of Syria and the Euphrates. This entire area eventually constituted in fact David's and Solomon's empire. The dominion of the Prince of Peace, the only-begotten Son, is to cover all the kingdoms and lands of the earth (Dan. ii, 35, 44; Rev. xi, 15). The generation now living has witnessed its sporadic dissemination in all the principal nations of the world, and at the present rate of missionary extension another century will spread the Gospel into every country and village of the

[46] *shā'ēl*, the usual word for a question or a request or a demand.

[47] *nāchâlâh*, from *nâchal*, properly to *flow* (hence *nachal*, a *water-bed*), but used in the secondary sense of acquiring possession as an *heirloom* (a mode of descent or transmission as if by a *stream*).

[48] *ăchuzzâh*, feminine passive participle of *'âchaz*, to lay firm *hold* of; hence an actual *possession*.

[49] *'epheç*, from *'âphaç*, to *cease* or *terminate*; hence, any natural *boundary* (specially the *sole*, as the end of the leg); often used adverbially, *entirely*, etc.

A. V.	A. R.
9 *Thou shalt [mayest] break them with a rod of [a]iron; thou shalt [mayest] dash them in pieces like a [b]potter's vessel. 10 Be wise now therefore, O ye kings: be [c]instructed, ye [d]judges of the earth [of earth].	9 Thou shalt break them with a rod of iron; Thou shalt dash them in pieces like a potter's vessel. 10 Now therefore be wise, O ye kings: Be instructed, ye judges of the earth.

* Rev. ii, 27; xix, 15.

1611. [a] iron, [b] potters [c] instructed ye [d] Judges [e] Apoc. British.

globe; the millennial era will see it nominally enshrined in all homes and hearts upon the surface of the planet, and in the great day of eternity, if not before, will be fulfilled the purpose and prediction "that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. ii, 10, 11).

9. Mild as is his sway over the penitent and the willing, it—like David's military rule—will be relentless and finally judicative to the recusant and the unbelieving. **Thou** + **shalt** [mayest] + **make**[50] + **them** + **bad**[51] [mar them] **with** + **a** + **rod**[52] + **of iron**;[52'] ‖ Oriental victors have full control over captives, even to corporal infliction of the severest kind, and the Egyptian and Assyrian monuments depict scenes of brutal mutilation and horrid death as practised upon helpless prisoners of war, especially in the case of rebel kings (compare Judg. i, 6, 7; 2 Kings xxv, 7; Jer. xxix, 22). Among the ancient Egyptians the striking of culprits in the face with an iron mace was a *distingué* mode of punishing political offences, rather than of leaving scars of flogging for more servile misdemeanors. The rendering "rule" in the New Testament (Rev. ii, 27; xii, 5; xix, 15), adopted from the Septuagint version by a change of the pointing, amounts to about the same thing. **as** + **the**[1,2] + **finished-thing**[53] [vessel] + **of** + **a** + **moulder**[54] + **thou** + **shalt** [mayest] + **entirely**[1,3] + **mall**[55] + **them.**" ‖ This was effectually accomplished by David with his hostile neighbors (see 2 Sam. xii, 31), and will eventually be the fate of the finally impenitent at the hands of the Messiah (Rev. xix, 11–15), who is the Almighty's executor of judgment (John v, 22; Rev. vi, 16). The everlasting punishment of the wicked is everywhere in Scripture described, not as annihilation, but as a positive infliction of conscious suffering through a deprival of privileges formerly enjoyed—in short, a *banishment* with chastisement and confiscation (Matt. xxv, 28–30; Luke xii, 47, 48; 1 Thess. i, 7–9). See also on Psa. i.

10. The second part of the Psalmist's hortatory address here follows as a natural inference from the foregoing declaration of hostilities, and is addressed to the conspirators in danger. **And** [So] + **coursingly**[56] [now], **o**[57] + **kings**,[7] **act**[10] + **ye** + **prudently**;[5x] ‖ This was an appropriate juncture for these royal enemies to consider well their position and resources before entering into the contest (Prov. xx, 18; xxiv, 6); and this they are advised to do in concert while they have the opportunity. The implication is, of course, that if they do so discreetly they will abandon the enterprise (Luke xiv, 31, 32), as they are urged to do by the only suitable method, in the next verse. Kings are not proverbially noted for sound judgment in such cases, being impelled by pride and self-sufficiency (Eccles. iv, 13). **be**[59] + **ye** + **chastised**,[60] **o**[57] + **judges**[61] + **of earth**:[8] ‖ They had already received a sufficiently pungent admonition of this sort in previous campaigns; but some people will not even learn by experience. Their limited scope is hinted in the expression *earthly* judges, suggesting that they were pitting themselves against the Ruler of heaven.

[50] Kal incidentally having in this case (as often elsewhere) the causative form of Hiphil (see note [45]).

[51] From *râ'a'*, to *be* (or *make*) *worthless* in any sense. The affinity to *rûwa'*, which occasionally also means to *destroy*, but usually to *bawl* or *shout* aloud, seems to be through the idea of "*splitting* the ears" by violent sound; with *râ'âh*, to *feed* as a shepherd, it seems to be through the notion of *spoiling* the pasture by grazing it; and with *réa*, a *friend*, through the *neighborhood* of adjoining meadows.

[52] *shebet*, a *scion* or sucker of a tree, which is usually very straight and supple, fit for a *baton* of office, or a walking cane; and hence used of a sceptre; also a *tribe*, as an offshoot of a common stock.

[52'] *barzel*, of uncertain, perhaps foreign, origin.

[53] *k'liy*, from *kâlâh*, to *complete*; denoting any *implement* or manufactured article.

[54] *yôwtsér*, active participle Kal of *yâtsar*, to *fashion* with the hands (strictly, to *narrow*, as a cognate of *tsûwr*, to *crowd*), especially as a *potter*.

[55] *nâphats*, to *smash* and thus dissipate into fragments, especially a dish or a people.

[56] *'attâh*, an adverb, formed by the annexation of *-h* directive to *'éth* (see note [1, 31]), thus meaning *seasonward*, *i. e.*, at the present moment.

[57] Vocative implied in the person of accompanying verb or pronoun.

[58] *sâkal*, to *look* circumspectly; hence to *be wise*.

[59] The force of the Niphal, which is properly reflexive (like the Greek *middle*), hence often passive.

[60] *yâçar*, to *correct* by blows (strictly, to *avert* from wrong conduct, as a cognate of *çûwr*, to *turn* away), in contrast with *yâkach*, which is to *set right* by words); hence to reprove or rebuke severely.

[61] *shôphét*, active participle Kal of *shâphat*, which properly means to deliver *sentence* (whether favorable or adverse) as presiding officer in court; hence a *monarch*, as this function in the East generally falls to them, always as a matter of appeal.

A. V.	A. R.
11 Serve the LORD with fear, and rejoice [cringe] with trembling. 12 Kiss the [a]Son, lest he be angry, and ye perish *from* the way, when his wrath is kindled but a [b]little [for soon his wrath will kindle].	11 Serve [a] Jehovah with fear, And rejoice with trembling. 12 [1] Kiss the son, lest he be angry, and ye perish in the way, For his wrath [2] will soon be kindled.
	1b 2 Or, *may*
1611. [a] Sonne lest [b] little :	[a] the LORD [b] Some ancient versions render, *Lay hold of* (or, *Receive*) *instruction*, others, *Worship in purity*. British.

11. Their just and safe course is plain to the Psalmist, who although opposed and even attacked by them, generously proffers terms of peace on behalf of his divine Sovereign. **serve**[62]**+ye** (**to-wit**)[15]**the**[25]**+Extant-one**[1, 19] **with+fear,**[63]‖ Their first duty was *submission;* enemies cannot be treated with except they surrender, nor rebels till they offer tribute or at least consent to be again cheerful subjects; and this they may better do from an impulse of dread than not at all. Loyalty is the prime condition of a peaceable government; and a due sense of the ability and promptness of the just authorities to reduce all insubordination is a wholesome sentiment to the entire community. "The *fear* of the Lord is the beginning of wisdom," and love will naturally come in afterward. **and+whirl**[64] [cringe]**+ye with +shuddering;**[65]‖ This is a stronger expression of terror and suffering, either referring to the past or the future, i. e., smarting under a sense of recent infliction, and apprehensive of still further application of the lash of compulsion; in any case seeking to avoid its force and sting. The rendering "rejoice with trembling" involves a psychological contradiction, for joy and fright are incompatible with each other; nor does it preserve the parallelism of clauses.

12. The other mode of securing pardon and favor from an offended monarch is by *conciliation*, and this in the anthropomorphic style of the Bible is now introduced. **Collide**[66] [kiss]**+ye+fully**[13]**the**[25]**+heir,**[67]‖ In Oriental caution and etiquette it is scarcely allowable to kiss the monarch in public, not even on the hand, but subjects are allowed or rather expected to kiss the ground before him as they approach his presence; and some such custom is here referred to. Ordinary friends kiss each other usually on the cheek or beard, sometimes very great intimates only on the mouth. The act here is one of homage. **lest he+will** [should]**+snort**[68] [be-angry],‖ The omission of this token of fealty and affection would be sure to be noticed and resented. Thinkest thou, irreligious man, that thy disregard of God and of Christ is no token of contempt, or that it will be overlooked in the infinitude of divine forbearance? No one has a right to presume upon his Maker's indifference to such an affront. God is love indeed, but that is a weak love which can easily bear being slighted; the strongest love, once alienated, turns to the deepest resentment. Hence the divine Being, and even the patient Redeemer, are both frequently represented in Scripture as intensely angry with a holy indignation (e. g., Psa. vi, 11; Mark iii, 5). **and+ye +will** [should]**+lose**[1, 51] **your+tread**[1, 11] [road]**;**‖ The consequences of such neglect will be fatal. See on Psa. i, 6. **because will+consume**[69] **as+a+little**[70] [soon] **the**[1, 2]**+ snort**[30] [anger]**+of+him.**‖ The least irascible beings, as above remarked, are capable of feeling provocation, and when once alienated they are the hardest to placate. Let all remember that a time is coming—how soon to each none knows, when a throne of judgment will be erected, upon which the incensed Son will be seated as his Father's plenipotentiary, to dispense justice to every human being; and that then the ground of sentence to the con-

[62] *'âbad*, properly to *work*, not necessarily as a slave, nor at hard toil ("till," Gen. ii, 5; iv, 12; "dress," Gen. ii, 15; but not used in Gen. iii, 17–19), which is represented by *'âmal*, to *toil*.

[63] *yir'âh*, from *yârê'*, to be *afraid*, whether in terror or docility.

[64] *gîyl*, to *rotate* or at least move in a gyratory manner (akin to *gâlal*, to *roll*, *i. e.*, move in an overturning direction), is applied figuratively to any action springing from violent emotion, whether of *joy* or *pain;* whereas its strengthened congener *chîyl* or *châwl*, properly to *twist*, is to move in a *circular* manner, and thus means to strengthen, to writhe, dance, tremble, quake, etc., with less emotional element.

[65] *ra'ădâh*, from *râ'ad*, to *quiver* or *flutter*, as curtains, grain, hair, etc., under the undulatory influence of wind; or, figuratively, of alarm.

[66] *nâshaq*, akin to *nâshak*, to *bite*, through the common idea of applying the mouth, primarily denotes to *smack*, *i. e.*, bring into close contact, as the lips in kissing; hence *nesheq*, *armor*, as used in conflict, and so *battle* itself.

[67] *bar*, the Chaldee equivalent of *bên*, a *son* (see note [42]), here used as a *title* (and therefore destitute of the article) by some court-idiom of the times otherwise unknown to us. There is no need of resorting to other conjectures or to forced etymologies; for the Aramæan was as old as the Hebrew, and always its near neighbor.

[68] *'ânaph;* see note [30].

[69] *bâ'ar*, strictly to *devour*, but chiefly used of fire; hence to *flash* up or kindle figuratively.

[70] *me'at*, infinitive construct Kal of *mâ'at*, to *lessen*, used as a noun; with the prefix *k-*, *like*, it idiomatically denotes not the ease or quickness (suddenness) of an act, but the short time that intervenes before its occurrence.

A. V.	A. R.
*Blessed *are* all they that put their trust in him.	[1]Blessed are all they that [2a] take refuge in him.
* Prov. xvi, 20; Isa.[a] xxx, 18; Jer.[b] xvii, 7; Rom.[c] ix, 33; x, 11; 1 Pet.[d] ii, 6.	1 Or, *Happy* 2 Or, *put their trust* [b]
1611. [a] isa. [b] iete. [c] rom. [d] pet.	[a] put their trust [b] Or, *take refuge* British.

demned will be, "Inasmuch as ye did it *not*" (Matt. xxv, 41–46; Rev. xx, 15). **Oh**[i, 1] + **the**[i, 2] + **happinesses**[i, 3] + **of complete**[i, 35] [all] **the**[i, 2] + **trusting**[71] **ones** + **of in**[72] + **him**! This is added as a further inducement to the unbelieving enemies to renounce their captious attitude, and avail themselves of the generous amnesty still proffered them. How much blessedness and security have they already forfeited by their delay hitherto! What a relief and comfort this thought is to saints likewise, who remember their own former period of rebellion and neglect against so indulgent a Creator and so gracious a Saviour! Instead of twitting any with their grievous and long-continued offences, the heavenly Father kindly and forgivingly receives them to his arms and heart (Luke xvi, 20; James i, 5), and the divine Brother still invites them to his salvation (Rev. iii, 20).

[71] *châçâh*, to rely implicity for defence. Compare note [iv, 35].

[72] A double construction arising from the fact that the noun, although implying *faith* (and thus taking the construct form), yet verbal, expressing strongly the idea of taking refuge, requires the preposition with the object.

[a]PSALM III.

[b]*The security of* [c]*God's protection.*

A. V.	A Psalm of David, when he fled from Absalom his son.	A. R.
	LORD, how are [have] they increased that trouble [f]me! many [g]*are* they that rise up against me.	A Psalm of David, when he fled from Absalom his son.
	2 Many *there be* [*are*] [h]which [that] say of my soul, *There is* no help for him in God. Selah [Pause].	1 [a]Jehovah, how are mine adversaries increased! Many are they that rise up against me.
		2 Many there [b]are [c]who say [1]of my soul, There is no [2]help for him in God. [Selah
	* 2 Sam. xv, 15.	1 Or, *to* 2 Or, *salvation*
	1611. [a] PSAL. [b] [Summary in Roman] [c] Gods [d] ¶ * A [e] David when [f] mee [g] are [h] *which*	[a] LORD [b] be [c] which British.

III. This Psalm, as indicated in the title, was written by David when driven from his capital by his unnatural son (2 Sam. xv–xvii), and graphically expresses his confidence that God would protect him in his exile, and restore him to his throne (compare 1 Sam. xv, 25, 31; xvi, 12). Typically it is adapted to the emotions of the pious heart in every emergency. It is cast in the form of a prayer virtually if not expressly throughout.

Title [Hebrew verse **1**]. **A+thrummed-thing**[1] **ascribed to**[2]**+Darling;**[3] ‖ On these titles generally, see the Introduction, page ii. **in+the**[i, 2]**+bolting**[4]**+away+of+him apart** [from]**+the**[i, 2]**+face**[5]**+of Father+of-Peace**[6] **the**[i, 2]**+built-one**[ii, 42] [son]**+of+him.** ‖ It is not to be supposed that David sat down leisurely during his precipitate retreat on this occasion to compose a Psalm, but that he afterward (when in a place of safety) wrote it to commemorate that event.

1 [Hebrew **2**]. The first half of this Psalm (1–4) exhibits a contrast between the writer's enemies (1, 2) and his Ally (3, 4) in point of number and character. **O**[ii, 57]**+Extant-one,**[i, 19] **what**[7] [how] **have+been-abundant**[8] **the**[i, 2]**+tight**[9]**+ones+of+me!** ‖ The suddenness of the onslaught is intimated throughout this verse, as well as its virulence; this first clause denotes more particularly its *severe* effect, *crushing* or squeezing its object into straits or close quarters. The exigency was indeed a very pressing one, so that David had no resource but in abrupt retirement from his capital, and the abandonment of all his royal estate. Even so do troubles internal and external often assail the saint, so that he is obliged to withdraw into a safer position, and especially into solitary communion with God. **abundant are**[i, 20] **those+rising ascent-wise** [upon]**+me;**[ii, 41] ‖ This clause repeats the idea in a declarative form, emphasizing especially the public appearance and persistency of the insurgents. The formidableness of the attack upon David was remarkable, and compelled him to a very unusual course.

2 [**3**]. **abundant are**[i, 20] **those+saying**[ii, 40] **as+to+the**[i, 2]**+respiration**[10] [self]**+of me,** ‖ The remark is evidently given as the substantial utterance respecting the Psalmist, and not addressed to him directly, as the use of the third person in the clause following shows. This verse distinctively intimates the triumphant arrogance of the foe, first (as here) toward its human object, and next toward God. **"There+is**[i, 20] **nothing**[11]**+of salvation**[12]**+at+all**[ii, 14] **for+him even in+the**[ii, 25]**+Almighty."**[13] ‖ The enemy not only feel sure of their prey, but blasphemously boast that divine power and intervention cannot

III [1] *mizmôwr*, from *zâmar*, to *tap* or handle, as the strings of an instrument (to *play*), or the twigs of a vine (to *prune*); a set piece of music.

[2] *Lâmed* of authorship, a frequent Hebrew idiom = *by*.

[3] *Dâvîd*, from *dûwd*, to be *cosey* or dear; apparently the favorite (because the youngest) son of Jesse.

[4] Infinitive construct Kal (used as a noun) of *bârach*, to shove the bar or fastening of a door, hence to *burst* away or escape suddenly.

[5] *pâniym*, from *pânâh*, to turn the front toward any object or direction; used only thus in the plural as a singular; as in the English, the *looks* or *features*.

[6] *Abshâlôwm*, the (as it eventually proved) inappropriate name of a quarrelsome and unfortunate man.

[7] *mâh*, the interrogative used adverbially as an exclamation.

[8] *rábab* (as shown by the Daghesh forte), equivalent to its congener *râbâh*, denoting the fact of there being many, and not their increase simply.

[9] *tsar*, from *tsûwr* or *tsârar*, to crowd close, or *press;* hence an opponent or adversary for the time being; also a narrow place or *straits*.

[10] *nephesh*, from a presumed *nâphash*, supposed to mean to *blow* refreshingly (but perhaps rather a denominative from the noun); strictly the animal *life*, or vitality, or rather the animal itself, and thus meaning a human person, or rational disposition.

[11] *'ayin*, construct of *'ayin*, a çegholate from a presumed root *'ûwn*, apparently meaning *negation;* used as an utter negative particle, often to the entire neglect of the construction.

[12] *y'shû'âh*, feminine participle Kal of *yâsha'*, to *be safe* (or to *save*), *i. e., savedness;* the root is but a variation of *shâva'*, to *halloo*, and thus denotes the responsive deliverance thus invoked.

[13] *'Elôhiym* (plural of majesty, used as a singular, properly the article expressed), from *'élôahh*, which is probably compounded of the adjective *'él*, *mighty* (itself often applied to God), and the abridged form of Jehovah (see note [i, 19]), thus expressing a powerful living one, *i. e., Deity*.

A. V. 3 But thou, O LORD, *art* a shield **for* [over against] me; my glory, and the lifter up of mine [my] head.
4 I cried unto the LORD with my voice, and he heard me out of his holy hill [the hill of his sanctuary]. Selah [Pause].

* Or, *a about.*

1611. *a Or,*

A. R. 3 But thou, O [c]Jehovah, art a shield about me;
My glory, and the lifter up of [b] my head.
4 I cry unto [c]Jehovah with my voice,
And he answereth me out of his holy hill. [Selah

[a] LORD [b] mine [c] the LORD British.

(or at least will not) deliver him. This is a cutting taunt upon David's religion, and especially upon his faith in all previous emergencies that the God who had called him to the throne would maintain him in it. The quotation of this language is an appeal to Jehovah on the Psalmist's part to rebuke the challenge. How often, however, does the Enemy of all souls whisper to the sorely tried one that God himself has deserted him! See Psa. xxii, 1. **Suspension.**[14] ‖ This word is probably a musical notation, added by the editor, to indicate a partial or total *rest* in the music, and therefore does not materially affect the interpretation. It should, of course, be omitted in general public reading.

3 [4]. The divine help is here, nevertheless, most emphatically asserted, and thus the Psalmist's foes are confuted. **And** [But] + **thou,**[ii,33] **O**[ii,67] + **Extant-one,**[i,19] **art**[i,20] **a** + **defence**[15] [buckler] **in** + **course**[16] + **of** [over against] + **me;** ‖ This figuratively expresses David's recognition of God as his constant and sufficient Protector in whatever perils he was exposed to. **the**[i,2] + **heavy-thing**[17] [glory] + **of** + **me and** + **one** + **making**[ii,19] + **high** [lifting] **the**[i,2] + **head** + **of** + **me:** ‖ Jehovah was therefore the writer's highest honor. Moreover, this was not merely an ornament, but a highly useful service. The figure is that of a fainting or weary or wounded person whose languid head is supported by some kind friend, or (to keep up the preceding figurative language) by a soft pillow or firm neck-rest.

4 [5]. **With**[vii,49] + **the**[i,2] + **voice**[18] + **of** + **me** [Aloud] **toward the**[ii,25] + **Extant-one**[i,19] **I** + **will** + **call**[19] [whenever I have called],[20] ‖ All God's mercies, except the purely natural ones, which bad men (Matt. v, 45) and even brutes (yet see Job xxxviii, 41) share in common, are suspended upon the easy terms of request on the part of the recipient (James iv, 2); and this grant the saint has in full (John xvi, 24), in spiritual things at least (Matt. vii, 10), if not in providential ones (Psa. xxiii, 1; xxxiv, 10; Matt. vi, 8; 1 Tim. iv, 8). Oh the blessed privilege of prayer! none but the truly devout soul knows its worth and sweetness. The first adverbial term of this clause implies the importance of importunity and earnestness (Luke xviii, 7; James v, 16). **and**[21] [then] + **he** + **has** + **heeded**[22] + **me with**[vii,49] + **help apart** [from] + **the**[i,2] + **mount**[ii,36] + **of the**[i,2] + **holy-thing**[ii,37] [sanctuary] + **of** + **him.** ‖ The Holy-place, as being the residence of the Great King, is represented as the head-quarters of his military force, or at least the source of the divine commands (compare Psa. xx, 2). The opportuneness of God's providential deliverances is very often commemorated by David; and it is more emphatically mentioned in the following verse. **Suspension.**[14] ‖ Another pause for reflection, as in verse 2.

[14] *çelâh*, from *çâlah*, which, like its congeners *çâlâ'* and *çâlal*, radically signifies to *lift* up or *balance;* hence a *pause*, apparently in the vocal music only sustaining the words, leaving the instrumental or chorus to proceed in the manner of an interlude. It usually occurs at the end of a strophe or at least of a stanza, but occasionally of a line only, in the midst of a verse; but always seems to denote something emphatic, as if allowing an interval for the effect to be realized.

[15] *mâgên*, from *gânan*, to *fence* around; meaning the smaller shield worn upon the arm.

[16] *be'ad*, compounded of the inseparable preposition *b*, and *'ad*, *continuance*, usually rendered *till.*

[17] *kâbôwd*, from *kâbad*, to *be weighty;* a beautiful metaphor, "uneasy lies the head that wears a crown." The word (besides meaning the *liver* as the most bulky of the viscera) usually has some allusion to the head as if an ornamental distinction like a brilliant *turban.*

[18] *gôwl*, from a presumed *gûwl*, to *roll* (Gesenius compares *gâhal*, to summon an assembly; the Greek κελεύω, to *command*, and the English *call*, as cognate), in some obscure way, no doubt, allied to *qâlal*, to *be light*, perhaps through the idea of sounds floating lightly through air (Homer's "winged words").

[19] *qârâ'*, to *cry* out for the purpose of attracting attention, properly by giving the name of the person addressed (Gesenius compares the Greek κράζειν, and why not the English *cry?*); hence also to *meet*, because acquaintances thus accost each other. The root is evidently equivalent to *qârâh*, to *happen*, as a thing that meets one; the basis of all these forms apparently being *qûwr*, to which Gesenius and Fürst assign the radical import of *digging* (hence *qîyr*, a *wall* or a *pit*, both as being *scooped* out), but which is rather perhaps to *meet* or fit together as an *arch* (hence *qûwr*, a *web; qôwrah*, a *beam*, as fitted in a structure). Kindred also is *yâqar*, to *be precious*, through the idea of *suiting* for valuable purposes; also *nâqar*, to *bore*, through *digging*, as above.

[20] Note the fine idiom of the subjunctive form, but really indicative force of the verb, as brought out by the following correlative of *vâv* conversive with the Future.

[21] The force of *vâv* conversive with the Future (where the Daghesh forte implies the omission of some originally used particle, apparently *'âz*, *then*), which denotes a closer consecutive (in thought) than a fresh præter.

[22] *'ânâh*, both to *hear* and *answer*, properly to *look* at or pay attention (to *eye;* a congener of *'ayin*, the *eye;* hence a *spring*, as the "eye" of the landscape); which also means to *humiliate*, *i. e.*, "eye one down," or browbeat; hence to *afflict.*

A. V.

5 *I laid me down and slept; I [a]awaked [awoke]; for the LORD sustained me.
6 †I will not be afraid of ten thousands of people, that have set *themselves* against me round about.
7 Arise, O [b]LORD; save me, O my [c]God: for

* Ps. iv, 8. † Ps. xxvii, 3.

1611. [a] awaked, [b] LORD, [c] God;

A. R.

5 I laid me down and slept;
I awaked; for [a] Jehovah sustaineth me.
6 I will not be afraid of ten thousands of the people,
That have set themselves against me round about.
7 Arise, O [b] Jehovah; save me, O my God:

[a] the LORD [b] LORD British.

5 [6]. The subject of God's providential care of saints and of the Psalmist in particular is resumed, with allusion to the present occasion more in detail. First, in the past. **I**[II, 32] **myself, I lay**[23]**+down, and** [then][21]**+I+slept**[24]**+thoroughly;**[II, 14] ‖ Many times we go to bed fatigued, but cannot sleep, at least not soundly, because of anxiety; hence the Psalmist's profound repose was an evidence of a sense of entire security through faith in God. This confidence, however, did not lead him to presumption; for we find that David, on the memorable occasion referred to in these historical sentences, took all reasonable precautions for his own safety (2 Sam. xvi, 14; xvii, 16, 22). **I+woke,**[25] **because the**[II, 25]**+Extant-one,**[I, 19] **he**[II, 32]**+will** [would]**+sustain**[26]**+me.** ‖ Many a man has slept, but never awoke; for sudden death overtook him during his rest. The meaning here is that the Psalmist arose safe and sound next morning, refreshed by his night's repose. The subjunctive form of the latter part of the clause implies that this comfort (and the preservation too) was the effect of his trust in God.

6 [7]. Next the future is referred to, for which easy transition has already been made in the last term of the preceding clause; and this is now done in the same subjective manner, with similar allusion to the past (latter clause of this verse). **Not**[I, 7] **I+will+fear**[26] **apart** [from]**+abounding-abundances**[27] [myriads]**+of conjunction**[28] [people], ‖ The Psalmist had begun by saying (verse 1) that his opponents were numerous; and now he declares that, however many they might be, he would not be alarmed by them. He knew that with God on his side he yet would "be in the majority" (see 2 Kings vi, 16, 17). The early intrepidity of David is thus explained (see 1 Sam. xvii, 37); and this shows that there is a far higher courage than mere animal bravery. **which**[I, 5] [who] **surroundingly**[29] **have+placed**[30]**+themselves ascent-wise**[II, 41] [upon]**+me.** ‖ This expression strikingly corresponds in general import with that of Psa. ii, 2, implying a similar military array, although that was from foreign combination, and this from domestic conspiracy; yet there was in both cases the same antagonism of human malice with theocratic authority.

7 [8]. The contrast between these perpetual elements of discord (see on verse 1) is continued through the latter half also of the present Psalm (5–8), but it is in a far more cheerful tone, ending in the assurance of the universal triumph of the right side (verse 8). **Oh**[II, 14]**+rise+thou, Extant-one,**[I, 19] **save**[31]**+thou+me, the**[I, 2]**+Almighty-one**[13]**+of+me;** ‖ God is anthropomorphically called upon to arise from his apparent quiescence, although in the same breath recognized as the Ever-living; and in the parallel clause he is implored to rescue the Psalmist, who claims his patron-protection. Prayer, and that of an urgent character, is again seen to be the condition of the divine favor, and the natural expression of the profoundest faith. **because thou+hast+struck**[32] **(to-wit)**[II, 15] **complete**[I, 35] [all] **the**[I, 2]**+enemies**[33]**+of+me on**[VII, 49]**+the**[VII, 19]**+cheek,**[34] ‖ The blow already inflicted upon the hostile

[23] *shâkab*, to take a recumbent or horizontal posture, for whatever purpose.

[24] *yâshên*, properly to be *weary;* hence likewise to *be old.*

[25] *qûwts*, properly to *rouse*, in Hiphil to *awaken* of oneself; used also (for it is really the same root) of feeling *disgust*, as an exciting emotion; to *harvest* the crop (through the idea of *abruptly* cutting off, as if of sleep), whence *qayits*, *summer*, as the harvest season; and thus akin to *qâtsats*, to *clip*, shear off, whence *qêts*, an artificial *end;* also to the equivalent *qâtsâh*, to *end;* and the occasional *yâqats*, to *awake.*

[26] *yârâ'* (see note [II, 63]), future Kal with initial *yôwd* retained.

[27] *r'bîbâh*, a reduplicated noun from *râbah*, to be *many* (see note [8]), meaning an indefinite number.

[28] *'am*, from *'âmam*, to *conjoin*, hence to *overshadow;* applied to any nation or tribe, often the cantons of Israel: thence *'im*, as a close conjunctive preposition, *along with.*

[29] *çabîyb*, from *çâbab*, to *traverse*, hence to *encircle;* used as an adverb or preposition, *all around.*

[30] From *shîyth*, to *locate* (akin to *yâçad*, note [II, 10]), a more definite term than *sûwm*, to *put* in general; here the final *tâw* coalesces (hence the Daghesh forte) with that of the suffformative pronoun.

[31] Hiphil imperative of *yâsha'* (strictly to *cry* for help), which causatively takes the meaning to *deliver* (see note [12]).

[32] Hiphil præter of *nâkâh* (not used in Kal), which is here simply intensive (see note [II, 15]).

[33] Active participle Kal of *'âyab*, which does not so much designate personal hostility (that is *sânê'*, to *hate* individually), as rather the general inimical feeling or treatment of a person who is politically or nationally on the other side in battle.

[34] *l'chîy*, from a presumed *lâchâh*, supposed to mean to *be fair* (Gesenius) or to *sprout* (Fürst), but doubtless akin to *lûwach*, the root of *lach*, a *tablet*, also *juicy;* and therefore probably meaning *smooth* or *fresh;* then *l'chîy* will be the *soft* part of the face, *i. e.*, its fleshy side.

A. V. thou hast smitten all mine [my] enemies *upon* the cheek [a] bone; thou hast broken the teeth of the ungodly.

8 *Salvation *belongeth* unto the LORD: thy blessing *is* upon thy people. Selah [Pause].

* Is. xliii, 11; Hos. xiii, 4.

1611. [a] bone:

For thou hast smitten all mine enemies upon the cheek bone;
Thou hast broken the teeth of the wicked.

8 [1]Salvation belongeth unto [a]Jehovah:
Thy blessing be upon thy people. [Selah

A. R.

[1] Or, *victory*

[a] the LORD **British.**

conspirators (in the interval allowed by David's flight and the address of his accomplices at Absalom's court) is taken as an omen of their eventual failure; and the result of the first skirmishes (2 Sam. xviii, 6–8) confirmed that presumption; so that David, afterward reviewing the whole rebellion, might appropriately use this language in the past tense. The figure, which is that of a wild beast, especially a lion, disabled by a blow that has fractured its jaw, is a very striking one, and is carried out in the parallel clause. **the**[i,2]+**keen-things**[35] [teeth]+**of wicked**[ii,10]+**men** **thou**+**hast**+**shattered**[36]+**entirely.**[ii,13] As the teeth of a beast of prey are its principal destructive weapons, their loss or material injury is a crushing defeat. Such David's enemies, and the adverse influences in the spiritual world, of which these were the types, will signally experience; indeed, as in David's case literally, so in the saint's figuratively, this overthrow has already been signally and essentially accomplished by the Redeemer's victory over the powers of hell (Luke x, 18). It remains but that the sequel vividly portrayed in prophecy shall be fulfilled (Rom. xvi, 20; Rev. xx).

8 [**9**]. This generalization of ultimate victory is accordingly now expressed in terms which have the same twofold aspect that is maintained throughout the Psalm, namely, the divine and the human. The first is properly the key-word of the one clause, and the latter of the other; but the accompanying or predicated word in each is a blending of the two parties. **To**[iv,1]+**the**[ii,25]+**Extant-one**[i,19] **is**[i,20] [belongs][iv,6] **the**[iv,6] [our]+**salvation;**[12] ‖ It is God's exclusive prerogative to effect even providential deliverance, whatever means—human or physical—he may see fit to employ or bless for that end; much more absolutely true is this of spiritual rescue. But it is also a fact, which this verse at least implies, that God is ready at all times to exercise this benevolent function, certainly in the latter regard, with the utmost liberality—indeed gratuitously, subject only to the conditions inherently involved in the nature of the recipient. So far the thought is a general one; now ensues a special and even more emphatic application of it in particular. **ascent-wise** [upon] **the**[i,5]+**people**[28]+**of**+**thee**[37] **is**[i,20] [rests] **the**[i,2]+**kneeling**[38] [blessing]+**of**+**thee.**[37] ‖ Peculiar privileges are vouchsafed to those in a covenant relation with God, both anciently to the Jews (who were entitled to extraordinary national advantages) and to saints universally (who have equal spiritual rights, if they choose to avail themselves of them). In both cases the same happy result is attainable which characterizes the favorable side of the close of the two preceding Psalms, and of nearly all in this first book of the collection. **Suspension.**[14] ‖ See the comment on verse 2 [3].

[35] *shên*, from *shâvan*, to *sharpen*, unless the noun be the primitive and the verb a denominative.

[36] *shâbar*, to *break* in pieces, sounds like our English *shiver*, but is probably a merely accidental coincidence.

[37] Note the change of person in speaking of Deity,—a common feature of Hebrew rhetoric.

[38] *berâkâh*, from *bârak*, properly to *kneel* (from which sense comes *berêkâh*, a *pool*, as the meeting-place of men and camels to drink), hence to *bless*, both of the subject and the object.

[a]PSALM IV.

1 [b]*David prayeth for audience.* 2 *He reproveth and exhorteth his enemies.* 6 [c]*Man's happiness is in God's favor.*

A. V. [d]To the *chief Musician on Neginoth [stringed *instruments*], A Psalm of David.

Hear me when I call, O God of my righteousness: thou hast [e]enlarged [for] me [f]*when I was* in distress; †have mercy upon me, and hear my prayer.

2 O ye sons of men, how long *will ye turn* my glory into shame? *how long* will ye love vanity, *and* seek after leasing [lying]? Selah [Pause].

* Or, *overseer.* † Or, *be gracious unto me.*

A. R. For the Chief Musician; on stringed instruments. A Psalm of David.

1 Answer me when I call, O God of my righteousness;
Thou hast set me at large *when I was* in distress:
[1]Have mercy upon me, and hear my prayer.

2 O ye sons of men, how long shall my glory be turned into dishonour?
How long will ye love vanity, and seek after falsehood? [Selah

1 Or, *Be gracious unto me*

1611. [a]PSAL. IIII. [b][Summary in Roman] [c]Mans [d]¶ To [e]inlarged [f]when [g]*Or,* **British.**

IV. This Psalm, which the title properly assigns to David, seems to consist of two parts written by him on different occasions of trouble: the former (1–5) some emergency not now historically recognizable; the latter (6–8) apparently on his return to the desolated Ziklag (1 Sam. xxx; compare his cheerfulness amid his associates' despondency, verse 6, there). It expresses in vivid terms his strong trust in Jehovah as his sure portion and preserver; and in this light it is still highly instructive and encouraging to believers of all times.

Title [Heb. ver. **1**]. **Assigned to**[1]**+the+very**[ii, 13]**+conspicuous**[2]**+one** [precentor]; | This of course is a musical notation, and signifies that the direction of the liturgical execution was entrusted to the Levitical chorister, who perhaps wrote *notes* for that purpose, unless the Hebrew *accents* are to be regarded as such. It is prefixed to the whole, just as in modern tune-books the name of the author of the music usually precedes that of the writer of the poetry or words. **with+twanged-things**[3] [stringed instruments]. | The preposition here seems to denote the *orchestral* accompaniment of several pieces, in distinction from the single instrument designed to sustain the key or for a solo. **A+thrummed-thing,**[iii, 1] **ascribed to**[1]**+Darling.**[iii, 3] ‖ See on Psa. iii, 1.

1 [Heb. **2**]. **In+the**[1, 2]**+calling**[4]**+of+me heed**[iii, 22]**+thou+me, O**[ii, 57]**+Almighty-one**[iii, 13]**+of the**[1, 2]**+justice**[5]**+of+me:** ‖ Jehovah's attention to the Psalmist's prayer is claimed on the ground of covenant-relation already established, by virtue not merely of national compact, but of personal dedication and royal adoption. This, therefore, is the import of the last epithet of the divine title here adopted, as the Being to whom the petitioner's rights had been entrusted, and who was therefore in honor bound to conserve them. Such boldness of faith is by no means unwarrantable (Luke xvii, 6; 2 Tim. i, 12). **in+the**[6] [my]**+tight-place**[iii, 9] **thou+hast+made**[ii, 19]**+wide**[7] **for+me;** ‖ Observe the consistency of the figure, by which distress is compared to a close passage, and relief to a broad space. The Psalmist speaks of such frequent deliverances in the past as a ground of gratitude at present and of hope for the future. **favor**[8]**+thou+me, and+hear**[9]**+thou the**[1, 2]**+intercession**[10]**+of+me.** ‖ The Psalmist is now imploring something which he admits he does not deserve, but which the kind Being whom he serves may reasonably be expected to bestow as a gratuity, namely, an audience and presumably an affirmative answer or help, which is the burden of the entire verse.

2 [**3**]. The foregoing is an appeal to God; the remainder of the first section of the Psalm (2–4) is an address to men, especially the opponents of the writer and his God—whom David constantly couples with himself as an Ally. This remonstrance again is subdivided into two parts, the former half a rebuke (2, 3), the latter advice; and each of these is still further separated in the middle by the musical *pause* (Selah). The present verse opens the

IV [1] "*Lâmed* of authorship," *by* (see note [iii, 2]).

[2] Participle Piel of *nâtsach*, strictly to *glitter* as a shining object afar, especially the *goal* (*netsach*) toward which one is directing his steps; hence the technical word for the *precentor*, from his notable position and function in the choir.

[3] *n'ghîynâh*, from *nâgan* (akin to *nâgach*, *nâga'*, *nâgaph*, etc., all meaning essentially to *tap* or strike more or less gently), to touch or *vibrate* the strings of a harp, lute, lyre, etc.; slightly different (and more specific) from *zâmar* (see note [iii, 1]), which is generally to *play* on any kind of musical instrument.

[4] Infinitive construct Kal of *qârâ* (used as a noun). See note [iii, 14].

[5] *tsedeq*, a *right* (properly as a concrete; compare note [ii, 37]), being the masculine çegholate from *tsâdaq*, to *be right* or just.

[6] Article (as often) equivalent (as in Greek) to personal (possessive) pronoun.

[7] *râchab*, to *be spacious*, causatively to *widen*, or make room.

[8] *châuan*, strictly to *look complacently* at, whether an equal or an inferior; hence *chôn*, *grace*, *i. e.*, a pleasant and condescending manner, hence beauty or agreeableness.

[9] *shâma'*, the simple act of receiving sound into the ears.

[10] *t'phillâh*, from *pâlal*, properly to *discriminate* (a congener of *pâlâ'*, to *distinguish* by some notable mark); hence (in Piel) to *act* as a *go-between*, *i. e.*, mediate in any one's behalf; to *supplicate*.

A. V. 3 But know that the LORD hath set apart [distinguished] him that is [a]godly for himself [towards him]: the LORD will hear when I call unto him.
4 Stand in awe, and sin not: commune with your own heart upon your bed, and be still [cease *sinning*]. Selah [Pause].

A. R. 3 But know that [a]Jehovah hath set apart [1]him that is godly for himself:
[b]Jehovah will hear when I call unto him.
4 [2]Stand in awe, and sin not:
Commune with your own heart upon your bed, and be still. [Selah

1 Or, *one that he favoureth* 2 Or, *Be ye angry*

1611. [a] godly, [a] the LORD [b] The LORD British.

discussion interrogatively, after the Socratic mode. **Built-ones** [ii, 42] [sons] + **of** a + **man** [i, 5] [somebody],[11]‖ The heathenish persecutors are evidently here expostulated with as if present. They probably would not heed the admonition, but the devout soul cannot but utter a protest at their unreasonable cavils. **in + course**[12] **+ of** [till] **what + time shall + be** [i, 20] **the** [i, 2] **+ heavy-thing** [iii, 17] [glory] **+ of + me for + blushing,**[13]‖ Weary with the frivolous taunts of the irreligious, the pious sufferer at length insists that it is high time this empty bravado should cease; indeed he substantially declares that the more obloquy is heaped upon him, the more highly does he prize that for which he is reviled. His religion, and chiefly his God, who is the object and centre of his faith, is his supreme power, and it is absurd in them to reproach him for it. The saint is proud only of his Master, and for him he is willing to endure the scorn of worldlings (Matt. v, 3–12; x, 25; Acts v, 41; James i, 2). He is quieted by the secret thought, Ah, did they but know the beauty and sweetness of this service, how gladly would they too embrace it! (See Matt. xi, 28–30.) **and + will + ye + love**[14] **an + empty** [ii, 4] **+ thing,**‖ The tables are beginning to be turned upon the godless adversary: it is *his* pursuits and objects of affection that are frivolous and unworthy to engross an immortal mind. Not only are they trivial in themselves, but they are brief in their continuance and degrading in their influence. They are, in fact, unsatisfactory to those who most fondly cherish them. Solomon tried them long and at their best, and his sadly deliberate verdict is recorded in the dirge that runs throughout his last-written book—vanity and vexation of spirit (literally *a breath and* [like] *eating the wind*). **and + will + ye + search**[15] **a + lie?**[16]‖ The climax of retort is here reached: the irreligious are really *idolaters* (see for this meaning of the phrase, Isa. xliv, 20); devotees not simply of frivolous fashion, or of disappointing passion, but of a stark delusion and base sacrilege. Monotheism always has the advantage of polytheism in argument, and the shafts of ridicule can be returned with the most pungent effect. The very infidel, who loudly asserts that there is no God, will be found in fact to be but deifying himself; and that is the meanest form of idolatry, because the shallowest. One may be deceived by the glitter of unattained and exterior baubles, but he is the greatest fool on earth who does not know himself well enough to be aware of his own insufficiency. Love may be blind to deformity in others, but it must be devoid of all the senses not to have become aware of self-defects. **Suspension.**[iii, 14]‖ See on iii, 2. The triple question ends here, and silence ensues for its answer.

3 [4]. **And** [But] **+ know + ye because** [that] **has + made** [ii, 19] **+ distinct**[17] **the** [ii, 25] **+ Extant-one** [i, 19] **one + kind to + him** [his saint]:‖ This begins the piece of information following the objurgatory sentence: it is eminently appropriate as reminding enemies of the care reciprocated by the Almighty to those who are his votaries, with the inference that he will punish their defamers (compare 1 Sam. ii, 30; John xii, 36). God had already promoted David to kingly rank (Psa. lxxviii, 71), and would carry him safely through all his perils. **the** [ii, 25] **+ Extant-one,** [i, 19] **he** [i, 33] **+ will + hear in + the** [i, 2] **+ calling**[4] **+ of + me toward** [ii, 29, 41] **+ him.**‖ This confirms the preceding hint, intimating that the divine Master would be ready to avenge his servant's wrong if only invoked by him to do so. The opposing party's deities, on the contrary, being senseless images, could neither hear nor help their worshippers.

4 [5]. The more directly hortatory passage here follows, urging similar salutary proceedings on the idolaters' part; first, of a subjective character. **Rave**[18] **+ ye,**‖ Sinners must do something in order to be saved; but they will never bestir themselves in this direction until thoroughly roused by the convicting influence of the Holy Spirit; and the semi-frantic agitation of their feelings is strongly depicted here. That heavenly Monitor is ever present with their conscience; but they must yield to it, and thus cultivate it, if they would

[11] Not the dignified title *sons of Adam*, but *sons of somebody*, as if casting a slur upon their paternity.

[12] *'ad*, from the same root as *'âdâh* (see note [i, 48]); and strictly a noun, denoting *continuity*, but used adverbially for a preposition or conjunction.

[13] *kâlam*, to redden with shame.

[14] *'âhab*, strictly to *breathe* after (thus cognate to *ûwb*, the root of *'âb*, father; also to *'âbâh*, to *long* for), and generally to have affection for.

[15] *bâqash*, to look about earnestly; used only in Piel (or Pual), as here; frequently of *worship* (especially with a divine name attached).

[16] *kâzâb*, from *kâzab*, to utter a downright falsehood; figuratively an *idol*.

[17] *pâlâh*, equivalent to *pâlâ'* (see note [10]).

[18] *râgaz*, a harsher form of *râgash* (see note [ii, 1]).

A. V. 1611.	A. R. British.
5 Offer *the sacrifices of righteousness [right sacrifices], and put your trust in the LORD. 6 *There be* [are] many that say, Who [a]will shew us *any* good? [b]LORD, lift thou up the light of thy countenance upon us.	5 Offer the sacrifices of righteousness, And put your trust in [a]Jehovah. 6 Many there [b]are that say, Who will shew us *any* good? [c]Jehovah, lift thou up the light of thy countenance upon us.
* Ps. 1, 14; 11, 19.	
[a] wil [b] LORD lift	[a] the LORD [b] be [c] LORD

experience benefit from its salutary function. **and+nay**[19] **ye+will** [must]+**sin:**[20] ‖ True repentance, as the fruit of genuine sorrow for wrong-doing, is evinced by reformation, attempted at least, although not effectual prior to conversion. For the grace of God is implied and essentially requisite in all stages of spiritual progress (Phil. ii, 12; James ii, 14–26). Evil practices and associations must be broken off, or regeneration can never be accomplished. **say**[21]**+ye in+your+heart**[22] **ascent-wise** [upon] **the**[1, 2]**+lying-place** [bed]+**of+you,** ‖ Reflection and self-examination are very useful in this penitential process; and to these the silence and repose of the nightly couch are peculiarly favorable. Indeed earnest penitence will often banish sleep. Observe that these nouns are both in the singular number, as if implying a community or similarity, and yet individuality, in this personal experience; each must ponder, repent and resolve for himself. **and+be-ye+dumb**[23] [stop]. ‖ The reticence here meant is evidently a figurative one, namely, *from sin* (as in the parallel clause preceding, and as confirmed by the use of the very same Hebrew word in Josh. x, 12, 13, as applied to the sun's arrest, "stand still," as well as elsewhere). As above remarked, the effect of such self-communing will be the abandonment of sinful and ruinous ways. **Suspension.**[iii, 14] ‖ See on iii, 2. This pause suits the action to the word preceding.

5 [**6**]. The active expression and public confession of this resolve naturally follow, and to this the Psalmist accordingly invites his presumably awakened foes. **Slaughter**[24]**+ye slaughters**[24]**+of justice,**[5] ‖ These idolaters are directed to shun the abominations of their former worship, and to present the appropriate offerings on Jehovah's altar instead. Sacrifice is the earliest form of adoration (whether in gratitude or propitiation) on record, and has been practiced in all nations and times as the most imposing style of religious cultus. The elements in the Christian scheme are not the "host" of the popish Eucharist; but the consecration of the heart and life (1 Thess. v, 23; Heb. xiii, 15), as was well understood under the Old Dispensation also (Psa. ii, 17). One principle more remains to be disclosed, and this, as being the most important of all, is reserved for the final lesson. **and+be-ye+confident**[25] **toward the**[ii, 25]**+Extant-one.**[1, 19] ‖ Whatever service is rendered to God, yet without *faith* in him, i. e., personal trust, cannot please him (Heb. xi, 6): this incense or seasoning, offered through the name and for the sake of the great High Priest, must be sprinkled on every sacrifice, or it will not be acceptable, nor will it bring comfort to the heart of the worshipper. Yet, as the order of the Psalmist's exhortation implies, without the suitable dedication of oneself, faith itself is as great presumption as a heartless sacrifice (Matt. xv, 7–9). The joyful sense of divine approbation and sacred security, which David knew, and which he expresses in the remainder of this Psalm, is thus fully to be attained. Lay preacher as he was, and that to a heathenish audience, the royal Psalmist spoke from experience, and his lesson is therefore very complete and to the point, even at the present day. Moreover, decided and explicit though it be, there is no tone of bitterness in it, albeit addressed to his own persecutors. The sweet as well as comprehensive and practical spirit, which characterized his great Antitype, prevails throughout it, as in the similar Psa. ii.

6 [**7**]. The second part of the Psalm consists of another contrast between the writer and a certain class who appear to have complained of him or to him, if they did not actually attack him. They were of the croaking class, who never look on the bright side of things, and consequently were unhappy, probably because they were ill at ease with themselves and their God; certainly they were men of little faith. This part opens with a statement

[19] *'al*, the qualified negative (Greek *μή*), probably akin (by *aleph* prosthetic or by transposition) to *lô'* (see note [1, 7]), used with the future as a subjunctive.

[20] *châtâ'*, properly to *miss* (like Greek *ἁμαρτάνω*), hence to transgress wilfully and in fact (see note [1, 12]).

[21] *'âmar*, usually followed by the words uttered (see note [11, 28]), but here the dialogue is (in Hebraistic phrase) purely mental.

[22] *lêbâb* (presumed to be from *lâbab*, which is supposed to mean to *be fatty* or *slippery* [Gesenius], or else to *envelop* [Fürst]; but the verb appears to be rather a denominative from the noun), or (contracted) *lêb*, is used figuratively in all languages for the *emotions*, but in Hebrew likewise for the intellect.

[23] *dâmam*, to *keep silence* (akin to the unused and equivalent *dûwm*, like the English *dumb*); hence figuratively to *desist* or cease any act.

[Numbers [24–33] silently dropped.]

[34] *zâbach* and its derivative *zebach*, both used of ordinary butchering of animals for food, but especially applied to victims offered in sacrifice.

[35] *bâtach*, very nearly equivalent to *chaçâh* (see note [11, 31]), but perhaps expressing a more *active* reliance (hence here the particle *'el* following [see note [11, 29]], as if *fleeing* for refuge to a secure place), while the latter seems to express a more *passive* state of being *sheltered* in a quiet spot (hence followed by the particle *b^e*, *in*).

A. V.	A. R.
7 Thou hast put gladness in my heart, more than in the time *that* their corn and their wine increased. 8 *[I will both lay me down in peace, and sleep: for [a]thou, LORD, only makest me dwell in safety.	7 Thou hast put gladness in my heart, More than *they have* when their [a]grain and their [b]new wine are increased. 8 In peace will I both lay me down and sleep: For thou, [c]Jehovah, [1]alone makest me dwell in safety.
* Ps. iii, 5.	1 Or, *in solitude*
1611. [a] thou LORD only	[a] corn [b] wine [c] LORD British.

that strongly reminds us of the beginning of Psa. iii. **Abundant** are[i, 20] those + **saying**, "**Who will** [can] + **make**[ii, 19] + **us** + **see**[36] **good?**"‖ Such people have been numerous in all ages and countries; hopeless, discontented, peevish: some of them already sated with pleasure, others disdaining or undervaluing the comforts within their reach. The parties in immediate reference were discouraged by misfortune and the loss of confidence in David (who thus reports their murmurs) and Providence. God is therefore the one ultimately found fault with, and for this the Psalmist rebukes them. **Lift**[37] + **thou ascent-wise**[ii, 41] [upon] + **us the**[i, 2] + **shine** + **of the**[i, 2] + **face**[iii, 6] + **of** + **thee, O**[ii, 67] **Extant-one!**[i, 19]‖ Jehovah is accordingly called upon immediately to dissipate this gloomy suspicion as if by the radiance of his visage, which like the sun will enable men to see what they otherwise could not. The figure is an eminently apt and lovely one. Observe that the Psalmist couples others with himself in this request, as the murmurers had done in theirs; the plural also indicates the universality of human experience in dependence upon the one Deity.

7 [8]. The general statement preceding is here made special by the corroboration of David's personal knowledge. **Thou** + **hast** + **given**[i, 30] + **gladness in** + **the**[i, 2] + **heart** + **of** + **me,**‖ That this was not a solitary but a frequent experience with the Psalmist is evinced by the reference to the annual season in the next clause. The joy was the fruit of the divine favor consciously realized; there is no other perennial source of happiness. **apart**[38] + **from** [more than] **the** + **coursing-time**[i, 31] **when**[39] **the**[i, 2] + **corn**[40] + **of** + **them and** + **the**[i, 2] + **possessment**[41] [vintage] + **of** + **them have** + **been-abundant.**[iii, 8]‖ The use of the plural here is another contrast with the singular in the preceding clause, and we must therefore fill out the ellipsis by understanding David to mean that *he* had more gratification from divine communion than *they* had in their worldly prosperity, however great. Grain and grapes, as being the main products of the field and the vineyard in the Orient, represent the two most joyous seasons of the farm year, yielding food and drink; and a large crop of these was of course a sign of plenty and wealth and comfort, the "good" (verse 6) that men most covet.

8 [9]. Here the same idea of divine protection is maintained, but the scene is the night instead of the day as in the previous figure. **In** + **peace**[42] **his** [its] + **unities**[43] [both] **I** + **will** + **surely**[ii, 14] + **lie-down,**[iii, 23] **and** + **I** + **will** + **sleep;**[iii, 24]‖ Undisturbed by the perils that often surround us in the darkness and helplessness of nocturnal repose, and indeed secure in Almighty safe-guard, the Psalmist proposes and expects to take his usual rest. Observe the fact, that many go to bed but not to sleep, here more distinctly implied than in Psa. iii, 5. The same reason is immediately subjoined as is there given, and in like subjunctive or subjective form. **because thou the** + **Extant-one**[i, 19] **for** + **alone**[44] [solely],[45] **to**[46] + **confidence**[47] [safety] **thou**[ii, 33] + **wilt** + **make**[ii, 19] + **me** + **sit**[ii, 22] [dwell].‖ David here exemplifies his own doctrine (verse 5), and reveals the source of his sense of security, which he gratefully expresses to God. Faith only can make a man strong or (we might add) happy.

[36] *râ'âh*, expressive of simple *vision*, without any effort; often used figuratively of enjoyment or experience.

[37] *n^eçâh*, imperative Kal of *nâsâ'*, in this place only thus written by permutation of equivalent letters.

[38] *m-*, *from*, *i. e.*, beyond; the regular sign of the comparative.

[39] The noun is elliptically regarded as being in construct with the whole clause following.

[40] *dâgân*, presumed to be from assumed *dâgâh* (the base of *dâg*, a *fish*, from their prolific nature), supposed to mean to *be fertile;* so called from its great yield at harvest.

[41] *tîyrôwsh*, from *yârash*, to *occupy* a territory; applied to the grape crop generally, including the entire produce; and thus to be distinguished from the *wine* proper, which is a special and manufactured result. Gesenius traces the connection etymologically through the idea of wine as *possessing* the faculties, but this is inappropriate, for *tîyrôwsh*, although including intoxicating liquor (Hos. iv, 11), is specifically *must* or the fresh juice of the grape; while Fürst gives it generally as what is *got* from grapes; but it is better to regard it as denoting one of the chief *possessions* of an agricultural people.

[42] *shâlôwm*, from *shâlam*, *to be on friendly terms*, hence to be at ease or free from danger.

[43] *yachdâww*, from *yachad*, *union*, and the pronoun suffix, used as an adverb.

[44] *bâdâd* (or contracted *bad*) from a presumed *bâdad* (for the verb occurs only in the active participle Kal, which may be a denominative from the noun or adjective), apparently meaning to *separate;* used adverbially with the preposition prefix *l^e*, to denote *exclusiveness*.

[45] The Masoretic interpunction suggests another plausible rendering: "for thou, Jehovah (art), alone [the only one] (who) to a safe (place) canst cause me to dwell."

[46] A *constructio prægnans* or elliptical expression, to be resolved thus: "wilt (take me) to a safe (place, and) cause me to dwell (there)."

[47] *betach*, from *bâṭach* (see note [35].)

[a]PSALM V.

1 [b]*David prayeth, and professeth his constancy in prayer.* 4 *God favoureth not the wicked.* 7 [c]*David, professing his faith, prayeth unto* [d]*God to guide him,* 10 *to destroy his enemies,* 11 *and to preserve the godly.*

A. V. [c]To the chief Musician upon Nehiloth [flutes], A Psalm of David.

Give ear to my words, O LORD, consider my meditation.

2 Hearken unto the voice of my cry, my King, and my God: for unto thee will I pray.

3 *My voice shalt thou hear in the morning, O LORD; in the morning will I direct *my prayer* unto thee, and will look [f]up [watch *for an answer*].

*Ps. cxxx, 6.

A. R. For the Chief Musician; with the [1]Nehiloth. A Psalm of David.

1 Give ear to my words, O [a]Jehovah,
Consider my meditation.
2 Hearken unto the voice of my cry, my King, and my God:
For unto thee do I pray.
3 O [a]Jehovah, in the morning shalt thou hear my voice;
In the morning will I order *my prayer* unto thee, and will keep watch.

[1] Or, *wind instruments*

1611. [a]PSAL. [b][Summary in Roman] [c]David professing [d]God, [e]¶ to [f]*up* — [a]LORD — **British.**

V. This Psalm, which the title shows to be one of David's, may have been written by him in the early part of Saul's jealousy towards him (1 Sam. xviii, 5–16), and expresses his resort to prayer against the machinations of the court. It proceeds by a series of marked transitions from the saint's case to the sinner's.

Title (Heb. ver. **1**). **Assigned to**[iv, 1] **+ the + very**[iii, 13] **+ conspicuous**[iv, 2] **+ one** [precentor]; **toward**[1] [in the style of] **the + streaming-things**[2] [flutes]. **A + thrummed-thing**[1] **ascribed to**[iv, 1] **+ Darling.**[iii, 3] ‖ See on the inscription of Psa. iv, which is the same as this except as to the musical instrument or character (organ-stop) employed.

1 [Heb. **2**]. The first of the contrasts noted above comprises verses 1–6, in which verses 1–3 contain a statement of the characteristic attitude of the believer toward God (namely, prayer), and verses 4–6 that of God toward the unbeliever (namely, hostility). **The**[i, 2] **+ says**[3] **+ of + me Oh**[ii, 14] **+ give**[ii, 19] **+ thou + ear**[4] **+ to, the**[ii, 25] **+ Extant-one**[i, 19]; ‖ Jehovah is earnestly requested by the Psalmist (as often elsewhere, see Psa. iv, 1, etc.) to listen to his petitions, not because he supposed that God was unwilling to do so, but because importunate effort on his own part was one of the conditions of prayer. **Oh**[ii, 14] **+ think**[5] **+ thou + of the**[i, 2] **+ musing**[6] **+ of + me:** ‖ For the same reason, and also in order to put the thought in a more intensive form, this parallelistic phrase is added.

2 [**3**]. **Oh**[ii, 14] **+ hearken**[7] **+ thou to + the**[i, 2] **+ voice + of the**[i, 2] **+ halloo**[8] **+ of + me, the**[i, 2] **+ King + of me and + the**[i, 2] **+ Almighty-one**[iii, 13] **+ of + me;** ‖ Observe the gradual climax in the expressions, denoting increasing attentiveness of listening requested, as well as louder invocations asserted. The demand for a hearing thus reiterated, is based upon a two-fold claim, as a subject and as a worshipper. **because toward**[ii, 29, 41] **+ thee I + will + intercede**[9] **+ for + myself.**[ii, 6] ‖ Implying that the writer would pray to God exclusively as well as repeatedly and most earnestly until heard and relieved.

3 [**4**]. **O**[ii, 57] **+ Extant-one,**[i, 19] **in**[vii, 49] **+ the**[vi, 19] **+ prying**[10] [morn] **thou + shalt + hear**[iv, 9] **the**[i, 2] **+ voice**[iii, 18] **+ of + me;** ‖ In pursuance of the determination thus expressed, the Psalmist would begin his invocations early in the day; the Orientals, like all simple-minded persons, rising betimes for any earnest piece of business (Gen. xxii, 3, etc.). Nor would he relax his petitions throughout the day (Psa. lv, 17; Dan. vi, 10). **in**[vii, 49] **+ the**[vi, 19] **prying**[10] [morn] **I + will + arrange**[11] **words for + thee,** ‖ For emphasis David repeats the resolve, but in the

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V [1] *'él* (see note [ii, 29]) seems here to be used, like the French *à la*, to denote an imitation of the peculiar sound of the instrument mentioned, in distinction from *b^e-*, of the chorus or full orchestra, and also from *'al*, of the accompaniment to the solo parts.

[2] *n^echîylâh*, from the same as *nachâlâh* (see note [ii, 47]), and apparently designating some instrument of the reed or *pipe* sort, having a continuous note, in distinction from a pulsatile one.

[3] *'émer*, a cegholate from *'âmar* (see note [ii, 28]), a poetic word like English "lays."

[4] *'âzan*, a presumed root supposed to mean to *be sharp*, but perhaps rather a denominative from *'ôzen*, the *ear*.

[5] *bîyn*, properly to *discriminate* (probably cognate with *bânâh*, to *build*, as a sort of mental effort), whence *bâyin* (used in the construct as a preposition, *between*, as a physical separation); hence to *understand*.

[6] *hâgîgâh*, from *hâgag* (a stronger form of *hâgâh*, to *hum*, see note [1, 2^2]), an earnest *meditation*, and hence a plaintive utterance.

[7] *qâshab*, properly to apply the hand to the ear in order to catch more sound, to *prick up* the ears; supposed by Gesenius and Fürst to be cognate to *qâtsab*, to *cut* short; but possibly merely a denominative (hence used chiefly in Hiphil), through the idea of *arresting* the passing sound; for it is not spoken of beasts, and the horse (an animal not very familiar to the Hebrews) almost exclusively has the power of pointing the ears forward.

[8] *yesha'*, from *yâsha'*, to *call* for help (see note [iii, 12]).

[9] From *pâlal*, to *supplicate* (see note [iv, 10]).

[10] *bôqer*, from *bâqar*, properly to *gore* (hence *bâqâr*, a *beeve*, as a *horned* animal), hence to *break*, as the day.

[11] *'ârah*, to *set in order* or dispose systematically, as a table, an army or a discourse.

A. V. 4 For thou *art* not a God [a]that hath pleasure in wickedness: neither shall evil dwell with thee.
5 The foolish shall not stand *in thy sight: thou hatest [b]all workers of [c]iniquity.
6 Thou shalt destroy them that speak leasing [lying]: the LORD will abhor †the bloody and deceitful man.

*Heb.[d] *before thine eyes.* †Heb.[d] *the man of bloods and deceit.*

1611. [a]*that* [b]*al* [c]*iniquity* [d]*Heb.*

4 For thou art not a God that hath pleasure in wickedness: **A. R.**
[1]Evil shall not sojourn with thee.
5 [2]The arrogant shall not stand in thy sight:
Thou hatest all workers of iniquity.
6 Thou shalt destroy them that speak lies:
[a]Jehovah abhorreth the bloodthirsty and deceitful man.

[1] Or, *The evil man* [2] Or, *Fools*

[a]The LORD **British.**

subjective form (from his own side, as previously from Jehovah's), and adds the element of painstaking. How many prayers are uttered carelessly and with little or no forethought or orderly statement! Such disrespect of the divine Majesty is rebuked in Scripture (Eccles. v, 1–3; Matt. vi, 7). **and+I+will+fully**[ii, 13]**+spy.**[12]‖ This is a very important supplement to the resolution or practice; the petitioner was on the lookout for an answer: much so-called prayer never expects a reply; for it has little faith in it (James i, 6, 7).

4 [**5**]. Here begins the reverse statement (see on verse 1), that sinners need not look for any favors from a holy God; and the transition is accordingly introduced by an illative particle. **Because not**[i, 7] **a+mighty**[13]**+One pleased**[14]**+with wickedness**[15] **art**[i, 20] **thou;**‖ The reason why Jehovah would hear the Psalmist's prayer was based in the covenant-relations of the parties, and this does not exist in the case of the wicked (Psa. l, 16). Heathen deities, on the contrary, are usually themselves the impersonation of shameful vice. **not**[i, 7] **shall+sojourn**[16]**+with+thee a+bad**[ii, 51]**+man:**‖ The figure is a striking one: God will not even suffer a transgressor to be his guest over night (compare 3 John 10, 11); and this in the East, where hospitality is proverbially unquestioned to all comers, expresses the height of abhorrence.

5 [**6**]. The great stress everywhere in Scripture laid upon the divine holiness in contrast with idolatrous impurity calls for a further enlargement of this topic; and in this verse the two clauses invert the order of the parties or subjects from that in verse 4; beginning now with man, as there with God. **not**[i, 7] **shall+instate**[ii, 5]**+themselves**[ii, 6] **boasting**[17]**+ones to+the**[i, 2]**+front**[18]**+of the**[i, 2]**+eyes+of+thee;**‖ Impious persons (a characteristic of whom especially is loud self-conceit) will not dare face the Almighty, nor will he tolerate them in his immediate presence, although they cannot escape his view. All this is expressed in the emphatic and select terms here employed. Compare Psa. x, 2–6. **thou+hast+hated**[19] **complete**[i, 35] [all] **the**[i, 2]**+practising**[20]**+ones+of naught:**[21]‖ The divine detestation is solely on account of wilful and persistent sin, especially idolatry, which here seems to be hinted at (as if it were said, the manufacturers [and consequently worshippers] of a palpable imposture; compare Psa. iv, 2).

6 [**7**]. The same thought is still further continued, but the divine Being is here the subject of both hemistichs, with a change of person only. **thou+wilt+make**[ii, 13]**+lose**[ii, 62]**+themselves speaking**[ii, 28]**+ones+of a+lie;**[iv, 16]‖ The progressive climax is here noticeable, both in the Almighty's sentiments and conduct, and in the description of the offenders' flagrancy, ending in their total destruction (see on Psa. i, 6). There is still kept up the same covert allusion to idolatry, which here assumed the usual form of worship ("speak") after the preliminary form of construction ("work"). **a+man**[i, 5]**+of bloods**[hed][22] **and+betrayal**[23] **will+utterly**[ii, 18]**+abominate**[24] **the**[ii, 25]**+Extant-one.**[i, 19]‖ Murder and treachery are

[12] *tsâphâh*, to *watch* as a sentinel, from some eminence or keep; doubtless akin to *tâsphan*, through the idea of a scout *concealing* himself from the enemy.

[13] *'êl* (from a presumed *'îyl* or *'ûwl*, to *be strong*), the chief element of the word for *God* (see note [iii, 13]), and often standing thus absolutely for Deity.

[14] Verbal adjective (equivalent to a participle) of *châphats* (on which see note [i, 21]).

[15] *resha'*, concrete noun from the same as in note [i, 10].

[16] *gûwr*, properly to *turn* aside to a dwelling for the purpose of seeking entertainment; and thus used in the cognate sense of *twisting* through fear.

[17] *hâlal*, properly to *be brilliant* or (by addressing another of the senses) *vociferous;* hence to be *silly;* also (in Piel) to *eulogize.*

[18] *neged*, from *nâgad*, to *touch* or reach to; hence the exact *counterpart* or side immediately opposite.

[19] *sânê'*, denoting personal enmity, and not merely tribal (see note [iii, 33]).

[20] *pâ'al*, to *do* repeatedly and of set purpose, and not simply an act (see note [i, 37]).

[21] *'âven*, from the same root as *'âyin* (see note [iii, 11]), and generally used in the sense of *naughtiness, i. e.*, positive wrongfulness; hence figuratively an *idol.*

[22] *dâm*, apparently from a root (akin in some obscure way no doubt to *dûwm* [see note [iv, 33]], perhaps through the idea of *blushing* and *stammering*), the base of *'âdâm* (see note [viii, 15]), all meaning *redness;* in the plural emphatic, especially *drops* of blood as spilt, *i. e.*, murder.

[23] *mirmâh*, from *râmâh*, to be *crafty* (especially in Piel), in Kalto *throw;* thus connecting it with *râwm*, to *be high*, through the idea of *elevating.*

[24] *tô'ab*, properly to *loathe* (all the verbs of this class seem to have the radical idea of *nausea*, but in stronger or weaker senses), specially applied to moral abhorrence.

A. V. 7 But as for me, I will come *into* thy house in the multitude [abundance] of thy mercy [kindness]: *and* in thy fear will I worship toward *thy holy temple [the temple of thy sanctuary].
8 Lead [a]me, O LORD, in thy [b]righteousness because of †mine [my] enemies; make thy way straight before my face.

* Heb. *c the temple of thy holiness.* † Heb. *c those which observe me.*

1611. [a] me [b] righteousnesse, [c] *Heb.*

7 But as for me, in the [a]abundance of thy lovingkindness will I come into thy house: **A. R.**
In thy fear will I worship toward thy holy temple.
8 Lead me, O [b]Jehovah, in thy righteousness because of [1]mine enemies;
Make thy way [c]straight before my face.

1 Or, *them that lie in wait for me* 2 Or, *level*

[a] multitude [b] LORD [c] plain **British.**

the final outcome of impiety, and their most shocking forms are characteristic of idolatrous rites. Compare the dark but literally correct catalogue in Rom. i, 29–31, in which cruelty and falsehood hold a conspicuous place. Such were the Canaanitish heathen, many of whom down to David's day survived the extermination to which the incensed Jehovah had long since doomed them; and who, or worse still, their Israelitish imitators and abettors, seem here to be particularly aimed at. Compare Psa. vii, 11–16.

7 [**8**]. Here begins the second main contrast of the Psalm (7–10), of which the first half, as before, treats of the mutual relations of the saint and God (7–8), the present verse setting out from the former of the two parties. **And + I, in + the[i, 2] + abundance + of the[i, 2] + kindness[25] + of + thee I[ii, 33] + will + go[26] to + the[i, 2] + built-thing** [house] **+ of + thee;** ‖ Accordingly the personal pronoun is the proper introduction, and that in the first person singular, to show the individual example of the writer. The next term (the Hebrew indicates emphasis by the order of the words) expresses this experience as a privilege of the divine economy (both in providence and grace), by which the Psalmist pursued a different course from that of the sinner preceding: his steps were directed to Jehovah's abode, and to the pure services there rendered. This structure in David's day was a very simple one, but it was erected by himself; and it was the only authorized place of worship. It is not probable that crowds frequented it, as in the case of elegant and fashionable churches of modern times, nor indeed was this generally the case with the costly and elaborate temple afterward built in the capital; for it was too small to hold many, and in fact none but the sacred order were allowed to enter it, with the exception perhaps of the monarch and possibly a few other eminent or official persons. But he loved the spot, and delighted to a very high degree in any share that he might take in the exercises there, as his Psalms together with the history amply illustrate. Its peaceful precincts and holy associations were a balm to his spirit wounded and worn by secular duties and often hostile associations. **I + will + bow[27] + myself[ii, 6] toward[ii, 29] the[i, 2] + able-place[28]** [palace] **+ of the[i, 2] + holy-thing[ii, 37] + of + thee in + the[i, 2] + fear[ii, 63] + of + thee.** ‖ He could at least approach the revered premises, and even if absent he might statedly (as at the fixed hours of sacrifice) turn his face in that direction (as Mohammedans always do toward the Kaaba in Mecca), and offer his devotions to its ineffable Majesty (see Dan. vi, 10). Sovereign as he was, he was far from disdaining this most abject posture of fealty to the supreme King and Lord. Observe that it was not with emotions of ecstasy only that he thus worshipped, but also with a solemn sense of awe: reverence must temper our gladness in divine communion. David's enemies lacked both these elements.

8 [**9**]. Now follows appropriately a prayer to the other party in these devotions, namely, God, to assist the worshipper in all his conduct and perils, as well as in these sacred duties and enjoyments; in order to this, instruction is the gift most frequently and urgently needed by the saint; and God bestows it in two ways, both of which are indicated in their due order in this verse. **O[ii, 57] + Extant-one,[i, 19] guide[29] + thou + me in + the[i, 2] + justness[30] + of + thee** ‖ First by the *internal* monition of the Holy Spirit upon the conscience, as is intimated by the expression "in thy righteousness:" a phrase that in Scripture involves two other cognate ideas: (1) the pledge of divine direction and support on all occasions, which the saint's covenant-relation implies; and (2) the enlightenment by the divine word, for which this term appears occasionally to be equivalent (Psa. cxix, 40, 121; like "faithfulness," verse 90, and perhaps "name," verse 132), and for the just appreciation and application of which the Spirit's influence is necessary. **for + the[i, 2] + heed[31]** [sake] **+ of the[i, 2] +**

[25] *cheçed*, from *châçad*, to be gentle and *benevolent* toward any one, not (as in the A. V. very often) to to be lenient or forgiving toward an offender merely.

[26] *bôw'*, to *proceed* in any direction or manner (compare Greek *βαίνω*).

[27] *shâchâh*, to *prostrate* (oneself repeatedly in Hithpael) in homage or adoration; akin to *shûwach* and *shâchach*, to *sink* down out of sight for any reason.

[28] *hêykal*, from *yâkôl*, to *be able* (literally to *hold*, akin to *kûwl*, *kâlal*, etc., all essentially meaning to *contain* or *co-nplete*) from the idea of *royalty* as residing there.

[29] *nâchâh* (which does not lose its initial *nûwn* in the imperative, as it would then become indistinguishable), to *conduct* safely (akin to *nûwach*, to *rest*, through the idea of *quiet* guidance), a more exact term than *nâhag*, *yâbal*, etc.

[30] *tsidqâh*, the feminine or abstract form of *tsedeq* (see note [iv, 5]).

[31] *ma'an*, an artificial çegholate from *'ânâh*, to *heed* (see note [iii, 22]), as being the object *regarded*, or for the *sake* or *account* of which anything is done; always used thus adverbially.

A. V. 9 For *there is* no *[a]faithfulness †in their [b]mouth; their inward part *is* ‡very [c]wickedness; §their throat *is* an open [d]sepulchre; they flatter with their tongue.

10 ‖Destroy thou them [Hold them guilty], O [e]God; let them fall **by [out of] their own [f]counsels; cast them out in the multitude [abundance] of their [g]transgressions; for they have rebelled against thee.

* Or, *stedfastness.* † Heb. [h] *in his mouth*, that is, *in the mouth of any of them.* ‡ Heb. [h] *wickednesses.* § Rom. iii, 13. ‖ Or, [j] *Make* k *them guilty.* ** Or, *from their counsels.*

1611. [a] faithfulnes [b] mouth, [c] wickednesse: [d] sepulchre, [e] God, [f] counsels: [g] transgressions, [h] *Heb.* i 7. [j] *Or,* [k] *make*

A. R. 9 For there is no [1]faithfulness in their mouth;
Their inward part is [2]very wickedness:
Their throat is an open sepulchre;
They [3]flatter with their tongue.

10 Hold them guilty, O God;
Let them fall [4]by their own counsels:
Thrust them out in the multitude of their transgressions;
For they have rebelled against thee.

1 Or, *stedfastness* 2 Or, *a yawning gulf* 3 Heb. *make smooth their tongue.* 4 Or, *from their counsels*

British.

tough[32] + **ones** [opponents] + **of** + **me**; ‖ This is a mediating clause, applying equally to the preceding and the following one, although grammatically joined to the former: David, king and prophet as he was, nevertheless had many social no less than spiritual exposures, as his history and writings abundantly disclose. **make**[ii, 12] + **thou** + **level**[33] **to** + **the**[i, 2] + **face**[iii, 6] + **of** + **me** **the**[i, 2] + **tread**[i, 11] [road] + **of** + **thee.** ‖ This is the second or *external* mode of protection which the Psalmist implores, namely, providential. The simile of a traveller on a dangerous path is still kept up; he may stray in the darkness, or fall into the hands of robbers, or stumble over obstacles and down precipices. Yet notice that it is *God's* way which he is journeying, however difficult it may seem, precisely as it is His justice which he is imitating, despite all adverse influences; and therefore God alone can bring him successfully onward, while for the same reason he has a right to claim His aid.

9 [**10**]. Here ensues (see on verse 7) the counterpart of the second contrast of the Psalm, namely, the character (verse 9) and doom (verse 10) of the *wicked*, as we have just had treated those of the godly in the same order. **Because** **there** + **is**[i, 20] **nothing** + **of**[iii, 11] **in** + **the**[i, 2] **mouth** + **of** + **him** **a** + **fixed**[34] + **thing** [soundness]; ‖ The transition is marked by the same particle as in the first contrast (verse 4). The ungodly foe is described by a series of metaphors so apt and coherent as to make his person (especially the vocal organs, as characteristic of external manifestation) a striking allegory of his moral nature; a relation which is more profound in fact than is ordinarily suspected, for the mind expresses itself in the physical features, and in none more markedly than in speech, which is here accordingly taken as a symbol of the entire man. To begin with the most obvious or exterior part, the *mouth* is utterly unsound; a glance is sufficient to show its distortive and unnatural condition, suggesting some morbid developments or perversion. Not a word they say can be depended upon. The original (after a Hebrew idiom) individualizes the malformation or defect in this its first exhibition ("*his* mouth"), which in the later particulars it extends to the whole class ("their" and "they"). **the**[i, 2] + **nearness**[35] [core] + **of** + **them** **is**[i, 20] **non-existences**[36] [ruins]; ‖ A bad mouth indicates a foul stomach or decayed lungs, as the mucous membrane is continuous, and disease is thus rapidly extended. So the words are the index of the heart (Matt. xii, 34; xv, 18, 19), and will be sure in some way to betray its hollowness. **a** + **burying-place**[37] **opened** **is**[i, 20] **the**[i, 2] + **grater**[38] [throat] + **of** + **them**; ‖ The stench of a newly ruptured grave salutes the passer-by. The idea of rottenness is here carried to its climax. The malodorous breath reveals an inward state of *caries;* and the vile language proclaims a depraved soul. **yet** **the**[i, 2] + **tongue** + **of** + **them** **they** + **will** + **make**[ii, 19] + **glide**:[39] ‖ The change of tense here indicates a return to the starting-point, and an adversative thought: as the tongue, by its roughness, is one of the first signs of disease, the wicked are represented as delusively endeavoring to conceal or palliate their native corruption. But even hypocrisy is too shallow to deceive the expert, and the cheat is easily discovered. The omniscient Eye penetrates to the inmost recesses of their being, and He is accordingly next invoked to deal with the dangerous pestilents.

10 [**11**]. The converse follows, and the natural as well as richly-deserved fate of the moral lepers is denounced upon them; yet to be inflicted only by Heaven. **Make**[ii, 19] [hold]

[32] Active participle Kal of *shârar* (akin to *tsârar*, see note [ii, 9]); and especially to *shûwr*, an ox, as *hardy;* a *wall*, as *firm*, etc.; also to *yâshar*, to *be straight*, as implying *rigidity*), strictly, to *brajd* or twine about (like the *circularity* in the cognate roots *shûwr* [or softer *tûwr*], *çûwr*, etc.), hence to *entangle* or *oppress.*

[33] *yâshar*, to be *equable*, whether in a horizontal or a perpendicular or rectilinear direction; hence to *be upright* morally (see note [32]).

[34] Feminine participle Niphal of *kûwn*, to *stand upright* (see note [i, 40]), used as an abstract noun.

[35] *qereb*, from *qârab*, to *approach;* meaning their most interior contiguity or *centre.*

[36] *havvâh* a Pielite (intensive, see note [ii, 13]) noun from *hâvâh*, an alternative of *hâyâh*, to *be* (or *become*), and thus signifying what *remains* of anything, *i. e.*, its wreck; often used figuratively for "mischief," "wickedness," etc.

[37] *qeber*, a *grave*, from *qâbar*, to bury. Notice the alliteration (*qereb, qirbâm*), and observe the transposition of the subjects of the sentences for effect.

[38] *gârôwn*, from *gârâh*, to *scrape*, as the throat is that which food or the breath passes through.

[39] *châlaq*, to *be smooth* or slippery; in Hiphil to *smooth* or gloze.

EVANGELICAL SCHOOL OF THEOLOGY

A. V. 11 But let all those that put their trust in [a]thee rejoice: let them ever shout for [b]joy, because *thou defendest them: let them also that love thy [c]name be joyful in thee.

12 For thou, LORD, wilt bless the [d]righteous; with favour wilt thou †compass [surround] him as *with* a [t.]e great] shield.

* Heb.e *thou coverest over, or,f protectest them.* †Heb.s *crown him.*

1611. [a] thee, [b] joy; [c] name, [d] righteous: [e] *Heb. f or g Hebr.*

11 [1]But let all those that [a]take refuge in thee rejoice,
Let them ever shout for joy, because thou defendest them:
Let them also that love thy name be joyful in thee.
12 For thou wilt bless the righteous;
O [b]Jehovah, thou wilt compass him with favour as with a shield.

[1] *Or, So shall all those . . . rejoice, they shall ever shout . . . and thou shalt defend them: they also . . . shall be joyful in thee*

[a] put their trust [b] LORD **British.**

+thou+them+guilty,[40] 0 ii, 57 +Almighty-one; iii, 13 ‖ They must be punished, and divine power knows how to do this in justice as well as mercy. The immediate no less than ultimate method or means is suggested in the next two clauses. they+will [let them]+fall apart-from [out of]+the i, 2 +consultations[41] +of+them; ‖ The Psalmist prays now, in more literal terms (yet a figure, as almost always, is couched in the phrase employed), that his enemies may be disappointed in their machinations against him, and thus against God and all good beings. Their downfall is certain soon or later, for they are in Hands above them. in+the i, 2 +abundance+of the i, 2 +transgressions[42] +of+them drive[43] +thou+them ii, 16 +away: ‖ As they are grievous and incorrigible rebels against divine authority, they must be banished from good society (Psa. i, 5; 2 Thess. i, 9), both for their own and others' good. because they+have+been+bitter[44] with+thee. ‖ The reason for this expulsion, being very important, is here more explicitly reiterated, after the Hebraistic style of emphasis.

11 [12]. Here begins the third series of contrasts, but the first part of it only, that is, the attitude of the saints toward God (verse 1), and his toward them (verse 12), is carried out; the sinner's relation and doom being omitted, so that the Psalm, like the three preceding, may close with the favorable aspect of the subject. And [So]+will+be+glad complete ii, 18 [all] the i, 2 +trusting ii, 71 +ones+of in ii, 72 +thee; ‖ Eventually the righteous believer shall be justified in his faith, both providentially and spiritually (Luke vii, 35). to+the ii, 25 +vanishing-point[45] [forever] they+will+greatly ii, 13 +shout, ‖ This will moreover be the *permanent* lot of the pious. and+thou+wilt+entwine [screen] ascent-wise ii, 41 [upon]+them; ii, 16 ‖ This present as well as final security is owing to the divine protection, as is more fully expressed in the next verse, with which this clause is a sort of connecting link. and+will+exult[47] in+thee the i, 2 +loving+ones+of the i, 2 +name[48] +of+thee: ‖ The main ground of this joy is here indicated, as being not a selfish sense of gratification, but the exaltation and vindication of the divine honor; also the chief trait of piety, which consists in a regard for this, rather than in any personal or minor consideration. The Psalmist reverts to this element as a still closer bond of union, before proceeding to the alternate view of the heavenly recompense in the ensuing verse.

12 [13]. Accordingly here follows the *beatification*, as it were, of the saint. because thou, ii, 33 thou+wilt+make ii, 13 +kneel iii, 38 [bless] a+just i, 49 +man, 0 ii, 58 +Extant-one; i, 19 ‖ God's benediction is conclusive and absolute (Prov. x, 22), as the next clause shows. as+the+large+shield[49] acceptance wilt+thou+make ii, 19 +crown+him. ‖ Here the two essential elements or sources of sacred bliss are expressed. (1) God's *favor* is itself life eternal here and hereafter (Psa. xxx, 5), because it is not capricious, but a real and intelligent *complacency* with its object, which forms the basis of the most intimate and lasting communion; and thus becomes a matter of conscious satisfaction also to its recipient. (2) God's *safeguard*, which is so needful to our comfort and success in this life, both externally and internally, is likewise the guaranty of the immunities of heaven. The word "crown" suggests the royal rank of all the denizens of that abode.

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[40] *'âsham*, to *fail* in duty (probably akin to *shâmam*, to *desolate*, through the idea of a morally forlorn condition), especially in Hiphil, to *punish*.

[41] *môw'âtsâh*, from *yâ'ats*, to *consult* (see note i, 9); a *plan* or plot.

[42] From *pâsha'*, to *separate, i. e., revolt* (akin or rather identical with *pâsa'*, to *stride, i. e., separate* the legs); hence to break an obligation.

[43] *nâdach* (akin to *nâdaq*, to *thrust*), especially in Hiphil (intensive, see note ii, 19), to *expel* violently.

[44] *mârar*, equivalent to *mârâh*; figuratively to *rebel*, hence *môr*, *myrrh*, from its bitterness; also akin with *mûwr*, to *barter*, through the idea of *change* (exchange) implied in rancidity; and thus with *mâhar*, to *buy*.

[45] *'ôwlâm*, from *'âlam*, to *disappear* from sight, properly through the haziness of distance.

[46] *rânan*, properly to *buz*, usually expressive of joy; akin with *rânâh*, to *whiz;* also with *rûwn* (Psa. lxxviii, 65; if this be not rather identical), and with *'ôran*, the presumed root of *'ôren*, a *pine* (because *stridulous* in the wind), and of *tôren*, a *mast*, as made of this wood.

[47] *'âlatz*, equivalent to *'âlaz*, to *leap* for joy.

[48] *shêm*, probably from *sûwm*, to *put;* as the appellation *imposed* upon a person; usually expressive of *character*, as names were originally given for this.

[49] *tsinnâh*, from *tsânan*, to *prick* (thus akin to *shânan*, to be *sharp*), hence to *protect* as if by points; the largest form of shield usually carried by the armor-bearer, and set down before the combatant; in distinction from the *mâgên* (see note iii, 15) worn upon the arm.

[a]PSALM VI.

1 [b]*David's*[c] *complaint in his sickness.* 8 *By faith he triumpheth over his enemies.*

A. V.

[d]To the chief Musician on [with] Neginoth [stringed *instruments*] *upon Sheminith [the eight-*stringed lyre*], A Psalm of David.

O †LORD, rebuke me not in thine [thy] anger, neither chasten me in thy hot displeasure.

2 Have mercy upon me, O [e]LORD; for I *am* weak: O [f]LORD, heal [g]me; for my bones are vexed [troubled].

* Or, [h] *upon the eighth.* [i] † Ps. xxxviii, j 1.

A. R.

For the Chief Musician; on stringed instruments, set to [1]the Sheminith. A Psalm of David.

1 O [a]Jehovah, rebuke me not in thine anger,
Neither chasten me in thy hot displeasure.

2 Have mercy upon me, O [a]Jehovah; for I am withered away:
O [a]Jehovah, heal me; for my bones are vexed.

1 Or, *the eighth*

1611. [a] PSAL. [b] [Summary in Roman] [c] Davids [d] ¶ To [e] LORD, [f] LORD heal [g] mee, [h] *Or,* [i] eight- [j] Psal. xxvi

[a] LORD British.

VI. This, by the title another of David's Psalms, was evidently written on the occasion of some (unknown) danger or trouble, in which his wicked foes appear to have taunted him with words of despair. The figures are drawn from scenes of intense grief and sickness. A penitential tone pervades the Psalm, which indicates David's realization of his present sufferings being a just discipline for his frequent derelictions, although he here does not confess or allude to any special transgression.

Title [Heb. ver. **1**]. **Assigned to**[iv, 1] **+ the + very**[ii, 13] **+ conspicuous**[iv, 2] **+ one** [precentor]; **with + twanged + things,**[iv, 3] **ascent-wise** [upon] **the + eighth. A + thrummed-thing**[iii, 1] **ascribed to**[iv, 1] **+ Darling.**[iii, 3] ‖ For an explanation of most of these terms see on the title of Psa. iv. The only peculiar one among them not there or hitherto noted is the third, in which the preposition seems to designate the special instrument used in the solo or purely vocal parts to sustain the singers' pitch; and this we apprehend was in the present case an eight-stringed lyre, for to suppose it to mean on the higher *octave* (whether female or falsetto) is to presume a gamut among the ancients known only in modern times.

1 [Heb. **2**]. This Psalm (beyond the title) consists of two main portions, the first (1–7) addressed to God, and the latter (8–10) substantially to the men who are the cause of the prayer preceding. The former part again may be subdivided into two sections, of which the first (1–4) is a direct entreaty for relief, and the second (5–7) assigns the moral and personal grounds of the plea. Still further we may distinguish in this initial section two forms of address, the one (verse 1) purely deprecatory (in a negative form), and the other (verse 2) with a physical reason attached (in positive terms). **O**[ii, 57] **+ Extant-one,**[i, 19] **nay**[iv, 19] **in + the**[i, 2] **+ snort**[ii, 30] [anger] **+ of + thee wilt** [mayest] **+ thou + correct**[1] **+ me!** ‖ The sufferings experienced by the Psalmist are regarded as an admonition of the divine disfavor incurred, and this makes them far more pungent than a mere human infliction. The pious heart, conscious of its frailty, is ever prone to seek the ultimate source of its pangs in some offence against heaven (Luke xv, 18, 21), and David especially is frequent (deservedly so, as we find from his history) in these self-reflections. Nor is this antagonistic to the scriptural view of the tenderness of the divine paternity (Heb. xii, 5–7, and the Old-Testament passages parallel). The writer only intreats that the penal element of *wrathfulness* may be absent from the discipline he is undergoing. **and + nay**[iv, 19] **in + the**[i, 2] **+ warmth**[2] **+ of + thee wilt** [mayest] **+ thou + greatly**[ii, 13] **+ chastise**[ii, 60] **+ me!** ‖ Here there is an advance in the feeling of disapprobation, and in the punishment consequent. If a comparatively mild penalty is insufficient, a more severe one will be resorted to (Lev. xxvi, 18, 21, 28).

2 [**3**]. **Favor**[3] **+ thou + me, O**[ii, 57] **+ Extant-one;**[i, 19] ‖ The Psalmist begs again to see the smiling face and hear the gentle voice of a reconciled God, in place of the lowering look and scolding tones already experienced. **because very**[ii, 13] **+ feeble**[4] **am**[i, 20] **I:** ‖ Human weakness is a cogent plea against divine omnipotence (Psa. ciii, 14; Isa. lvii, 16), and an appeal to compassion is often the most or only effectual disarmer of resentment. **cure**[5] **+ thou + me, O**[ii, 57] **+ Extant-one;**[i, 19] ‖ There is here an advance in the strength of terms corresponding to that in verse 1: the rebuke had afflicted the culprit, and kindly speech is begged to cheer the spirits; the punitive blow had wounded the heart, and a healing balm is now requested. The hand that makes the sore will apply the remedial bandage (Job

VI [1] *yâkach* = *nâkach* (akin to the base of *kôach, strength* through the idea of immediate *impact;* but not to *'ânach,* to *sigh*), properly to be *immediate* or *direct;* hence (in Hiphil) to *straighten* or direct, but by words only; thus distinguished from the more severe *yâçar,* following.

[2] *chêmâh,* from *yâcham* (akin to *châmam,* etc.), to grow *hot; passion,* as shown by the inflamed countenance.

[3] *chânan,* to *be gracious to* (see note [ii, 31]).

[4] *'umlal,* a Pualite adjective from *'âmel,* to *be sick* or *puny;* not the verb itself, much less from *mâlal,* as the addition of the pronoun shows.

[5] *râphâ'* (akin to *râphâh,* to *be slack*) seems to mean primarily to *be weak* (hence *rephâ'îym, ghosts,* as unsubstantial), and then (by implication or reversal), to *mend* or make convalescent.

A. V.

3 My soul is also sore [greatly] vexed [troubled]: but thou, O LORD, how long?
4 Return, O LORD, deliver my soul: oh save [a]me for thy [b]mercies' sake.
5 *For in death [Death] *there is* no remembrance [memorial] of thee: in the grave [in Sheol] who shall give thee thanks?
6 I am weary with my [c]groaning; †all the night make I my bed to [d]swim; I water my couch with my tears.

* Ps. xxx, 9e; lxxxviii, 11; cxv, 17; cxviii, 17; Is. xxxviii, 18.
† Or, *every night.*

1611. [a] mee, [b] mercies [c] groning, [d] swim: [e] 10 [f] Esay. [g] *Or,*

3 My soul also is sore vexed: **A. R.**
And thou, O [a]Jehovah, how long?
4 Return, O [a]Jehovah, deliver my soul:
Save me for thy lovingkindness' sake.
5 For in death there is no remembrance of thee:
In [1]Sheol who shall give thee thanks?
6 I am weary with my groaning;
Every night make I my bed to swim;
I water my couch with my tears.

[1] See Gen. xxxvii, 35.

[a] LORD **British.**

v, 8); for there is but one effectual Physician of soul or body. **because+have+been**[ii, 59] **+put+in-trepidation**[ii, 32] **the**[i, 2]**+firmnesses**[6] [bones]**+of me.** ‖ His whole system seems as if "shaken up" or violently agitated; the bones often being taken metaphorically for the inmost organs or deepest sensations, as is explained in the following clause.

3 [4]. And+the[i, 2]**+respiration**[iii, 20] [spirit]**+of+me, it**[i, 33]**+has+been**[ii, 59]**+put+in-trepidation**[ii, 32] **vehemently:**[7] ‖ Here we have the alternative or direct statement of the writer's condition as an independent fact, for which a link of transition had been made by the phraseology just employed, the same thought being here literally expressed: his whole soul was severely exercised; so that relief was instantly demanded, the emergency being most urgent. **and+yet+thou, O**[ii, 57]**+Extant-one,**[i, 19] **in-course+of**[iv, 12] [till] **what?** ‖ There is a beautiful ellipsis (*aposiopesis*) here, which is to be supplied by some such verb as "wilt remain inactive" (compare Psa. xiii, 1, 2; xxxv, 17; lxxxix, 46): there is a seeming complaint or reproach couched in the connection, which the Psalmist refrains from uttering; Jehovah appeared indifferent to the perils and distresses of His servant. The argument involved in this appeal is that the sufferer had reached the limit of endurance, and unless divine help was immediately extended he must perish. God is thus represented as interested in the case both on his own account and on David's.

4 [5]. The same thought is here put in a fuller and clearer phrase, and at the same time by a return to direct petition. **Oh**[ii, 14]**+return**[8]**+thou, O**[ii, 57]**+Extant-one,**[i, 19] **and+fully**[ii, 13]**+extricate**[9]**+thou the**[i, 2]**+respiration**[iii, 20] [spirit]**+of+me!** ‖ Here it is more distinctly implied that God had forsaken or neglected his suffering votary, and He is therefore implored to come at once to the rescue. So much again for David's sake; but as before also for Jehovah's, as is next urged. **save**[iii, 31]**+thou+me**[10] **for+heed+of**[v, 31] **the**[i, 2]**+kindness**[v, 25]**+of+thee.** ‖ The request is insisted upon out of regard to the divine promise and character, for which the sacred writers always express the utmost jealousy.

5 [6]. This first part of the correlated pleading which here ensues, taking its cue from the preceding thought that it cannot be a matter of indifference to Jehovah if his servant perishes, prefers the suit in the style of an *argumentum ad hominem*, or an appeal to the Almighty's self-interest in a most vital and delicate point of view: by failing to reinforce his dependent, he would *lose a worshipper*. In the anthropomorphic phrase of Scripture such motives are not disdained by the poets or even by sober prosaists (see Num. xiv, 15, 16); nor is there any real selfishness involved in a regard of the supreme Being for his own honor and glory, since this is also the highest good of all his creatures. Theanthropy is true philanthropy; the God-man is the central bond of the universe. **Because there is**[i, 20] **nothing+of**[iii, 11] **in+(the)**[11]**+Death a+remembrance**[12] [memorial]**+of+thee;** ‖ No monument will arise in the land of shades to point as a tomb-stone or temple to God. Compare Psa. cxv, 17; Eccles. ix, 5, 6, 10; Isa. xxxviii, 18, 19. **in+the**[ii, 25]**+Asked-place**[13] [Hades] **who will+show**[ii, 6]**+a+hand**[14] **to+thee?** ‖ The departed have no hands to stretch forth in adoration; a striking figure of the silence and impotence of the other world.

6 [7]. The Psalmist now reverts once more to himself and depicts his intense anguish; first in itself (verse 6), then in its results and causes (verse 7). **I+have+become-weary**[15]

[6] *'etsem*, from *'âtsam*, to *be sturdy*, because the bony frame is the support of the whole body.

[7] *mo'ôd*, from *'uwd*, an obscure root, apparently meaning to *hamper* or repress (whence *'ôwd*, *'êd*, etc.); thus *vehemence* (from the *force* implied); used only as an adverb, *very*.

[8] *shûwb*, to *turn back*, *i. e.*, retreat (not necessarily to the point of departure); often used adverbially (= *again*) with another verb of action.

[9] *châlats*, properly to *strip* or *snatch*; hence to *rescue* from imminent danger or violence.

[10] The imperative form is here absolute, showing an increase of importunity; instead of the softened or hortative form preceding.

[11] Article of emphasis or personification, as in making a common noun a proper name.

[12] *zeker*, concrete from *zâkar*, to *remember*.

[13] *Sh'ôwl*, from *shâ'al*, to *inquire*; *i. e.*, the region vainly searched for or questioned about; the inscrutable.

[14] *yâdâh*, used only in Hiphil as a denominative from *yâd*, the hand; to *worship* by prayer, sacrifice, etc.

[15] *yâga'* (akin to *yâgâh*, to *grieve*, from the common idea of *sighing*), to *gasp* for breath, through fatigue or exanimation.

A. V.	A. R.
7 Mine [My] eye is consumed because of grief; it waxeth [becometh] old because of [among] all mine enemies.	7 Mine eye wasteth away because of grief; It waxeth old because of all mine adversaries.
8 *Depart from me, all ye workers of iniquity; for the LORD hath heard the voice of my weeping.	8 Depart from me, all ye workers of iniquity; For [a]Jehovah hath heard the voice of my weeping.
9 The LORD hath heard my supplication; the LORD will receive my prayer.	9 [b]Jehovah hath heard my supplication; [b]Jehovah will receive my prayer.
* Matt. vii, 23; xxv, 41; Luke[a] xiii, 27.	
1611. [a] Luc.	[a] the LORD [b] The LORD British.

with+[the 1, 2]+**groaning**[16]+**of me**; ‖ He had exhausted his breath in sighs, and felt as if expiring. This is the first natural expression of sorrow; the next is its more violent outburst, but at the same time relief. **I**+**will**[17] [seem to]+**make**[ii, 19]+**swim**[18] **in**+**complete**[i, 35] [all]+[the 19]+**night** [the 1, 2]+**incline**[20] [bed]+**of**+**me**; ‖ This hyperbole (not quite so extravagant, however, as in Psa. lxxx, 5) is designed to denote the excessiveness of his grief which drained his body through the eyes, as the preceding did through the lungs. Compare Psa. xxxii, 4. **with**+[the 1, 2]+**tearfulness**[21]+**of**+**me** [the 1, 2]+**couch**[22]+**of**+**me** **I**+**will**[17] [seem to]+**make**[ii, 19]+**melt.**[23] ‖ The figure is repeated under a changed form; the pallet itself is at last dissolved. How feeble the modern paraphrase, "to bedew one's pillow with tears." Orientals do not stickle at nicety of rhetoric.

7 [**8**]. The effect of this process upon the Psalmist's bodily condition is next brought out; the eyes being the first to show weeping and nocturnal watching. **Has**+[become-moth-eaten][24] **apart** [from]+**vexation**[25] [the 1, 2]+**eye**[26]+**of**+**me**; ‖ The eye is injuriously affected usually in two respects and differently: immoderate weeping makes the lids red and swollen, whereas sleeplessness and care tend to make them dark and sunken; again, the interior ball or sight itself may be impaired by obscuration from disease or excessive use, or it may become indistinct through a change of focus by age. The rarity and vagueness of the terms employed in this verse render it difficult to fix exactly their import; but this clause seems on the whole to refer to the external hollowness and dimness from pain and vigils. The direct or proximate agent is here anxiety and sorrow. **he** [it]+**has**+**protracted**[27] **in** [among]+**complete**[i, 35] [all] [the 1, 2]+**tight**[iii, 9]+[ones]+**of**+**me.** ‖ In this clause the allusion appears to be to the eye itself as having grown long-sighted through years and strain; while the indirect or remote influence (hence the change of preposition) is the hostility surrounding—as if these perils had confused and rendered uncertain the vista and means of defence. In general the deplorable, desperate situation of the Psalmist could only be improved by the divine intervention, routing and dissipating the distressing and impeding adversaries.

8 [**9**]. Accordingly the Psalm concludes with an anticipation of this outcome, which is expressed authoritatively (verse 8) as well as prophetically (verse 10), with a mediating declaration of the cause of this expectation (verse 9). **Turn**[28]+**ye apart**[ii, 20] [from]+**me, complete**[i, 35] [all] [ye ii, 57] [the 1, 2]+**practising**[v, 20]+[ones]+**of naught**; [v, 21] ‖ The Psalmist now boldly warns his enemies (to whom the transition has been prepared by the last word of the verse preceding) to get away out of his prospect as speedily as possible, their malice and guilt implying the condign punishment about to fall upon them. **because has**+**heard**[iv, 9] [the ii, 28]+**Extant-one**[i, 19] [the 1, 2]+**voice**[iii, 18]+**of** [the 1, 2]+**weeping**+**of**+**me**; ‖ He had prayed for their removal, and now confidently expects their discomfiture on the ground of his assurance by faith that Jehovah would not disregard his petition. He does not yet see the triumph, but he nevertheless feels it to be assured, and even ventures to proclaim it in the teeth of his tormentors. His tearful sobs had prevailed where physical force had failed.

9 [**10**]. The thought is too precious and comforting to be passed over with a single utterance, and he therefore reiterates it in a past as well as future form. **has**+**heard** [iv, 9]

[16] *'ânchâh*, from *'ânach*, to *strangle* (akin to *'ânaq*, to *throttle, squeak;* compare Greek ἄγχι, English *anguish*); hence to make gurgling sounds, to mourn.

[17] Future of conception (subjective).

[18] *sâchâh*, to *float;* Hiphil to *inundate;* akin to *sîyach*, to *chat*, through the idea of letting one's tongue *run* freely.

[19] Article omitted for the sake of generality (as often in English), or = *every*.

[20] *mitṭâh*, from *nâṭâh*, to *slope;* as the person must do in order to recline.

[21] *dim'âh*, of uncertain affinity; for the verb *dâma'* seems to be a denominative from the noun.

[22] *'eres*, of uncertain affinity, but supposed to designate a *lounge* with a canopy.

[23] *mâçah*, to *become liquid* or flow, equivalent to *mâçaç*, and *mâ'aç*.

[24] *'âshêsh* (whence *'âsh*, a *moth*, akin with *'âwash*, apparently to *huddle;* whence *'âsh* or *'ayish*, the pole-star; perhaps through the idea of its being a rallying-point) seems to mean to *decay* or *fritter* away.

[25] *ka'aç*, from *kâ'aç*, to *annoy* (akin with *gâ'ash*, to *quake*), denoting some petty and irritating trouble.

[26] *'âyin*, see note [iii], [29].

[27] *'âthaq* (akin with *nâthaq*, to *tear* off), is properly to *remove*, and thus become elongated.

[28] *çûwr*, akin with *shûwr*, to *recede*, and perhaps with *'âçar*, to *wind* (through the idea of the successive *coil* of ropes), denotes an abrupt departure.

A. V.	A. R.
10 Let all mine [my] enemies be ashamed and sore [greatly] vexed [troubled]: let them return *and* [let them again] be ashamed suddenly [instantly].	10 All mine enemies shall be [a]put to shame and sore vexed: They shall turn back, they shall be [a]put to shame suddenly.
1611.	[a] ashamed British.

the[ii, 25] + Extant-one[i, 19] the[i, 2] + favorization[29] + of + me ; ‖ Not a cry for mercy as a condemned culprit, but the petition of a loyal subject to a gracious Sovereign; such is always entertained and effectuated (Psa. xxxiv, 15, 17). David had often proved this before, and he is now confirmed in the conviction. the[ii, 25] + Extant-one,[i, 19] the[i, 2] + intercession[iv, 10] + of + me he[i, 33] + will + take.[30] ‖ A more decided statement of the same propitious disposition on the divine part. What had already taken place so frequently the Psalmist believed would still continue to be true; for Jehovah is always the same (Exod. xxxiv, 5–7).

10 [11]. The consequence of this favorable acceptance is now inferred, both conclusive and prompt. Will + be-ashamed[31] and + will + be[ii, 59] + in-trepidation[ii, 32] vehemently[7] complete[i, 35] [all] | the[i, 2] + ones + being-enemies[iii, 33] + of + me ; | This consternation is to be profound as well as universal; and is to take place in a failure through fear. Of course the divine intervention is to secure it. they + will return and they + will + be-ashamed[31] in a + settling[32] [instant]. ‖ There is an alliteration in the original words here (*yâshûbû, yêbôshû*) which cannot be imitated in a literal translation; also an adverbial duplication of the verbs in both clauses; both of these (after the Hebrew idiom) convey a special emphasis to the prediction, as being sure and final. God's judgments are not without premonition; but they are at last unexpected, overwhelming and irrevocable. They can be averted only by a timely repentance, to which the Psalmist here invites those in danger by the word "turn" (verse 8); and this takes off the edge of personal animosity or vindictiveness on his part.

[29] *t'chinnâh*, from *chânan* see note [iv, 8]), a request for a favor, *i. e.*, entreaty.

[30] *lâqach*, for *nâqach* (which is not used), expressing the simple act of *reception;* hence not akin with *lâqag* or *lâchak* (our "lick"), but probably with *λαγχάνω*.

[31] *bôwsh* (akin with *bâ'ash*, to *stink*, through the idea of the disgracefulness of the latter), simply to feel (and act out) the sense of mortification; hence to be defeated.

[32] *rega'*, from *râga'*, (properly to *shrink*, hence to *quiver*, also to *be quiet*); a *wink* (twinkling) of the eye.

[a]PSALM VII.

1 [b]*David prayeth against the malice of his enemies, professing his innocency.* 10 *By faith he seeth his* [c]*defence, and the destruction of his enemies.*

A. V. [d]Shiggaion [A musing] of [e]David, which he sang unto the LORD, concerning the *words of Cush the Benjamite.

O LORD my God, in thee do I put my trust: save me from all them that persecute me, and deliver me:

2 Lest he tear my soul like a lion, rending *it* in pieces, while *there is* †none to deliver.

* Or, [f]*business.* † Heb. [g]*not a deliverer.*

A. R. Shiggaion of David, which he sang unto [a]Jehovah, concerning the words of Cush a Benjamite.

1 O [1]Jehovah my God, in thee do I [b]take refuge: Save me from all them that pursue me, and deliver me:

2 Lest he tear my soul like a lion, Rending it in pieces, while there is none to deliver.

[1] Or, *put my trust*

1611. [a]PSAL. [b][Summary in Roman] [c]defence and [d]¶ Shiggaion [e]Dauid; [f]*Or,* [g]*Heb*

[a]the LORD [b]LORD [c]put my trust [d]Or, *take refuge* **British.**

VII. We learn from the inscription to this Psalm that it was suggested by the language of some individual, apparently a follower of Saul, who charged David with treason; and it indignantly appeals to God against the cruel slander. The figures employed in it are largely forensic, as is suitable to such a courtly accusation. In the preliminary process (1–5) the advocate is engaged (1, 2), and the defendant's plea is entered (3–5); in the main suit (6–9) the magistrate convenes the court (6, 7), and presides over the proceedings (8, 9); in the issue (10–13) he renders the verdict (10, 11), and assigns the penalty (12, 13); the sequel (14–17) exhibits the retribution upon the accusant (14–16) and the congratulations of the accused (17).

Title [Heb. ver. 1]. **An+erring-piece,**[1] **ascribed to**[iv, 1] **+Darling;**[iii, 3] **which he+sang**[2] **to+the**[i, 2]**+Extant-one**[i, 19] **ascent-wise** [upon] **the**[i, 2]**+speeches**[3]**+of Kush**[4] **the**[i, 2]**+built-one**[iii, 42] [son]**+of Right-handed.**[5] ‖ The first term of this verse designates the style of poetry; apparently like our word *reverie*, i. e., giving a free play to the imagination. We have no other notice of the traducer here mentioned, and can only surmise that he may have been named from his swarthy complexion (like Rabanus *Maurus*, i. e., the Moor), an unusual thing in a Hebrew, and perhaps in this case due to the infusion of African blood; if so we have some clew to his heathenish, or at least insidious, disposition intimated in this Psalm. As a Benjamite (on his father's side) he would be a tribesman of King Saul, and thus likely to influence the royal conduct toward David. Notice how this excuses the sovereign's malignity, as the exiled saint was wont to do (1 Sam. xxiv, 9; xxvi, 19). Besides the notorious Doeg (1 Sam. xxii, 9, 10), there are signs of other insinuators or at least informants of a like character at Saul's court or in his interest (see 1 Sam. xix, 19; xxiii, 7, 12, 19; xxiv, 1; xxvi, 1).

1 [Heb. 2]. **O**[ii, 57]**+Extant-one,**[i, 19] **the**[i, 2]**+Almighty-one**[iii, 13]**+of+me, in+thee I+have+trusted:**[ii, 71] ‖ This double title of God implies that the Psalmist's faith rested on covenant as well as natural relations, and the pronoun attached shows a personal relation also. Hence he feels a triple claim to the divine protection next implored; creation, providence and grace are his pledges, despite perils however imminent and great. He may well be confident, therefore, of ultimate deliverance; but he must pray for it, as heretofore. It is one of the great reasons why the heavenly Father permits heavy trouble to fall upon his children, that it may bow them to their knees. **save**[iii, 31]**+thou+me apart** [from]**+complete**[i, 35] [all] **the**[i, 2]**+pursuing**[6]**+ones+of+me, and** [ay,]**+snatch**[7]**+thou+me:** ‖ God only, as the righteous and supreme King, was able to deliver his fugitive viceroy elect from the complicated hostility now combined against him; and this He is urged (in the unqualified imperatives here used) to do speedily, as the imminent peril required (Hebrew emphasis by repetition and climax). Some of David's hair-breadth escapes during this long period are recounted (1 Sam. xix, 10, 12, 20, 23; xxiii, 26, etc.). The dangerous and trying emergencies into which the saint is frequently brought by his spiritual enemies (the world, the flesh and the devil all together) are fitly figured by these distresses, and their severity is not too boldly described by the metaphors following.

2 [3]. Should this divine succor fail or be long delayed, the dreadful consequences would

VII [1] *shiggâyôwn*, from *shâgâh*, to *wander;* thus denoting a *rambling* composition, like the Greek *dithyramb;* perhaps = *impromptu*, although the Psalm is admirably systematic by strophes.

[2] *shîyr*, spoken of vocal music; apparently akin with *shûwr* (see note [v, 32]) through the idea of a *strolling* minstrel, as the bards anciently were.

[3] *dâbâr*, from *dâbar* (for which see note [ii, 28]).

[4] *Kûwsh*, probably a foreign word; meaning unknown.

[5] *y'mîynêy*, adjective, from *yâmîyn*, the *right hand;* used thus as a patronymic *Ben-Jemini*.

[6] *râdaph* (akin with *nâdaph* [see note [i, 44]] and its congeners through the idea of *pushing*), to *drive* one before, *i. e.*, to follow with evil intent; to *persecute*.

[7] *nâtsal* (akin with *'âtsal*, to *separate*, through the idea of *abreption;* also with *tsâlal*, to *quiver*, and its congeners, perhaps through the notion of *alternations*), to *pluck* suddenly away, *i. e.* (in Hiphil), to *rescue*.

A. V. 3 O LORD my God, if I have done this; if there be iniquity in my [a]hands;
4 If I have rewarded evil unto him that was at peace with [b]me; ([c]yea, I have delivered [or have even plundered] him that without cause is mine [my] [d]enemy:)

1611. [a] hands: [b] me: [c] yea I [d] enemie.)

3 O [a]Jehovah my God, if I have done this; A. R.
If there be iniquity in my hands;
4 If I have rewarded evil unto him that was at peace with me;
(Yea, I have delivered him that without cause was mine adversary:)

[a] LORD British.

be like those of a defenceless person exposed to the fury of savage beasts. **lest**[e]+**he**[9]+**will** [should]+**tear**[10] **as**+[a]+**plucker**[11] [lion] **the**[1, 2]+**respiration**[iii, 30] [self]+**of**+**me**; ‖ This image of the most terrible exposure in an Oriental country is very frequent in the Scriptures (Deut. iii, 20; Job x, 16; Isa. xxxviii, 18, etc.), especially the Psalms (see x, 9; xvii, 12; xxii, 13, etc.), and is not uncommon in other languages: its spiritual analogue is obvious (see 1 Pet. v, 8). **disrupting,**[12] **and**+**there**+**is**[1, 20]+**nothing**[iii, 11]+**of**[a]+**snatching**[7]+**one.** ‖ A single blow of the lion's paw is said to be sufficient to break the back of an ox. An individual alone is sure to fall a prey to this formidable animal when furious, unless specially armed. David's solitary life during a part of this exile is peculiarly touching (1 Sam. xxi, 10–15), the band which he afterward gathered for his protection eventually proved itself a source of danger, by attracting attention to him (1 Sam. xxiv, 2). So each soul has to face its spiritual opponents, however fearful, all alone, except as God is nigh to support and protect. But He who was with Daniel in the lion's den, who sustained the martyrs in the Roman amphitheatre, and who once enabled David to cope with wild beasts (1 Sam. xvii, 34, 35), will not desert his faithful servants in any hour of trial (Isa. xliii, 2; Heb. xiii, 5).

3 [4]. But God will not screen any culprit, however much a favorite; the Psalmist therefore hastens to assert his innocence: this he does by an appeal to heaven itself, as cognizant of all human events and hearts; and the appeal has the force of an oath—the defendant's affidavit to his plea of *not guilty*. The solemnity and importance of the occasion must be kept in mind; for the charge was really one of high treason against Saul the sovereign of the land (see 1 Sam. xxii, 8), a capital crime. **O**+**Extant-one,**[i, 19] **the**[i, 2]+**Almighty-one**[iii, 13]+**of**+**me,** ‖ The same title is here used as in verse 1, but now as a formula of adjuration, equivalent to the phrase with which modern sworn testimony concludes, "So help me God." **if**[13] **I**+**have**+**done**+**this**+**thing;**[14] ‖ The introductory particle in this and the two following clauses expresses emphatic denial, and is often employed as a negative, particularly in taking an oath (see Heb. iv, 3, a literal quotation of Psa. xcv, 11). The act referred to, of course, is the same with that alluded to in the title of the Psalm, and explained by us above, as is further clear from what here follows. **if**[13] **there**+**exists**[15] **evil**[16] **in**+**the**[i, 2]+**curves**[17] [palms]+**of**+**me;** ‖ The closed hand is a symbol of grasping (see Gen. xl, 11, 21, etc.), which the plural intensifies (compare Gen. xx, 5; 1 Chron. xii, 17, etc.), and is especially significant of mercenary conduct (see Isa. xxxiii, 15). Any sinister motive as well as all wrong behavior is thus emphatically disclaimed. David was strictly loyal to "the powers that were:" although now for some time designated and even consecrated by the highest Authority as successor to the throne (1 Sam. xvi, 13), he had never sought to obtain possession of it prematurely (see 1 Sam. xxvi, 9, 10), and at length he even punished those who claimed a reward for ridding him of his rival (2 Sam. i, 14, 15), over whom he pronounced a eulogy untinged with jealousy (2 Sam. i, 21–24).

4 [5]. **if**[13] **I**+**have**+**treated**[18] **the**[1, 2]+**one**+**being-at-peace**[19]+**of**+**me with**+**bad;**[ii, 51] ‖

[8] *pén* (construct *pen*, with Makkêph), from *pânâh*, to *turn* the face (see note [iii, 5]); hence literally *removal*, *i. e.*, a hindering; used only as a conjunction.

[9] Distributive for a collection, as "the enemy," in English, is a singular.

[10] *târaph*, to *pull* off; akin with *terem*, an *interval*, *i. e.*, *not yet*; *taríy*, recently cut, *i. e.*, *fresh*; and they with their congeners *tûwr*, a *row*, as divided regularly; *nâtar*, to *guard*, *i. e.*, keep *apart*, etc.

[11] *'ârîy*, or *'aryeh*, from *'ârâh*, to *crop* off (akin probably with *'ârar*, to *devote*, through the idea of *setting off*; also with *'ûwr*, to *shine*, through the idea of *distinction*, etc.); the proper title of the king of brutes.

[12] *pâraq*, an onomatopoetic word (imitating the *crunching* of horses); akin to *pârah*, *pârar*, etc.; also *frango*, *break*, etc.

[13] *'im*, a particle of obscure derivation, perhaps primitive, originally interrogative, like the Latin *an*; but eventually conditional, specially in solemn asseveration.

[14] Feminine for abstract in the absence of neuter.

[15] *yêsh* (construct *yesh*), from a presumed *yâshâh* perhaps akin to *yâshar* (see note [iii, 31]), but possibly primitive; strictly a noun, *entity*, the opposite of *'ayin* (see note [iii, 11]), used as a copula verb, when not sufficiently emphatic to employ *hâyâh* (see note [i, 30]), which moreover would rather signify to *become*.

[16] *'âvel*, from *'âval*, to *wrench*; thus denoting *moral* obliquity, rather than simple *badness*, like *ra'* (see note [ii, 51]).

[17] *kaph*, from *kâphaph*, to *curve* (akin with *kâphâh*, to *bend*, and more distantly with *kânaph*, to *cover*, as a wing, through the idea of *bending* over); applied to the *hollow* hand, as *yâd* is to the extended one (see note [vi, 14]).

[18] *gâmal* (perhaps akin with *'âmal*, to *toil*), seems primarily to mean to *do* something actively; hence to *reward* with good or *repay* with evil.

[19] *shâlam*, the root of *shalôwm* (see note [iv, 42]).

A. V. 5 Let the enemy persecute my soul, and take [a]*it*; [b]yea, let him tread down my life upon the earth, and lay mine honour in the dust. Selah [Pause].

6 Arise, O LORD, in thine anger, lift up [c]thyself because of the rage of mine enemies: and awake for me *to* the judgment *that* thou [me, *thou* who judgment] hast commanded.

1611. [a] *it*, [b] yea let [c] thy selfe,

5 Let the enemy pursue my soul, and overtake it; **A. R.**
Yea, let him tread my life down to the earth,
And lay my glory in the dust. [Selah
6 Arise, O [a]Jehovah, in thine anger,
Lift up thyself against the rage of mine adversaries:
And awake for me; thou hast commanded [b]judgment.

[a] LORD [b] judgement **British.**

Treachery is a base fault, and David abhorred it, as many of his Psalms show; he was himself "the soul of honor," being noted for the warmth and fidelity of his friendship. He here alludes even to Saul as his friend, inasmuch as he had himself never openly nor in act broken with him, however unhandsomely the latter had treated him. He had uniformly conducted himself in this matter with the forbearance and beneficence enjoined in the Gospel dispensation (Matt. v, 44), never seeking his own avengement except from God (Rom. xii, 19). (**and** [yea,] **I + have**^{iii,21} **+ even**^{ii,14} **+ extricated**^{vi,19} **a + tightening**^{20} **+ one + of + me emptily;**^{21})‖ This clause might be rendered "or have even stripped my causeless opponent;" but in either case seems to be adversatively set over against the preceding, as an instance of generosity, and doubtless refers to David's repeated forbearance from injury to Saul when in his power (1 Sam. xxiv, 3–15; xxvi, 5–25). The brave are always magnanimous, while the cowardly are mean.

5 [6]. **will** [may (*or*) let] **+ pursue**^{6} **one + being-an-enemy**^{iii,23} **the**^{i,2} **+ respiration**^{iii,30} [self] **+ of + me,**‖ The Psalmist is willing to be punished if guilty, and that by a retort of his own supposed crime (compare verse 8; John xviii, 22, 23; Acts xxv, 11); he does not crave mercy, but demands simple justice. **and + he + will** [may (*or*) let him] **+ reach**^{22} [overtake] **it;**‖ David had been long and diligently hunted as an outlaw, but he never was captured: he now consents to this also, if he had really committed the alleged (or any other serious) offence against loyalty; he even surrenders himself for trial, and is impatient for a full investigation, like every ingenuous and consciously innocent person accused of wrong. Piety seeks no subterfuge, and honesty disdains all artifices. **and** [ay,] **+ he + will** [may (*or*) let him] **+ stamp**^{23} **to + the**^{24} **+ earth**^{ii,8} **the**^{i,2} **+ life**^{25} **+ of + me,**‖ A chased fugitive is often thrown down as soon as arrested, so as to tie or hand-cuff him securely; and this is the most disgraceful form of treating a helpless prisoner. If he is dangerous or an aggravated offender he may be held down by the foot of the captor; or, in the merciless and summary fashion of the East, he is liable even to be trampled to death at once. The Psalmist was willing to submit to this extreme penalty if deserved by him. **and + the**^{i,2} **heavy-thing**^{iii,17} [glory] **+ of + me to + the**^{24} **+ dust he + will** [may (*or*) let him] **+ make**^{ii,c} **+ dwell.**^{26}‖ The terms in this parallelistic clause are more intense: the prostration is to soiling dust rather than to the solid ground, and is perpetual instead of a casual tread; vitality also is represented as an honor lost, a figure being couched in the word "glory," which seems to allude to the *head* (the heaviest and most vital part of the body) as if encased in its ornamental turban yet rolled ignominiously in the dirt (compare Psa. iii, 3; viii, 5). **Suspension.**^{iii,14}‖ This pause closes the initiative or direct action of the Psalmist himself in this effort to obtain justice; the remainder is left to the due process of law.

6 [7]. The suit now becomes, however, one in the nature of prosecution for defamation of character, and the tables are therefore turned upon the assailant: the judge himself has been won to the side of the injured Psalmist, who therefore makes bold to urge on the trial; for in the simple and flexible style of Oriental jurisprudence the opposing parties are alternately or interchangeably plaintiff and defendant or appellant and respondent according to the shifting aspects of the contest, and the loser has to pay the costs of the action as well as suffer damages, as in the famous rule of the Athenian court by which a person bringing a public charge of infamous crime against a citizen and failing to prove it, was himself exposed to the penalty of the same offence; an extension of the Mosaic legislation relative to retaliation (Exod. xxi, 24; Lev. xxiv, 20), and in fact substantially included under it in cases of prospective damages by false testimony even when the conviction and sentence had not resulted (see Deut. xix, 16–21). This was eminently an instance in point, for David had been banished and might have been executed through these perjured informants.

[20] *tsârar* = *tsûwr* (see note ^{iii,9}).

[21] *réyqâm*, adverb from *réyq* (see note ^{ii,4}), always qualifying the word immediately preceding.

[22] *nâsag* (akin with *sûwg*, *çûwg*, *nâçag*, etc., through the ground idea of *impact*), in Hiphil, to *attain*.

[23] *râmaç*, akin to *râmas*, to *creep*, and denoting a deliberate setting of the foot upon the ground.

[24] Article implied in pointing of the preposition.

[25] Plural of emphasis.

[26] *shâkan*, a stronger form of *shâkab*, to *lie* down for a single act; *i. e.*, to go to bed regularly; hence to reside permanently, in distinction from a temporary abode, *yâshab* (see note ^{i,16}).

A. V. 7 So shall [And with] the congregation of the people compass thee about [do thou surround thyself]: for their sakes therefore [and above it] return thou on high [to the tribunal].

8 The LORD [a]shall judge the people: judge me, O LORD, *according to my righteousness, and according to mine integrity *that is* in [*let it come* upon] me.

* Ps. [b] xviii, 20.

1611. [a] shal [b] Psal.

7 [1]And let the congregation of the peoples compass thee about: A. R.
And over them return thou on high.

8 [a] Jehovah ministereth [b]judgment to the peoples:
Judge me, O [c]Jehovah, according to my righteousness, and to mine integrity [2]that is in me.

1 Or, *So shall* 2 Or, *be it unto me*

[a] The LORD [b] judgement [c] LORD British.

Oh[ii, 14] **+ rise**[27] **+ thou, O**[ii, 57] **+ Extant-one,**[i, 19] **in + the**[i, 2] **+ snort**[ii, 30] [anger] **+ of thee!** ‖ Jehovah, who is supposed to have been comparatively inattentive to the controversy hitherto, is now called upon to arouse himself, inasmuch as matters have progressed to a desperate condition, and his servant as well as client has excited his indignation by the true representation of his cause. **be**[ii, 59] **+ thou + lifted**[28] **in + the**[i, 2] **+ passings**[29] **+ of the**[i, 2] **+ tightening**[20] **+ ones + of + thee;** ‖ The outrageous conduct of the opposite party, who now are realized as equally hostile to the divine administration itself, requires a correspondingly prompt and vigorous action on God's part; and this is justly characterized as a self-assertion of Almighty dignity and power. **and** [ay,] **+ oh**[ii, 14] **+ rouse**[30] **+ thou toward**[ii, 29] **+ me:**[ii, 41] ‖ A bolder figure is now employed: Jehovah is depicted as having been *asleep;* but now he is implored to shake off this seeming stupor in behalf (by a *constructio prægnans*, the ellipsis of which is to be supplied by "and look" or "and come") of his neglected and maltreated servant. The wicked are often represented (especially in the Psalms; see x, 11; l, 21) as imagining that God purposely or otherwise overlooks their ill-deeds, and the saints are liable to the same suspicion (Psa. ix, 18; xlii, 9;) but his oversight is only apparent and temporary (Acts xvii, 30), and will be abundantly compensated by vigilance and energy in the end (Psa. xii, 5), which will be especially exhibited in the interest of his importunate votaries (Luke xviii, 7, 8). **judgment**[31] **thou + hast + commanded.**[32] ‖ A verdict in David's favor had already been virtually rendered in his divine appointment as future king and in his preservation hitherto from the toils of his enemies; and this Jehovah is now called upon to ratify and execute by the issuance of formal mandates in the manner following.

7 [8]. The summons is now to be publicly made for the appearance of the contesting parties. **And** [Yea,] **+ the**[i, 2] **+ coursing**[i, 48] **+ of populaces**[ii, 3] **thou + wilt** [mayest thou] **+ cause**[ii, 13] **+ to + surround**[iii, 29] **+ thee:** ‖ The grand assize is to be convened, consisting of a mass-meeting of all the parties concerned, here represented as a conclave of nations, who are to be witnesses to the trial. The Psalmist insists that nothing shall be done in secret, but everything searched in the most open and above-board manner. **and + ascent-wise** [above] **+ her** [it] **to + the + height**[33] [tribunal] **oh**[ii, 14] **+ return**[vi, 8] **+ thou.** ‖ The grand Judge is requested to take his appropriate chair ("on the bench"), which is always raised over the common level of the assembly; and thus the court is fully and authoritatively organized. It is quietly suggested that he had before occupied the seat of justice (as in the preceding verse), and he is now to resume it in order to carry out the former decree by more vigorous measures.

8 [9]. The judicial proceedings are to go forward in earnest. **The**[ii, 25] **+ Extant-one**[i, 19] **he**[i, 53] **+ will + plead**[34] **+ with** [umpire] **conjunctions**[iii, 28] [peoples]: ‖ The Israelitish tribes especially are interested in this important transaction, as the quarrel was largely a clannish one, Saul being a Benjamite and David a Judahite. **judge**[ii, 61] **+ thou**[iii, 37] **+ me, O**[ii, 57] **+ Extant-one;**[i, 19] ‖ The Psalmist also demands personal vindication (dropping the softened form of the imperative). **as + the**[i, 2] **+ justice**[iv, 5] **+ of + me and** [ay,] **+ as + the**[i, 2] **+ perfectness**[35] **+ of + me be + it ascent-wise** [upon] **+ me.**[i, 41] ‖ He pleads his own entire innocence (Hebrew repetition of nearly synonymous terms for the sake of emphasis), and only asks justice at the divine hands; assured that he is entitled to a full acquittal in the issue. Nothing inspires courage in self-defence like honesty (Prov. xxviii, 1).

[27] *qûwm*, simply to *arise* from a lower to a higher position or posture, while *rûwm* is to be already in a high place.

[28] *nâsâ'*, to *elevate*, properly, physically; hence (figuratively) mentally and morally.

[29] From *'âbar*, to *cross* over; hence to *transcend* just or usual limits, *i. e.* (figuratively), to burst out, especially in rage or violence.

[30] *'ûwr*, substantially = *'ârar* (to be *naked* or *sly*), *'îyr* (a *bare* place), *'âvâh* (to *be naked*), etc., primarily to *open* the eyes, hence to lay *bare*, etc.

[31] *mishpâṭ*, from *shâphaṭ* (see note [ii, 61]), *i. e.*, *sentence* pronounced.

[32] *tsâvâh*, to *enjoin*, used only in Piel and Pual; akin with *shâvâh*, to *equalize*, through the common idea of *adjustment*.

[33] *mârôwm*, from *rûwm*, to *be high* (see note [27]); an elevation, the *rostrum*.

[34] *dîyn*, to act as arbiter; hence to *hold court* or preside over a suit; to *rule*, etc.

[35] *tôwm*, from *tâmam*, to be completely finished; figuratively, probity or virtue.

A. V.

9 Oh let the wickedness of the wicked come to an *end; but establish the just: * for the righteous God trieth the hearts and reins.

10 †My defence *is* of [My buckler *is* upon] God, which [who] saveth the upright in heart.

11 ‡God judgeth the righteous, and God is angry *with the wicked* ᵇevery day.

12 If he turn not, he will whet his sword; he hath bent his bow, and made it ready.

* 1 Sam. xvi, 7; 1 Chr. xxviii, 9; Ps.ᶜ cxxxix, 1; Jer.ᵈ xi, 20; xvii, 10; xx, 12. † Heb.ᵉ *My buckler* is *upon God.* ‡ Or,ᵍ *God* is *a righteous judge.*ʰ

1611. ᵃ end, ᵇ every-day. ᶜ psal. ᵈ Ierem. ᵉ *Heb.* ᶠ *my* ᵍ *Or,* ʰ *Iudge.*

A. R.

9 Oh let the wickedness of the wicked come to an end, but establish thou the righteous:
For the righteous God trieth the hearts and reins.

10 My shield is with God,
ᵃWho saveth the upright in heart.

11 God is a righteous judge,
Yea, a God that hath indignation every day.

12 ¹If a man turn not, he will whet his sword;
He hath bent his bow, and made it ready.

1 Or, *Surely he will again whet*

ᵃ Which **British.**

9 [10]. Will [Let] + **cease,**[36] **I** + **pray,**[37] **the**[i, 2] + **bad**[ii, 61] + **of wicked**[i, 10] + **men;** ‖ Here the Psalmist assumes the offensive, but still in a mild objurgatory tone, implying that it was high time for the almighty Judge to put an end to the arrogant aspersions of his enemies. **and** [but] + **thou** + **wilt** [mayest thou] + **thoroughly**[ii, 13] + **fix**[38] **a** + **just**[i, 49] + **man:** ‖ This result would naturally flow from the foregoing. David speaks in general terms, but of course he means himself specially as the injured innocent. **and** [yea,] + **one** + **probing**[39] **hearts**[iv, 22] **and** [even] + **finishings**[40] [kidneys] **is**[i, 20] **an** + **almighty-One**[iii, 13] **just.**[i, 49] ‖ God is constantly appealed to as the Omniscient, and therefore cognizant of the inmost thoughts (expressed by this Hebraistic duplication of terms); a very important qualification of a judge: he is also strictly upright, and, moreover, Omnipotent; and these three attributes make him infinitely divine.

10 [11]. The Psalmist continually vibrates, as he naturally and almost necessarily would in this self-vindication, between himself and his opponents; and he here renews the alternation, but in the reverse order from that immediately preceding, God, however, being still the most prominent actor in the scene. **The**[i, 2] + **defence**[iii, 15] [buckler] + **of** + **me is**[i, 20] **ascent-wise** [upon] **the**[ii, 25] + **almighty-One,**[iii, 13] ‖ Here the apologetic statement is couched under a metaphor, by which God is represented as the Psalmist's *armor-bearer*, holding upon his own arm the (small) shield in front of his saint in the battle, and turning it in every direction to intercept the blows and missiles of his antagonist. **one** + **saving**[iii, 31] **the**[i, 2] + **level**[iv, 33] + **ones** + **of heart.**[iv, 22] ‖ The same idea is here more literally extended to all the saints, as is very often declared in Scripture.

11 [12]. At this point the transition begins to be made to the enemy's case and his treatment at the divine hands, which continues to the end of verse 16, by a series of graphic allusions to Oriental modes of warfare, for which the way had been prepared by the figure in the preceding verse. **The**[ii, 25] + **almighty-One**[iii, 13] **is**[i, 20] **one** + **judging**[ii, 61] [a judge][i, 50] **just,**[i, 49] ‖ God protects the righteous because he is himself righteous, and he punishes the wicked for the same reason. **and** [ay,] + **the**[ii, 25] + **mighty-One**[v, 13] **is**[i, 20] **one** + **foaming**[41] **in** + **complete**[i, 35] [every] **day.**[ii, 44] ‖ That the sinner is the object of this extreme dislike is obvious from the whole connection, and especially from the verses following. The emotion here attributed to God, of course, is a holy indignation at wrong-doing, and is of a judicial character as shown by the foregoing expression. His forbearance in not punishing transgression immediately is implied in the endurance of this constant irritation until patience at length ceases to be a virtue; yet that it is no mere intellectual or sentimental perception of evil, as the strong language here used plainly indicates, and this is fully corroborated by other Scripture.

12 [13]. If[13] **not**[i, 7] **he** + **will** + **return,**[vi, 8] ‖ The sinner, of course, is the subject of this clause, as already explained. The supreme Judge always allows time and opportunity for repentance; and only when the offender has shown himself hopelessly incorrigible does the final act of retribution take place: meanwhile, severe as is the divine anger, it is still placable (see Psa. ii, 12). The figure in the text is evidently that of a fugitive from justice; and all that almighty clemency requires is that he should return to his allegiance, or retrace his wandering steps. It is as if the heavenly sentinel sounded in his ears, "Stop, or I will arrest you." **the**[i, 2] + **knife**[42] + **of** + **Him He** + **will** + **whet:**[43] ‖ The subject here is God, the abrupt change being frequent in Hebrew. The implements and mode of primitive attack are finely and accurately depicted in the following clauses. After the summons to

[36] *gâmar*, to *complete*, probably akin with *gâmal* (see note [18]), through the idea of *thoroughness*.

[37] *nâ'*, probably akin with *nâ'ah* and *nâhâh*, through the idea of *quiescence*, in particular of entreaty.

[38] *kûwn*, to *set upright* (see note [1, 40]).

[39] *bâchan*, to *test* by piercing; akin with *bachar*, to *choose*.

[40] *kilyâh*, feminine of *kelîy* (see note [11, 53]), as being one of the most *complete* or interior *organs* of the body.

[41] *zâ'am*, to *froth* at the mouth with intense rage; akin with *zâ'aph*, to *scowl*.

[42] *chereb*, from *châraḇ*, to *sever* (akin with *châraph*, to *pull off*; *châram*, to *debar*; etc.); hence to *desolate*, as if cut off and withered.

[43] *lâṭash* (akin with *ṭûws*, to *thrust*), to *hammer* out thin, hence to *sharpen* by any means.

A. V.	A. R.
13 He hath also prepared for him the instruments of death; he ordaineth [maketh] his arrows against the persecutors [flaming].	13 He hath also prepared for him the instruments of death; He maketh his arrows fiery *shafts*.
14 *Behold, he [a]travaileth with iniquity, and hath conceived mischief, and brought forth [b]falsehood.	14 Behold, he travaileth with iniquity; Yea, he hath conceived mischief, and brought forth falsehood.
* Job xv, 35; Is.[c] lix, 4; James[d] i, 15.	
1611. [a] travelleth [b] falshood. [c] Esa. [d] Iam.	British.

the enemy to surrender, if it be unheeded or uncomplied with, and before the parties are in close contact, the large knife worn in the belt for eating as well as other purposes, is drawn forth and hastily rubbed on the nearest stone, to receive its edge in the prospect of speedy use, should the safer and more distant means of despoiliating the opponent fail to cause instant death. **the**[i, 2] + **arch**[44] + **of** + **Him He** + **has** + **trodden,** ‖ The bow is strung or "bent" by the Orientals (as depicted on the Egyptian monuments) by placing one foot upon its middle, and bending the loose end upward with the right hand, while the left draws the other end up by the string attached to it until the loop can be slipped into its notch, and thus hold the bend. This is the process here spoken of; the drawing of the bow for shooting comes later in the description. Observe that the present act has already been performed (the past tense being used), probably before the encounter, or very quickly after it; or the time of the verbs here following may pictorially denote the speed of the preparation and the imminence of the danger, as the successive steps are taken. **and** + **He** + **has**[iii, 21] + **thoroughly**[ii, 13] + **fixed**[38] + **her** [it]; ‖ This seems to designate the setting of the bow upright, or bringing it into position; in connection with which act the arrow is usually applied to the string.

13 [14]. Everything is now ready for the shooting proper, which therefore now follows, consisting of but two acts more; and these the clauses of this verse severally and duly describe. **and** + **to** [at] + **him He** + **has** + (**made**)[ii, 19] + **fixed**[38] **the**[i, 2] + **finished-things**[ii, 33] [implements] + **of death:** ‖ This is the "taking aim" with the whole apparatus (note the plural), which is the final adjustment, including the drawing of the bow to the arrow's head, an act usually simultaneous with the exact aim. **the**[i, 2] + **arrows**[45] + **of** + **Him for** + **kindling**[46] + **ones He** + **will** + **practise.**[v, 20] ‖ It remains only to let the arrows fly like a flash through the air; but this is put in the future, as if the compassionate Archer still waits a moment in hopes that the enemy may submit. The plural is here employed of the fatal missiles to intimate that many of them will be used if necessary for the full conquest or destruction of the adversary, who is thus individualized throughout.

14 [15]. The foregoing is a picture of the direst penal infliction of divine judgment upon transgressors against God; now ensues another portraiture of their self-induced penalty as mischief-makers among men, and especially toward the Psalmist himself, whose integrity is thus vindicated in the forum of both heaven and earth. **Lo!**[47] **he** + **will** + **thoroughly**[ii, 13] + **twist**[48] **with**[49] + **a** + **naught,**[v, 21] ‖ Attention is called to these personal states of the false informant by the interjection appropriate to graphic illustration. The first of these representations (verse 14), put in the future tense, which is Hebraistically that of vivid imagination, is drawn from motherhood, as a figure of the self-evolved origination of the slanders fabricated and promulgated by the Psalmist's enemies against him. The pangs of childbirth are made prominent, as they are the characteristic feature of the symbol, being the culmination of the functional disturbances of the entire period of gestation. The abortive or rather pseudo-phenomenal character of the whole effort is premised by the derisive term applied to the imaginary fœtus—a *nothing*, or worse than that, which has indeed caused pain (as if colic), but is worthless and injurious. In literal terms there was no real or substantial basis for the machinations and charges against David. **and** + **he** + **will**[i, 24] + **conceive**[50] **a** + **toil,**[51] ‖ The very embryo, of misbegotten and mongrel generation, is a burden objectively and subjectively to the mother and all others, and is doomed to be a pest and calamity. We might render this and the following clause in the

[44] *gesheth*, from a presumed *quwsh*, to *curve* (akin with *yâqosh*, to *coil* a noose for entrapping; also with *qâshah*, to *wind* up so as to make *hard*, etc.), the common word for a *loom*.

[45] *chêts*, from *châtsats*, properly to *distribute* (as the shafts are *drawn* separately from the quiver); akin with *châtsâh*, to *cut* short off, or into *halves*; and other congeners.

[46] *dâlaq*, to *catch fire* or flare up, of uncertain affinity.

[47] *hên* (or, with paragogic *-h* [see note [ii, 14]], *hênnah*, which latter we distinguish by a prism or accent), or primitive particle (compare Latin *en*), doubtless allied with the pronoun, and having a demonstrative force.

[48] *châbal*, to *wind* a cord (probably akin with *châvol* or *chîyl*, to *wring*, and its congeners); hence to pervert, destroy, and (especially in Piel) to be in continuative *throes*.

[49] Adverbial use of noun as if direct object without a preposition.

[50] *hârâh*, to *become pregnant* (akin with *harar*, to *swell* up, see note [ii, 36]); literal or figurative.

[51] From *'âmal*, to *labor* severely; perhaps akin with *'âmal*, to *languish*; or with *gâmal*, to *execute*.

A. V.

15 *He made a pit, and digged it, †and is [has] fallen into the ditch *which* he made.

16 His mischief shall return upon [against] his own head, and his violent dealing shall come down upon his own pate [skull].

* Heb.[a] *Heb hath digged a pit.* † Ps.[c] ix, 15; x, 2; Prov.[d] v, 22.

1611. [a] *Heb.* [b] *hee* [c] Psal. [d] prou.

A. R.

15 He hath made a pit, and digged it,
And is fallen into the ditch which he made.

16 His mischief shall return upon his own head,
And his violence shall come down upon his own pate.

British.

past ("he has conceived," "brought forth"), which would make one of them chronological, but not the other; and would mar the symmetry of the whole verse. The three elements of experience are not in the natural consecutive in any case; but are arranged for effect, the middle one first and the two extremes afterward in their own proper order. **and + he + will**[i, 24] **bear** [a] **+ falsehood.** ‖ The offspring when born wears the brand of infamy and disappointment. There is almost a covert allusion to idolatry in the phraseology. Compare Isa. xli, 29; and see on Psa. iv, 2. The famous simile of Horace, "*Nascetur ridiculus mus*," is often cited, although not strictly parallel, and weak in comparison.

15 [**16**]. The second metaphor is borrowed from trapping, as a type of insidious scheming for the unsuspecting by elaborate contrivance. **A + pit**[52] **he + has + dug,**[53] ‖ Three elements or acts enter into this simile, all named in their historical order; of which the former two are homogeneous and intentional, and the last an accidental catastrophe. This time the past tense of actual description is employed. The most secure and effectual method of catching a large and dangerous wild animal is by means of the pitfall, often alluded to in Scripture. A simple hole is sunk in the ground, as described in this clause of the verse, of sufficient size for the purpose, directly in the usual path or that most frequented by the beast; and this when finished is covered with light sticks and leaves concealed with a little earth, which breaks down when the creature walks over it, and leaves him at the bottom. **and + he + has**[iii, 21] **+ delved**[54] **+ him** [it]; ‖ If the cavity is at first not found to be large or deep enough, it is still further continued; and in every case the side walls and floor need to be cut down plumb and level so that the animal cannot clamber out: this completion of the process is here described as essential to success. **and + he + has**[iii, 21] **+ fallen in** [into] **+** [a] **+ subsidence**[55] **which he + will**[56] **practise**[v, 20] [may have constructed]. ‖ In turning round to survey his executed task with complacency, he incautiously steps backward and is precipitated to the bottom of the very trap which he has so carefully prepared for a fellow-creature; his cunning overreaches itself. Compare Psa. ix, 15, 16, and other parallels.

16 [**17**]. **Will + return**[vi, 8] **the**[i, 2] **+ toil**[51] **+ of + him in** [against] **+ the**[i, 2] **+ head + of + him,** ‖ The figure, substantially illustrating the preceding idea of repayment in kind as the result of one's own act, is here more distinctly that of retaliation from a natural law, but by its inverted action as if through another's act; the simile is by means of a projectile or missile, and the two clauses of this verse indicate the different directions of its motion, the present one horizontal and the next vertical. The trouble aimed at the person of the Psalmist by these calumniators must (for the future tense is here reverted to) recoil or rebound so as to strike back to their own head (the singular is constantly used for impersonation). The intervening object or power which causes this reversal of injury may be imagined as Providential interference. **and** [ay,] **+ ascent-wise** [upon] **the**[i, 2] **+ scalp**[57] **+ of + him the**[i, 2] **+ violence**[58] **+ of + him it**[i, 33] **+ will + descend.** ‖ The terms are here stronger, implying a more severe attack, likely to be fatal in its reflex action; as a blow, when parried or diverted is weaker in its effect; whereas the force of a falling body is accelerative. In both clauses, however, the most vital organ is selected as that which receives the shock. The enemy is to be effectually repulsed, and his discomfiture will be signal and final. History proves the truthfulness of David's prediction in this particular respecting himself, indirectly as to Saul, and probably as to his base advisers. Slander is proverbially a stone thrown upward into the air over its author's own head.

[52] *bôwr*, from *bûwr*, akin with *bâ'ar;* also meaning essentially to *scoop* out (compare English *bore*), as a well, a cistern, etc.

[53] *kârâh*, to *excavate;* akin with *kûwr*, to *pierce;* and remotely with *qîyr*, a *vale*, etc.

[54] *châphar*, to *dig* carefully, explore, etc.; akin perhaps with *châphas*, to *search out*, etc.

[55] *shachath*, from *shûwach*, to *sink* (akin with *shâchah*, to *prostrate* oneself), and not from *shâchath*, to *corrupt*, destroy, etc.

[56] Future of the subjunctive (compare note[vi, 17]), not the præter, inasmuch as the fact had already been stated.

[57] *qodqôd*, by reduplicative from *qâdad*, to *bend* the knee (akin with *nâqad*, to *puncture*, through the idea of *roundness;* with *yâqad*, to *inflame*, through *qâdach* [for *qâdâh*], to *strike* fire, which was primitively done by *twirling* a pointed stick in the hollow of another); thus the *skull*, as being arched.

[58] *châmâç* (akin with *châmêts*, to be *sharp* or *sour;* and thus with *'âmêts*, to *be bold;* ultimately also with *mûwts*, to *press*, and its congeners), denoting personal injury of a dangerous kind.

A. V.	A. R.
17 I will praise the LORD according to his righteousness: and will sing praise to the name of the LORD most high.	17 I will give thanks unto [a]Jehovah according to his righteousness: And will sing praise to the name of [a]Jehovah Most High.
1611.	[a] the LORD British.

17 [**18**]. The Psalm closes, with David's usual style, with a jubilant strain of thanksgiving for the divine vindication thus anticipated. **I**+**will**+**show**[ii, 19]+**the**+**hand**[vi, 14] **to**[49]+**the**[ii, 25]+**Extant-one**[i, 19] **as**+**the**[i, 2]+**justice**[iv, 5]+**of**+**him**; ‖ Jehovah was entitled to adoration for the promise and hope of extrication from the toils of the Psalmist's adversaries, and this would be still more appropriate when the rescue should be fully effected. The true saint never loses sight of his great Benefactor. **and** [ay,]+**I**+**will**+**indeed**[ii, 14] +**thrum**[59]+**thoroughly**[ii, 14] **the**[i, 2]+**name**[v, 48]+**of the**[ii, 25]+**Extant-one**[i, 19] **the**[ii, 25]+**Ascent-most.**[60] ‖ David was very fond of music, which he had doubtless learned under Samuel, who probably founded the "School of the Prophets," at that time apparently the seminary of sacred literature; and his Psalms are an evidence of proficiency in poetical composition, all of which he consecrated to the service of Jehovah. The Church and the world owe him a great debt of gratitude for these pious effusions, which everywhere breathe the purest spirit of monotheism, as well as reflect the sublimest sentiments of human genius, and even anticipate the profoundest truths of evangelical religion. Prayer and praise beautifully go hand in hand in all their varied strophes. With David, as with Moses, the pen was mightier than the sword.

[59] *zâmar*, see note [iii, 1].

[60] *'Elyôwn*, from *'âlâh*, to *go up;* the *summit, i. e., supreme*, as a divine title.

[a]PSALM VIII.

1 [bc] *God's glory is magnified by his works, and by his love to man.*

A. V.

[c]To the chief Musician upon Gittith [the Gittite *lyre*], A Psalm of David.

O LORD our Lord, how excellent [wide *spread*] *is* thy name in all the earth! who hast set [which do thou set *as*] thy glory above the heavens.

2 *Out of the mouth of babes and sucklings hast thou †ordained [e]strength [laid a firm foundation] because of thine [thy] enemies, that thou mightest still the enemy and the avenger.

* Matt.[f] xxi, 16. † Heb.[g] *founded.*

A. R.

For the Chief Musician; set to the Gittith. A Psalm of David.

1 O [a]Jehovah, our Lord,
How excellent is thy name in all the earth!
Who [1]hast set thy glory [2]upon the heavens.
2 Out of the mouth of babes and sucklings hast thou established strength,
Because of thine adversaries,
That thou mightest still the enemy and the avenger.

1 [b] 2 Or, *above*

1611. [a] PSALM. [b] [Summary in Roman] [c] Gods [d] ¶ To [e] strength, [f] Mat. [g] *Heb.*

[a] LORD [b] So some ancient versions. The Hebrew is obscure. **British.**

VIII. This Psalm, which the title attributes to David, was probably written by him when lying under the open canopy of night, watching his flock near Bethlehem, perhaps in the very field where the angels appeared to the shepherds at the birth of his illustrious descendant (Luke ii, 8–14); and it strikingly portrays the condescension of the Creator in endowing feeble man with his preeminent powers among the denizens of earth.

Title [Heb. ver. 1]. **Assigned to**[iv, 1] **+ the + very**[ii, 13] **+ conspicuous**[iv, 2] **+ one** [chorister]; **to be accompanied ascent-wise** [upon] **the + Vat-like**[1] [Gathite] **+ instrument. A + thrummed-thing**[iii, 1] **ascribed to**[iv, 1] **+ Darling.**[iii, 3] ‖ The only peculiar term in this title, not heretofore met with, is the name of the musical instrument, which appears to have been a species of *lute* found by David during one of his temporary residences in Gath (1 Sam. xxi, 10; xxvii, 2); for these musical notations are later than the composition of the Psalms (see our Introduction).

1 [Heb. **2**]. **O**[ii, 57] **+ Extant-one,**[i, 19] **the**[i, 2] **+ Lord**[ii, 26] **+ of + us, what**[iii, 7] [how] [vii, 49] **ample**[2] **is**[i, 20] **the**[i, 2] **+ name**[v, 48] **+ of + thee in + complete**[i, 35] [all] **the + earth!**[ii, 8] ‖ David's devout meditations, as he lay upon his back gazing into the clear Oriental vault above him, took the form, as usual with him, of an invocation to God the Creator, whom he addresses as the tutelary Deity of the Hebrews, and therefore joins them with himself. The broad expanse of the sky makes him revert to the terrene stretch which it overhangs; and in this he reads the Almighty's name everywhere recorded—"on all creation writ." "The undevout astronomer is mad." This refrain, with which the Psalm begins and ends, is its key-note. **which oh**[ii, 14] **+ give + thou as**[vii, 49] **the**[i, 2] **+ majesty**[3] **+ of + thee ascent-wise** [upon] **the + sky!**[ii, 23] ‖ The Psalmist wishes that the divine attributes were legibly inscribed, as with starry letters, on the face of the heavens likewise; they are indeed there visible to the pious and philosophic eye; but the writer longs to have them in such brilliant form that they could not fail to arrest human attention. Hence the adverbial expression *majestically*, as a king, and every saintly heart echoes the aspiration.

2 [3]. The body of the Psalm consists of two paragraphs: the first (the present verse) brief and introductory to the other, which is the main theme. This preliminary thought, the contrast between infancy as apparently helpless, yet really eloquent, and the bold infidel who ought to be abashed by it, appears to have been suggested by the idea underlying the subsequent verses, namely, the personal frailty of man in general, only apparently so, however, as compared with the vast universe; and it sounds like an individual reflection of the writer's own conscious imperfection—a mere babe, as it were, resting on his mother-earth's bosom, yet eager to proclaim his Maker's all-sufficiency. **Apart** [from] **the**[i, 2] **+ mouth**[3′] **+ of operating + ones**[4] [babes] **and** [ay,] **+ sucking**[5] **+ ones thou + hast + thoroughly**[ii, 13] **+ founded**[ii, 10] **strength**[6] ‖ The youngest children (Hebraistic repetition

VIII [1] *Gittiyth*, patrial adjective feminine from *Gath*, the same as *gath*, a *wine-press*; probably from an unused *gânâh* = *nâgan*, to *twang* an instrument (see note [iv, 3]); hence to *tread* out grapes; also akin with *gan*, a *garden* (from *gânan*, to *inclose*), as being *hemmed* in.

[2] *'adhîyr*, from *'âdar*, to *be wide* (akin with *dûwr*, to *be continuous*, the base of *dôwr*, an age); figuratively, to *be excellent.*

[3] *hôwd*, usually regarded as by contraction for *nᵉhôwd*, infinitive construct Kal of a presumed *nâhad*, supposed to mean to *swell* up; but perhaps rather direct from the basal (but otherwise unused) *nuwd*, akin with other unused roots, *'âhad*, *hâdad*, etc., all implying *eminence.*

[3′] *peh*, irregular from *pâ'âh*, to *gape* or *puff* (akin with *pûach*, etc.); figuratively, an *orifice* or *edge.*

[4] *'âlal*, to *be active*; used in very variant senses, to *quench* thirst, to *be petulant*, to *glean*, to *thrust*, etc.; akin with *'ûwl*, to *suckle* (through the idea of *infancy*); probably also with *'âlâh*, to *ascend* (through the idea of *exertion*), and *yâ'al*, to *be advantageous* (through a similar idea).

[5] *yânaq*, akin with the presumed *nûq*, *nûqah*, of like signification; also with *'ânaq*, to *choke*; *nâqâh*, to *be clean* (through the idea of *emptying*).

[6] *'ôz*, from *'âzaz*, akin with *'uwz*, to *rescue* by flight; *yâ'az*, to *be robust*, etc.

A. V. 3 When I consider thy heavens, the work of thy fingers, the moon and the [a]stars, which thou hast ordained; [*then I say,*]
4 *What is man, that thou art mindful of him? and the son of man, that thou visitest him?

* Job vii, 17; Ps.[b] cxliv, 3; Heb.[c] ii, 6.

1611. [a]stars which [b]psal. [c]*Heb.*

3 When I consider thy heavens, the work of thy fingers,
The moon and the stars, which thou hast ordained;
4 What is man, that thou art mindful of him?
And the son of man, that thou visitest him?

A. R.

British.

of synonyms for emphasis) are capable, by their artless prattle, of manifesting the divine power and skill, which have organized them with such peculiar faculties. Many an innocent babe has unconsciously softened the rebellious heart of the sinner toward his Maker. Compare Isa. xi, 6; Matt. xviii, 2; xix, 14. **for+the**[i, 2]**+heed**[vi, 31]**+of the**[i, 2]**+tightening**[vii, 20]**+ones+of+thee,**‖ Unbelievers are represented as God's enemies, because they are in heart and influence opposed to his honor and cause. See Matt. xii, 30; Rom. viii, 7; Heb. iii, 12. **to+make**[ii, 19]**+repose**[7] **one+being-an-enemy**[iii, 33] **and** [ay,] **+one+venging**[a]**+himself.**[ii, 6]‖ This clause is explanatory of the last, and is likewise intensive in its terms, denoting the silencing of the scoffing blasphemer (Hebraistic emphasis by repetition of synonyms). David had not yet felt the force of malice as he afterwards did; but there were always, even among the chosen people, outspoken infidels enough to cause him grief as an ardent votary of Jehovah (Psa. xiv, 1; liii, 1), to say nothing of the contemptuous and profane heathen neighbors (see 1 Sam. xvii, 43). All such God will at length confute by some means, usually the simplest (1 Cor. i, 27).

3 [4]. We have seen that the preceding verses were occupied with the manifestation of the divine glory in the cosmical system at large and the human constitution in particular from a theologico-polemic point of view; we are now to consider the lesson from the same two sources more strongly compared from an anthropo-naturalistic standpoint. **Because I+will** [should I]**+see the**[i, 2]**+sky**[ii, 23]**+of+thee,**‖ The astro-terrene universe is now surveyed in the opposite order from that pursued in verse 1; inasmuch as the heavens are more broadly visible from any one position than the east, and therefore more grandly impress the beholder. The illative particle introduces the present proposition in order to show its close relation to the former one. The conditional future is employed to indicate the indefiniteness of the occasion (*whenever* it might occur), but nevertheless, as we shall see, the sequel expresses its reality (as much as to add, "as I often have done," namely, while thus lying and looking upward). In the lone watches of the night the now shepherd, but future monarch, had frequent opportunity for this star gazing, and leisure for the reflections arising from it. **the**[i, 2]**+deed+of the**[i, 2]**+plungers**[9]**+of thee;**‖ The *fingers* express skill of manipulation, as the *hand* indicates ability, and the *arm* great power; the delicacy of the celestial organism is therefore here more particularly alluded to as a piece of divine handicraft. See Gen. i, 1; Rom. i, 20. **moon**[10] **and+stars**[11] **which thou+hast+thoroughly**[ii, 13]**+fixed;**[vii, 38]—‖ These luminaries are the only visible objects in the clear blue sky of the Oriental night, and are therefore put as its synonym; they look like points fastened in the celestial vault. Besides serving as indicators of time (Gen. i, 14), their chief if not only purpose seems to be to delight the human eye, and thus lead to pious reflections like those here ensuing; for despite the presumption of analogy, all modern researches of science only go to show that they are uninhabited and in fact untenantable.

4 [5]. **then I+have+said,**[12]‖ The prospect bounded only by the horizon having been thus scanned, and nothing else appearing to arrest attention, the mind is thrown back upon its own musings, which are silently introduced by this needful clause; and the Hebraistic idiom of the sentences following also require its insertion. **"What is**[i, 20a] **+mortal,**[13]‖ The strong revulsion from the brilliant and sublime spectacle to the insignificant beholder naturally leads to this belittling question. All of God's acts and works, when fairly contemplated in their real grandeur, are calculated to humble the devout mind. **because** [that] **thou+wilt** [shouldest]**+remember**[14]**+him,**—‖ An individual person seems so small in comparison with the vast creation about and above him, that one is tempted to imagine the Almighty would overlook his presence and even forget his existence. **and**

[7] *shâbath*, to *quit work*, hence to *be still;* remotely akin with *shûwb*, to *return* (see note [vi, 8]), and its congener *yâshab*, to *sit* (see note [i, 16]), through the idea of *desistance*.

[8] *nâqam*, to bear a *grudge;* akin with *qûwm*, to *rise* (see note [vii, 27]), through the idea of *starting* up with an evil intention.

[9] *etsba'* (feminine, *etsbe'âh*), derived (by *âleph* prosthetic) from *tsâba'*, to *dye* by dipping (and thus differing from *tâbal*, which simply refers to the act of submersion); hence a *finger*, as used for this purpose.

[10] *yârêach*, from a presumed *yârach*, thought to be = *yâraq*, to be *pale*.

[11] *kôkâb*, supposed to be (by reduplication and contraction) from a presumed *kâbab*, thought to mean to *glitter*.

[12] *âmartéy* is to be supplied, as the tense of the ensuing verbs grammatically show.

[13] *'enôwsh*, from *'ânash*, to *be weakly;* akin with *îysh*, the feeble term for man (see note [i, 5]).

[14] *zâkar*, properly to *scratch* with a mark so as to know it again; thus akin with *dâqar*, to *stab*, hence, figuratively, to *curse*.

A. V.	A. R.
5 For thou hast made him a little lower than the [a]angels [God], and hast crowned him with glory and honour.	5 For thou hast made him but little lower than [1]God, And crownest him with glory and honour.
6 Thou madest him to have dominion over the works of thy hands; *thou hast put all *things* under his feet:	6 Thou madest him to have dominion over the works of thy hands; Thou hast put all things under his feet:
*1 Cor. xv, 27.	1 Or, *the angels* Heb. *Elohim.*
1611. [a] Angels;	British.

[ay,]+a+**built-one**[11, 42] [son]+**of ruddy-one**[15] [Adam],‖ This hemistich is in the nature of a climax, the terms rising in dignity and importance. In view of his illustrious descent, the poor weakling may perhaps be of more consequence than he would at first and in himself appear to be. **because** [that] **thou**+**wilt** [shouldest]+**visit**[10]+**him**?"‖ We often think of persons whom we have known, but with whom we do not care to keep up an acquaintance, and to whom we therefore do not take the trouble of paying a visit. Distinguished personages, especially nobles, make "a call" a great point of etiquette as indicating equality of rank. The immeasurable distance between God and man might well, as this world goes, preclude any intimacy or even condescension on the part of the former, to say nothing of the vileness, ingratitude and rebellion of the latter.

5 [**6**]. Here begins the counterpart of the first of the series of antitheses contained in this second portion of the Psalm; and, like that of the first portion, it is a comparison of man with God, but now in the terrestrial plane. **And**+**yet**[17]+**thou**+**hast**[iii, 21]+**made**[ii, 13]+**him**+**lack**[18] **but a**+**little**[ii, 10] **apart** [from]+**the**[ii, 25] **Almighty.**[iii, 13]‖ This clause is grammatically coordinated with the previous term, "*I said*," understood as introducing the preceding question; and this Hebraistic connection indicates that it is immediately consequent upon that thought; man's littleness is offset by his greatness, and this in two respects; retrospectively as compared with creation, and prospectively as compared with the Creator. Accordingly we have here, in the very first word of the sentence, the *factive* form of the verb, indicating the prime ground of human dignity, namely, that however little the creature himself may seem, he is nevertheless the direct product of almighty power (including the same skill displayed in the starry universe, and even greater love as a moral being akin to the Spirit who made him), and therefore entitled to the highest consideration. But this relation is put in the strongest possible terms; the present being is next in constitution and rank to the Supreme himself; angels and all other finite beings are inferior to him, at least in the earthly sphere which is his domain, as the subsequent clauses point out. Immense as is the gulf between any finite created (and therefore thing) and the infinite Source of all, yet the divine paternity has deigned to overlook this disparity, or at least to reduce it to almost inconsiderable dimensions; and the bold figure (almost hyperbolical) is embodied in the "little lack." Philosophically regarded, man may be said to approach Deity more closely than even archangels, especially in the fact that he is capable of indefinite growth or expansion of faculties and acquirements, a trait that does not appear to belong to angelic natures; he is thus the *asymptote* of God, on a line of possible development constantly nearing, but never actually coinciding with the absolute rectilinear; whereas other sentient creatures (angels in the lofty plane, as well as animals in the lower one) are forever strictly parallel, and therefore perpetually at the same fixed distance. This is the most inspiring idea to ambition conceivable; everlasting progress in knowledge and goodness toward the central Pivot of all perfection! See 1 John iii, 1, 2. **Still I said too,**‖ This interjected phrase is necessary here in order to show the connection with the following clause, which is correlated (by the tense of its verb) with the question above. "**And** [Yea]+**that**+**with**[vii, 49]+**heavy-thing**[iii, 17] [glory] **and**+**honor**[19] **thou**+**wilt** [shouldest]+**shroud**[20]+**him**;‖ This is a great advance upon the idea of the bestowal of mere notice, as in verse 4; and is the reflection of the idea just put forth of man's promotion in scale of being; he is to occupy the position of God's vicegerent on the very earth which sustains and stretches far around him. The two synonymous words are the usual Hebraistic superlative.

6 [**7**]. **ay, that** **thou**+**wilt** [shouldest] **make**[ii, 19]+**him**+**reign**[21] **in** [among]+**the**[i, 2]+

[15] *'âdam*, from *'âdan*, to *be red* (*i. e.*, not covered with hair, but flesh-colored), the distinctive title of a human being, and the simple name of the first of the kind when used as a proper noun. Without the article it designates the race or species or else an individual thereof; with the article a particular person already mentioned, or else *mankind* at large as a social unit.

[16] *pâqad*, properly to *go* to *see* (probably akin with *pâgâ*, *pâgash*, etc., through the common idea of *contact*); hence often (by inference and in a sinister sense) to *punish*.

[17] *vâv* strongly adversative from the connection, however close.

[18] *châçêr*, to *fall short*; akin with *gâzal*, *gâzar*, *chaçal*, *kâzar*, *qâtsar*, etc., through the common idea of *clipping* off.

[19] *hâdâr*, from *hâdar*, properly to *swell* up (thus possibly akin with *hôwd* [see note [3]]), royal *dignity* or splendor.

[20] *'âtar*, to *invest*, especially with a *crown*; apparently akin with *kâthar*, to *encircle*; sometimes in a hostile sense.

[21] *mâshal*, the usual word for princely power, stronger than *mâlak*, to simply *be king* or hold that rank, but less so than *shâlaṭ*, to exercise *despotic* sway.

EVANGELICAL SCHOOL OF THEOLOGY

A. V.	A. R.
7 *All sheep and oxen, yea, and the beasts of the field;	7 All sheep and oxen, Yea, and the beasts of the field;
8 The fowl of the air, and the fish of the sea, *and whatsoever* passeth through the paths of the seas.	8 The fowl of the air, and the fish of the sea, Whatsoever passeth through the paths of the seas.
9 O LORD our Lord, how excellent [wide *spread*] *is* thy name in all the earth!	9 O [a]Jehovah, our Lord, How excellent is thy name in all the earth!
*Heb. [a] *Flocks* [b] *and oxen* [c] *all of them.*	
1611. [a] *Heb.* [b] *flocks* [c] *oxen,*	[a] LORD British.

deeds + of the[i, 2] **+ hands + of + thee."** ‖ This explains and illustrates the figure of the preceding clause. Man, as the last of God's creative acts, is his masterpiece and representative in their midst. See Gen. i, 26–28. The application of this entire passage in Heb. ii, 6–9, to Jesus, as the typical Son of man, the second or redemptive Adam (Rom. v, 14), is not intended as an exegesis, but as an illustration of a great underlying truth, which is at the basis of the incarnation of the Son of God. **Complete**[i, 35] [All] **thou + hast + placed under the**[i, 2] **+ feet + of + him:** ‖ Man is the actual sovereign of every created thing, to use, enjoy, fashion, and subsidize it for his purposes and the advancement of his race, subject only to that fealty to the absolute Proprietor which is the condition and design of his tenure. The expression here used is indicative of imperative but not autocratic dominion; and thus accurately affects a nice distinction in the terms of the original grant (Gen. i, 28), where the earth is to be "subdued" (literally, *trampled* upon, as clothes in washing), but the lower animals are only to be held in subjection ("have dominion," literally, to *tread* upon, as the neck of captives in war, with the implication of the power of life or death).

7 [**8**]. The supermundane orbs and forces of creation are generally included in the foregoing clause; here follows a specification of the leading actors in the earthly plane, namely, the animal tribes. **flock**[22] **and + associations**[23] [oxen], **complete**[i, 25] [all] **+ of them;** ‖ Domestic creatures are named first, as being more submissive and familiar, as well as the most useful to man; the two generic classes of smaller and larger ones in primitive society being specified. **and + also beasts**[24] **+ of the**[ii, 25] **+ field;**[25] ‖ Wild animals are here specifically referred to, as they are an important element of human activity and aliment. Man's conquest of these is an interesting part of social progress.

8 [**9**]. From the land animals the Psalmist naturally passes, according to the simple Hebrew classification, to those less intimately related or accessible to man; but these also his fertile skill enables him to capture and utilize. **twitterer**[26] **+ of the**[ii, 25] **+ sky,**[ii, 23] ‖ The feathered tribes, as more frequently in sight and quest, are named first, and their distinctive habitat is mentioned, as in the adjoining clauses. **and + fishes**[27] **+ of the + sea,**[28] ‖ The finny tribes (the plural here perhaps denoting the innumerable and popularly unclassified species) come last in the enumeration of man's perquisites as most readily eluding his survey and grasp; but these too he manages to get into his power. **one + passing**[vii, 29] **the**[i, 2] **+ travelling-places**[29] **+ of seas.**[28] ‖ This is added by way of amplification, as if to include anything otherwise not specified under the last item, since this is in itself somewhat indefinite both as to its extent and its inhabitants.

9 [**10**]. The Psalm concludes by repeating its initial sentence as a refrain, in the manner of many modern hymns. **O**[ii, 57] **+ Extant-one,**[i, 19] **the**[i, 2] **+ Lord**[iii, 26] **+ of + us, what**[iii, 7] [how][vii, 49] **ample**[2 Is][i, 20] **the**[i, 2] **+ name**[v, 48] **+ of + thee in + complete**[i, 35] [all] **the + earth!**[ii, 8] ‖ For the exposition see on verse 1. The Psalmist had ranged, in his eulogy and vindication of the divine character and conduct, through the entire cosmical compass, and he now returns to the earth as its fixed theatre and exponent, and as the peculiar province of himself and his race.

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[22] *'tsônech* (or *tsônê'*, also *tsô'n*), from a presumed *tsâ'an* (unless the noun be the primitive), probably akin with *tsâ'an*, to *migrate;* denotes indifferently or rather collectively *sheep and goats*, as indiscriminately folded by pastoral nomads.

[23] *'eleph*, from a presumed *'âlaph* (unless the noun be the primitive), of doubtful affinity, but supposed to mean to *herd* together, hence to *teach*, to *tame*, etc.; the word for a horned animal; hence a *thousand* (the letter *'âleph*, originally an ox's head, standing for that number), a tribal *clan*, etc.

[24] *b'hêmâh*, from a presumed *bâham*, supposed to mean to be *mute;* a dumb beast, whether tame or wild.

[25] *sâdeh* (also *sâdây*), from a presumed *sâdâh*, supposed to mean to be *free* or *wild;* the open country, not arable or wooded.

[26] *tsippôwr*, from *tsâphar*, to *chirp* (akin with *tsâphaph*, to *peep* as a chicken), hence to *hop*; the name especially of a little bird, as a sparrow; here extended (as a collection) to all birds, as the appended qualification shows.

[27] *dâg*, usually derived from *dâgâh*, to *increase* rapidly (but perhaps the noun again is the primitive), from the *fecundity* of fish.

[28] *yâm*, apparently from the same base as *yôwm* (see note [ii, 44]), as being generally warmer than the land; with the article it usually designates the Mediterranean by way of eminence.

[29] *'ôrach*, a *pathway* or thoroughfare; from *'ârach*, to *wend;* supposed to be akin with *hâlak*, *hûwk*, etc., from the common idea of *walking*.

[a]PSALM IX.

1 [b]*David praiseth God for executing of* [c]*judgment.* 11 *He inciteth others to praise him.* 13 *He* [d]*prayeth that he may have cause to praise him.*

A. V. [e]To the chief Musician upon [f]Muth-labben [" Die for the Son "], A Psalm of David.

I will praise *thee*, O LORD, with my whole [g]heart; I will shew forth all thy marvellous works.

2 I will be glad and rejoice in thee: I will sing praise to thy name, O thou most High.

3 When mine [my] enemies are turned back, they shall fall and perish at thy presence.

A. R. For the Chief Musician; set to Muth-labben. A Psalm of David.

1 I will give thanks unto [a]Jehovah with my whole heart;
I will shew forth all thy marvellous works.
2 I will be glad and exult in thee:
I will sing praise to thy name, O thou [1]Most High.
3 When mine enemies turn back,
They stumble and perish at thy presence.

[1] Or, *Most High; because mine &c.*

1611. [a] PSAL. [b] [Summary in Roman] [c] judgement. [d] prayeth, [e] ¶ To [f] Muth-Labben. [g] heart: [a] the LORD **British.**

IX. This Psalm, which the title ascribes to David, may have been composed by him during the wars which he waged with the tribes east of the Jordan (2 Sam. viii), and well describes the desolating marauds of those treacherous Bedawin in the intervals of the campaigns. The poem is acrostic, each of the nine sub-strophes in the original beginning with successive letters of the Hebrew alphabet nearly in the usual order with the omission of several, most of which are supplied in the next Psalm. It has the characteristic fire and pathos of David's lays, as well as their idiomatic structure. See also Psa. x, which is a continuation of this.

Title [Heb. ver. 1]. **Assigned to**[iv, 1] **+ the + very**[ii, 13] **+ conspicuous**[iv, 2] **+ one; ascent-wise** [upon] **the tune of "Die + thou for + the + built-one**[ii, 42] [son]." **A + thrummed-thing**[iii, 1] **ascribed to**[iv, 1] **+ Darling.**[iii, 3] ‖ The only term of this inscription not hitherto met with is the phrase *Mûvth Lab-bên*, which appears to be the catch-title or distinctive refrain of a popular ditty composed (analogously to that in Gen. iv, 23, 24) on the occasion of some self-sacrifice for a favorite child (compare Psa. xlviii, 14).

1 [Heb. **2**]. The Psalm, notwithstanding its melancholy occasion, which David felt personally as well as nationally, begins, as many of his dolorous poems do, with a joyful or at least thankful recognition of Jehovah as his deliverer in the past, and therefore expected to be such again in the present exigency. **I + will + show**[ii, 19] **+ the-hand**[vi, 14] **-to**[vii, 49] **the**[ii, 25] **+ Extant-one**[i, 19] **with + complete**[i, 35] [all] **the**[i, 2] **+ heart**[iv, 22] **+ of + me;** ‖ David was earnest in whatever he did; he was eminently fervent in devotion. The worship which he here proposes is one of the heart as well as the lip and the hand; for none understood better than he that such homage and service only are acceptable to Jehovah. He "*enjoyed* religion," and we may add that true piety always brings delight to its possessor. **I + will + fully**[ii, 14] **+ number**[ii, 38] **+ up**[ii, 12] **complete**[i, 35] [all] **the**[i, 2] **+ distinguished**[iv, 17] **+ things**[1] **+ of + thee:** ‖ The divine dealings with the royal Psalmist were very extraordinary, and are continually recognized by him as such; and he is ever ready to publish them, but only for the divine praise. One of the first instincts of the devout soul is this impulse to record and proclaim the goodness of God in its experience.

2 [**3**]. The theme is so fruitful and delightful that David lingers upon and reiterates it with exuberance. **I + will + be + very**[ii, 14] **+ glad, and** [ay,] **+ I + will + greatly**[ii, 14] **+ exult**[v, 47] **in + thee;** ‖ The intense gratification felt is expressed in the usual Hebraistic form of synonymous repetition. **I + will + greatly**[ii, 14] **+ thrum + out**[ii, 13] **+ to**[vii, 49] **the**[i, 2] **+ name**[v, 48] **+ of + thee, o**[ii, 67] **+ Ascent-most.**[vii, 60] ‖ The same order of experience first and expression afterwards is observed in this verse as in the foregoing. Sacred music was David's favorite mode of giving vent to his joyous emotions, as song has ever been the vehicle of tender sentiment. The harps of the celestial city are probably not a mere symbol of eternal beatification (Rev. v, 8; xiv, 1–3; xv, 2). The sacred Name thus closes as it began the strains of this glowing anthem of the Psalmist's opening invocation, and it is here pitched in the highest key.

3 [**4**]. Now ensues an allusion to the Psalmist's troubles; but as yet only in the same jubilant tone of anticipated or rather already half-achieved triumph, which characterizes the entire Psalm, and takes off the edge of its melancholy. **In + the**[i, 2] **+ returning**[vi, "] **of the**[i, 2] **+ ones + being-enemies**[iii, 33] **+ of + me after-like,**[2] ‖ David confidently expects that this retreat will take place, and he expresses it (by the usual Hebraistic repetitional synonyms) as about to prove a total defeat. We shall see presently that he does not attribute it to his

IX [1] Feminine, as abstract for neuter.
[2] *'âchôwr*, *backward*, from *'âchar*, to *be behind;* of uncertain affinity.

A. V. 4 For *thou hast maintained my [a]right and my [b]cause; thou satest in the throne judging †right.

5 Thou hast rebuked the heathen, thou hast destroyed the [c]wicked, thou hast put out their name for ever and ever.

6 ‡O thou [*As to* the] enemy, destructions are come to a perpetual [d]end: and thou hast destroyed [e]cities; their memorial is [has] perished with them [, *even* theirs].

* Heb. *thou hast made my judgment.* † Heb. *in righteousness.* ‡ Or, *The destructions of the enemy are come to a perpetual end: and* their *cities hast thou destroyed, &c.*

1611. [a] right, [b] cause; [c] wicked; [d] end; [e] cities, [f] *Hebr.* [g] *judgement.* [h] righteousnes [i] *Or,*

4 For thou hast maintained my right and my **A. R.** cause;
Thou satest in the throne judging righteously.
5 Thou hast rebuked the [1]nations, thou hast destroyed the wicked,
Thou hast blotted out their name for ever and ever.
6 [2]The enemy are come to an end, they are desolate for ever;
[3]And the cities which thou hast [4]overthrown,
Their very memorial is perished.

[1] Or, *heathen* [2] Or, *O thou enemy, desolations are come to a perpetual end* [3] Or, *And* their *cities thou hast overthrown* [4] Heb. *plucked up.*

British.

own prowess. **they + will + be**[ii, 59] **+ faltered**[3] **and + they + will + lose**[i, 51] **+ themselves apart** [from] **+ the**[i, 2] **+ face**[iii, 5] **+ of + thee.** ‖ Suddenly bereft (through panic) of their vigor, they must soon fall and thus be overtaken in their flight, i. e., perish (the figure of losing their way being merged in this catastrophe). All this disaster is from the divine presence, which drives them backward in dismay and destruction.

4 [5]. **Because thou + hast + done**[i, 37] **the**[i, 2] **+ judgment**[vii, 31] **+ of + me and** [ay,] **+ the**[i, 2] **plea**[vii, 34] **+ of + me;** ‖ The introductory particle here shows that the ground of David's assurance for the future just expressed lies in the fact of past deliverance from the same source, and this latter is stated under the figure of a controversy or suit at law (compare Psa. viii), in which the issue (emphatically denoted by the Hebraistic use of synonyms) is declared to have been uniformly decided in his favor, not only in verdict, but also in executive process. **thou + hast + sat**[ii, 22] **to**[3'] **the**[vi, 19] **+ incased-place**[4] [throne] **judging**[ii, 61] **justice:**[iv, 5] ‖ The forensic figure of vindication is kept up in this parallel clause. God had assumed the tribunal in the Psalmist's behalf.

5 [6]. The same thing is now stated in literal terms. **thou + hast + rebuked**[5] **nations;**[ii, 2] ‖ The infliction of the doom follows, first by way of a lesson or veto. The opposing parties are here discovered to be the heathen surrounding Palestine; with whom David had a life-long contest, but whose power he at last effectually crushed, thus carrying out the original mandate to the chosen people (Deut. vii, 1–5; and often). **thou + hast + made**[ii, 13] **+ lose**[i, 51] **+ himself a + wicked**[i, 10] **+ man;** ‖ The second stroke is direct punishment, and that of a capital kind, absolute destruction, as in verse 3. This dire penalty is in consequence of the enormous and infamous guilt of the Canaanites, here spoken of collectively as a unit or by a specimen. **the**[i, 2] **+ name**[v, 4c] **+ of + them thou + hast + wiped-out to + the**[vi, 11] **+ vanishing-point**[v, 45] **and** [ay,] **+ course.**[6] ‖ The last act is extermination, which was the full extent of the divine interdict or anathema against the natives of Palestine; and which is here therefore attributed to Jehovah, by whatever instrumentality or agency effected. Their very name (as individuals) is obliterated, and that beyond recovery, as is even more emphatically expressed in the following verse.

6 [7]. **The + one + being-an-enemy, have + been-perfect**[7] **his + knifednesses**[8] [desolations] **to + the**[ii, 25] **+ conspicuousness**[9] [end]; ‖ The foe had not only been utterly routed and exterminated, but their territory itself so ravaged as to leave only a complete ruin there. This, too, was part of Jehovah's military orders to the Israelites, for the purpose of effacing every vestige of idolatry. The instances on the first conquest of the country are very marked (Josh. vi, 24; viii, 28; etc.), and David's course was equally ruthless in several cases (2 Sam. viii, 2; xii, 31). **and** [yea,] **+ bare-places**[10] [cities] **Thou + hast + grubbed;**[11] ‖ The subject of this sentence evidently is Jehovah, as the whole parallelism of the context requires: the land was not only laid waste, but the very sites of the towns dug or plowed over, so that the foundations could not be again used for rebuilding. This was easily done after

[3] *kâshal*, properly to *be weak* in the ankles, and so to *totter;* thought (by Fürst) to be akin with *châshal*, to *be enervated;* but not with *kâçal*, to *be stupid:* it is apparently a congener of *qarçôl*, the *ankle;* and thus with *qereç*, a "tache" or *knob*, from *qâraç*, to *collapse* or double up ("turn the ankle").

[3'] The ellipsis (compare note [iv, 8]) is to be filled somewhat as follows: "thou hast [gone] to (the) throne [and taken] seat [there]."

[4] From *kâçâ'* or *kâçâh*, to *cover*, as with a pavilion, hence different from an ordinary seat.

[5] *gâ'ar*, a severe term of stern and peremptory reprimand by word or deed; of uncertain affinity.

[6] *'êd*, *continuity* or the ultimate obstruction of vision by some intervening object; see note [i, 48]; often used with other terms of perpetuity of intensity or absoluteness.

[7] *tâmam*, the base of *tôwn* (see note [vii, 35]).

[8] *chôrâbowth*, from the base of *chereb* (see note [vii, 42']).

[9] *netsach*, from the base of *m'natstséach* (see note [iv, 9]); the shining *goal* set up or singled out afar as the limit of the race or view; often put as the symbol of finality.

[10] *'îyr* (plural from a cognate *'âr*), from *'ûwr* (see note [vii, 30]), akin with *'ivar*, and *'ârar*, to be *naked;* a place *cleared* off for the purpose of building a town.

[11] *nâthash*, to *demolish;* akin with *nâthats*, to *expel.*

A. V. 7 But the LORD shall endure for ever: he hath [a]prepared his throne for [b]judgment.

8 [c]And *he shall judge the world in [d]righteousness, he shall minister [e]judgment to the people in uprightness.

9 †The LORD also will be ‡a refuge for the [f]oppressed, a [g]refuge in times of trouble.

10 And they that know thy name will put their trust in thee: for [h]thou, LORD, hast not forsaken them that seek thee.

* Ps.i xcvi, 13; xcviii, 9. † Ps.i xxxvii, 39; xlvi, 1; xci, 2. ‡ Heb.i *an high place.*

1611. [a] *prepared [b] judgement. [c] And hee [d] righteousnesse; [e] judgement [f] oppressed: [g] refuge, [h] thou LORD hast [i] Psal. [j] *Heb.*

7 But [a]Jehovah sitteth *as king* for ever: **A. R.**
He hath prepared his throne for [b]judgment.
8 And he shall judge the world in righteousness,
He shall minister [b]judgment to the [1]peoples in uprightness.
9 [c]Jehovah also will be a high tower for the oppressed,
A high tower in times of trouble;
10 And they that know thy name will put their trust in thee:
For thou, [d]Jehovah, hast not forsaken them that seek thee.

1 Or, *peoples*

[a] the LORD [b] judgement [c] The LORD [d] LORD **British.**

the fire, which was usually employed in destroying the buildings, had calcined the limestone of which they were constructed. **has**+**lost**[i, 51]+**itself the**[i, 2]+**remembrance**[vi, 12]+**of**+**them—even they**[12] [theirs]. ‖ Not a trace of their existence remains. This is true of some of the very oldest cities of Palestine, and it is here (somewhat hyperbolically perhaps) declared of others, the names of which have probably not come down to us. See on verse 5.

7 [**8**]. In contrast with this overthrow of the enemy, Jehovah's perpetuity is now celebrated. **And** [But]+**the**[ii, 25]+**Extant-one**[i, 19] **to**+**the**[ii, 25]+**vanishing-point**[v, 45] **he**[i, 33]+**will**+**sit;**[i, 16] ‖ The great Victor in the foregoing contest will not only hold the field, but remain enthroned (such is the frequent force of *sitting* in Hebrew, as superiors only retained their seat while subjects, children and pupils stood in their presence), and this was to be permanently the case. Compare cii, 24–27. **he**+**has**+**fully**[ii, 13]+**fixed**[vii, 38] **for**+**the**[iv, 6] [his]+**judgment**[vii, 31] **the**[i, 2]+**incased-place**[4]+**of**+**him;** ‖ God's eternity is not merely for his own case or triumph; it is preeminently an active existence, and that for the benefit of his creatures, especially in a magisterial and governmental function. Compare John v, 17.

8 [**9**]. The same thought is continued in this verse, being a cardinal one in theism, and especially applicable to this Psalm. **and** [ay,]+**he**[ii, 33] **it is who will**+**judge**[ii, 61] **the**[ii, 25]+**production**[13] [world] **in**+**justice;**[iv, 5] ‖ This administration will be a sole and autocratic one, yet executed with impartiality and beneficence, taking the rights of all creatures into full account. **he**+**will**+**plead**[vii, 34]+**with**[vii, 49] [umpire] **populaces**[ii, 3] **in**+**level**[14]**-things.**[vii, 25] ‖ Not only with individuals will the Almighty thus treat, but likewise with communities; and in the latter case his judgments or rewards will be assigned in the present world, since they will not exist in the next. Yet the penalty or vindication may not take place during the generation that has done the right or the wrong, for His providence is often slow in its processes (Eccles. viii, 11; 2 Pet. iii, 8, 9).

9 [**10**]. The foregoing aspect of the divine character has been on the severe side, especially as turned toward enemies or the wicked; we are now to have its more amiable feature with regard to friends or the pious. **And** [Yea,] **will**[15]+**become**+**extant the**[ii, 25]+**Extant-one**[i, 19] **as an**+**inaccessible-place**[16] **for**+**the**+**crushed**[17]+**man,** ‖ Jehovah will protect his persecuted saint against every opponent at all times; if not by direct interference, inflicting defeat and disability upon the latter, as above, yet by removing the former from the scene of danger or interposing a barrier to it. **an**+**inaccessible-place**[16] **for**+**coursing-times**[i, 31] **in**+**the**[iv, 6] [his]+**tightnesses:**[18] ‖ Nor in general only will this providence watch over the godly, but in emergencies it will be peculiarly watchful, though not always visible or appreciable except by faith. God often permits believers to fall or to be exposed to trouble or danger in order to try their patience and to show his power and skill in delivering them; and this when the peril has reached its almost desperate extremity.

10 [**11**]. The above are instances of external relief; now is disclosed the internal sense of comfort experienced by the true believer from every foe, whether outward or inward, whether actual or possible. **and** [ay,]+**will**+**be-confident**[iv, 35] **in**+**thee**[iii, 27] **the**[i, 2]+**knowing-ones**+**of the**[i, 2]+**name**[v, 46]+**of thee;** ‖ Those familiar with God personally, and thus acquainted with his tender nature and dealings, rest securely in his promise of

[12] The absolute form used for emphasis by repetition after its construct (compare Num. xiv, 32; 1 Sam. xx, 42; Prov. xxii, 19; xxiii, 15; Ezek. xxxiv, 11; referred to by Delitzsch).

[13] *têbêl*, from *yâbal*, to *flow* (akin with *bâlal*, to *wet;* also with *bâlâh*, to *fail;* *nâbêl*, to *wilt*, etc.; apparently through the idea of *exhaustion*); hence to *yield* (through the notion of *fertilization* by irrigation): used for the habitable part of the globe, and its denizens.

[14] *mêyshâr*, from *yâshar* (see note [v, 33]).

[15] The apocopated form of the verb, even without *vâv* non-conversive, on account of the facility with which *hâyâh* drops its final letter.

[16] *misgâb*, from *sâgab*, to *be precipitous* or *lofty* (perhaps akin with *gâbab*, to *be gibbous* or high); a *cliff;* figuratively, a safe retreat.

[17] *dâk*, from *dâkak*, *dâkâ'* or *dâkâh*, to *crumble;* also with *dûwh*, to *triturate* in a mortar.

[18] *tsârâh*, feminine (for neuter) of *tsâr*, a *distresser* (see note [iii, 9]).

A. V.

11 Sing [a]praises to the LORD, [b]which [who] dwelleth in [c]Zion: declare among the people his doings.

12 *When he maketh inquisition for blood, he remembereth them: he forgetteth not the cry of the †humble.

13 Have mercy upon [d]me, O [e]LORD; consider my trouble *which I suffer* of them that hate me, thou that liftest me up from the gates of [f]death:

* Gen. ix, 5. †Or, *afflicted.*

1611. [a] *praises* [b] *which* [c] Sion: [d] me O [e] LORD, [f] death; [g] *Or,*

A. R.

11 Sing praises to [a]Jehovah, [b]who dwelleth in Zion:
Declare among the [1]people his doings.

12 [2]For he that maketh inquisition for blood remembereth them:
He forgetteth not the cry of the [3]poor.

13 Have mercy upon me, O [c]Jehovah:
Behold my affliction *which I suffer* of them that hate me,
Thou that liftest me up from the gates of death;

[1] Or, *peoples* [2] Or, *For when he maketh . . . he remembereth* [3] Or, *meek*

[a] the LORD [b] which [c] LORD British.

defence, whether perils are in sight or only apprehended as probable. because not[i, 7] thou +hast+left the[i, 2]+seekers+of+thee, O[ii, 57]+Extant-one.[i, 19]‖ Such experience has furnished them an additional argument to fortify their faith in the future by a reference to rescue in the past. We should not forget or overlook the undoubted fact that more hazards are daily escaped by us of which we are not even permitted to be aware than the few that we have seen or been informed of our exposure to; and that of the latter many were really more imminent and dangerous than we knew.

11 [12]. A sense of these deliverances incites the pious heart to expressions of grateful praise to their Author; and the Psalmist is not even content with uttering them for himself, but calls upon others to join him in the plaudit. Thrum[viii, 59]+ye+thoroughly[ii, 13] to+the[ii, 35]+Extant-one[i, 19]one+sitting[ii, 22] ascent-wise[upon]Parched-place:[ii, 36]‖ The aid of music is invoked to swell the volume of the chant to almighty Providence and Grace. The persons addressed are all who have experienced and recognized similar interventions of divine goodness and power. In accordance with the theocratic sentiment of his position and times David recognizes this as proceeding from the local seat of Jehovah's residence, the tabernacle pitched by him for that purpose on Mount Zion, which has since become the type of the Church for all time. Thither was directed the worship spoken of in the preceding verse, and thence the responsive help was expected. make[ii, 19]+front[19] [tell]+ye in [among]+the+conjunctions[iii, 28] [peoples] the[i, 2]+operations[20]+of+him.‖ Nor merely in the comparatively narrow circle of these communing and mutually congratulating saints who had been thus relieved was this thanksgiving to be rendered to Jehovah, as if for their personal gratification; it must be extended to the wide range of mankind collectively, at least to the mass of the Israelitish tribes, who were equally interested. Nothing short of universal glorification of his Lord will satisfy the adoring saint, or repay his sense of obligation for Sovereign goodness.

12 [13]. This adulatory portion of the Psalm closes with a recurrence, short but striking, to the murderous perils which the Psalmist had passed through by the divine interposition. Because when seeking blood[v, 22]-drops,[viii, 25] (to-wit)[ii, 15]+them he+has+remembered;[viii, 14]‖ The introductory illative particle intimates that this is an illustration of the exigencies previously described, and from which deliverance is celebrated. The figure employed is that of the avenger of homicide, who tracks the assassin by the drops that fall from his blood-stained person or that of his victim back to the source and spot of the murder. Jehovah is represented in Scripture as the special avenger of this crime (see Gen. iv, 10, 11; ix, 5, etc.), as if the Creator were the nearest kinsman of the murdered, and in his all-retaining memory the foul deed rankles till full satisfaction has been obtained. The pronoun "*them*" forcibly anticipates the individuals mentioned in the following clause, which fully carries out the simile. not[i, 7]+he+has+forgotten the[i, 2]+screaming+of humble[21]+ones.‖ The death-cry of slaughtered innocence rings in God's ears, and he cannot rest until the crime is punished. Compare Exod. xxii, 22, 27; Deut. xv, 9; xxiv, 15; Psa. lxxii, 12–14; Rev. vi, 10; xvi, 6; xix, 2. Nor have heathen alone provoked this vengeance; it is treasured up against those who have themselves professed to be saints (Matt. xxiii, 35; xxvii, 25).

13 [14]. Here begins the second or more supplicatory part of the Psalm, which sets out with a direct petition for relief, echoing the cry at the close of the preceding verse. Favor[iv, 8]+thou+me, O[ii, 57] Extant-one;[i, 19]‖ Special indulgence is prayed for in view of the peculiar circumstances immediately to be adduced; and this is pleaded as a votary of the covenanted and Eternal Deity. see+thou the[i, 2]+humiliation+of+me apart [from]+the[i, 2]+hating[v, 19]+ones+of+me,‖ The Psalmist himself was one of the lowly oppressed ones whom Jehovah was bound not to forget (verse 12); and he is therefore asked to pay attention to this fact, which for the time being it might seem he had over-

[19] *nâgad*, to *declare* directly by word (see note [v, 18]).

[20] *'alîylâh*, acts worthy of applause from *'âlal*, to *vociferate* (see note [viii, 4]).

[21] *'ânîy* or *'ânâv*, *lowly* (from *'ânâh*, see note [iii, 22]), especially a persecuted *saint.*

A. V.

14 That I may shew forth all thy praise in the gates of the daughter of [a]Zion: I will rejoice in thy salvation.

15 *The heathen are [have] sunk down in the pit *that* they made: in the net which they [b]hid is their own foot taken.

16 The LORD is known [c]*by* the [d]judgment *which* he [known, judgment he] executeth: the wicked is snared in the work of his own hands. Higgaion. Selah. [Solemn pause.]

* Ps. [e] vii, 16.

1611. [a]Sion: [b]hid, [c]by [d]judgement [e]Psal.

A. R.

14 That I may shew forth all thy praise: In the gates of the daughter of Zion, I will rejoice in thy [1]salvation.

15 The nations are sunk down in the pit that they made: In the net which they hid is their own foot taken.

16 [a]Jehovah hath made himself known, he hath executed judgement: [2]The wicked is snared in the work of his own hands. [Higgaion. Selah

[1] Or, *saving help* [2] Or, *He snareth the wicked*

[a] The LORD **British.**

looked. See Luke xviii, 7. These troubles arose from the hostility spoken of in the earlier part of the Psalm. **O** [ii, 57] **one-making** [ii, 13] **+me+high apart** [from] **+the** [i, 2] **+gates**[22] **+of death:**‖ David (or the country which he here represents) had not yet been killed by his enemies, but had often been reduced to the sorest extremities, and had even come in sight of perishing; but had hitherto been snatched by the hand of divine Providence, as it were, from the jaws of ruin, as he here thankfully acknowledges; he therefore implores a like speedy escape once more. The figure of death as a prison or abode whose gates, once closed upon the tenant, could never more open for his release, is a common one, but none the less forcible.

14 [**15**]. As another consideration for this help the Psalmist urges his desire and purpose of honoring its Author with grateful praise publicly, as indeed he confidently expects to be enabled to do. **for+heed** [v, 31] **that I+will** [may] **+gladly** [ii, 14] **+number** [ii, 38] **+up** [ii, 13] **complete** [i, 35] [all] **+the** [i, 2] **+boast**[23] **+of+thee in+the** [i, 2] **+gates**[22] **+of the** [i, 2] **+built-one**[24] [daughter] **+of Parched-place;** [ii, 35]‖ The gates or open passage leading to them (on the inside) are a frequent resort in Oriental cities, and thus the general news-room of the inhabitants. What is recounted there speedily gains to the greatest possible publicity. David here promises to spread the divine renown far and wide in Israel. **I+will** [may] **+greatly** [ii, 14] **+whirl** [ii, 64] [rejoice] **in+the+salvation** [iii, 12] **+of+thee.**‖ He would do this animated by an inspiring sense of personal deliverance and of obligation to Jehovah therefor. None can tell the story of escape so well as the subjects of it themselves. It is this that gives such zest and force to evangelical preaching.

15 [**16**]. From this anticipation the Psalmist easily passes to a vivid description of the overthrow of his enemies already virtually accomplished, as more literally depicted in verses 5, 6. The figure here employed is David's familiar one of entrapping a wild beast, a process which he doubtless had often witnessed, if not himself practised in his youth. **Have +sunk nations** [ii, 2] **in+a+subsidence** [vi, 55] **which they+have+done** [i, 37]‖ See on Psa. vii, 15. From this and verse 5 we learn that the hostilities lamented were chiefly or wholly perpetrated by the Canaanitish tribes in and around Palestine, and as this Psalm belongs to the middle period of David's reign (compare the allusion to the tabernacle on Zion in verse 11), we have referred it (in our introductory remarks) to the campaigns against the combined Syrians, Moabites and Ammonites; these were actually brought about by their own insult and attack upon the Jewish monarch (2 Sam. x, 1–8). Thus their enmity and wiles recoiled upon themselves, as this verse declares. **in+a+possessing-thing** [net] **yonder which they+have+secreted has+been** [ii, 59] **+caught the** [i, 2] **+foot+of+them.**‖ This is the other common method of capturing a wild animal, or rather a combination of the two other methods, namely, the mesh-net, which is usually drawn by an invisible hand as soon as the beast or bird is within it, or which is sprung by the creature itself touching the trap-stick that holds the gathering cord; and the noose-line concealed in like manner in the leaves, grass, or dust, and drawn by a bent sapling, which is released in a similar way. The moral or application of the simile is as before.

16 [**17**]. The downfall of these heathen foes is nevertheless justly recognized by David as a divine chastisement for their sins, and that is the way always employed, namely, by allowing the wicked to reap the fruit of their own misconduct. **Has+become** [ii, 59] [made himself] **+known the** [ii, 25] **+Extant-one,** [i, 19]‖ This is at once a vindication and a revelation of divine power. **judgment** [vii, 31] **he+has+done:** [i, 37]‖ It is also a providential doom, not to be gainsaid or ignored. **in+the** [i, 2] **practice** [v, 20] **+of the** [i, 2] **+curves** [vii, 17] **+of+him has+been** [ii, 59] **+snared a+wicked+man.**‖ This figure is tantamount to that of the preceding verse. As we have shown on Psa. i, 6, sin brings its own punishment, and the sinner is left to suffer the necessary consequences of his own transgressions, unless pardoned and rescued

[22] *sha'ar*, a *door* or *entrance;* from *shâ'ar*, which with its alternate *sâ'ar*, and its cognate *çâ'ar*, seems to have the primary meaning to *swing*, hence to *shudder, pant, rage*, etc., all from the idea of lateral motion.

[23] *t'hillâh, laudation*, from *hâlal* in the Piel (see note [v, 17]).

[24] *bath*, feminine of *bén* (see note [ii, 42]) and used like it in a highly figurative sense.

A. V.	A. R.
17 The wicked shall be turned into hell [Sheol], *and* all the nations that forget God.	17 The wicked shall [a]be turned back unto Sheol, Even all the nations that forget God.
18 For the needy shall not alway be forgotten: the expectation of the poor shall [b]*not* perish for ever.	18 For the needy shall not alway be forgotten, Nor the expectation of the [1]poor perish for ever.
19 Arise, O [b]LORD; let not man prevail: let the heathen be judged in thy sight.	19 Arise, O [b]Jehovah; let not man prevail: Let the nations be judged in thy sight.
20 Put them in fear, O LORD: *that* the nations may know themselves [c]*to be but* men. Selah [Pause].	20 Put them in fear, O [b]Jehovah: Let the nations know themselves to be but men. [Selah
	[1] Or, *meek*
1611. [a]not [b]LORD, [c]to be	[a]return to [b]LORD British.

and reformed by a voluntary acceptance of divine grace. **Muttering-piece**;[25] **Suspension.**[iii, 14] ‖ The former of these terms seems intended to strengthen or intensify the ordinary force of the latter; so that together they may indicate a *meditative pause* in the music, in order to give time for due reflection upon so solemn a conclusion.

17 [18]. After this impressive silence, the subject of the retribution of the hostile nations is resumed in more literal terms. **Shall**+**return**[vi, 8] **wicked**[i, 10]+**men to**+**asked-place**[vi, 13]**-ward,**[26] ‖ They must retreat to *Sheol*, or the under-world, as their just reward; in plain English, they will die prematurely. There is of course a hint or presumption of final perdition, but not its express mention. **even complete**[i, 35] [all] **nations**[ii, 2] **forgetting-ones**+**of the**[ii, 25]+**Almighty.**[iii, 13] ‖ Their heathenish and idolatrous character is here assigned as the reason for their fate or punishment. Observe that the crime, from its incipiency to its culmination, is essentially that they do not choose to remember God (see Rom. i, 19–25), and this is the case with all fatal errorists (2 Thess. ii, 10–12).

18 [19]. From their sad doom the Psalmist turns to the fortune of the opposite party, the saintly ones, who are the object of the other's malice. **Because not**[i, 7] **to**+**the**+**conspicuous**[9] [perpetually] **will**+**be**[ii, 59]+**forgotten a**+**consentative**[27] [needy]+**one,** ‖ The pious are here spoken of under the epithet of the *humble*, and their apparent neglect is pronounced but temporary, as in verse 12 and elsewhere. **nor the**[i, 2]+**expectation**[28]+**of humiliated**[21]+**ones shall**+**lose**[i, 51]+**itself to**+**the**+**course**[6] [finally]. ‖ Their faith will eventually and in due time be rewarded and fulfilled. They will not be disappointed of relief, as the whole Psalm indicates.

19 [20]. Entreaty and realization mingle in the alternate strains of the Psalmist, and here the former prevails. **Oh**[ii, 14]+**rise**+**thou, O**[ii, 57]+**Extant-one,**[i, 19] ‖ Jehovah is earnestly called upon to arise and exert himself in the still seemingly dubious state of affairs, which, after all, without His further help cannot be successfully terminated. **nay**[iv, 19] **will** [let]+**be-strong a**+**mortal:**[viii, 13] ‖ It would be shameful if weak human beings should at last or in any degree prevail against God. Observe the boldly antithetical character of the terms employed. **will** [let]+**be**[ii, 59]+**judged**[ii, 61] **nations**[ii, 2] **ascent-wise** [upon] **the**[i, 2]+**face**[iii, 5]+**of**+**thee.** ‖ Enemies and especially idolaters must be peremptorily sentenced in the divine presence, and condign punishment executed accordingly. Compare verses 4, 7, 8.

20 [21]. The same denunciatory and expostulatory strain is continued. **Oh**[ii, 14]+**place**[iii, 30] **thou, O**[ii, 57] **Extant-one**[i, 19] **fear to**+**them:** ‖ Jehovah is urged to strike instant terror into their hearts, and thus break up their nefarious purposes. How often has sudden panic come upon the councils and conduct of sinners both individually and collectively, as the Spirit of God has forced on their conscience a sense of their wrong-doing, and they have abandoned their efforts at least for the time! But if not in time, yet in eternity will they stand awe-stricken at the bar of God and before a conscious universe. **will** [let]+**know nations**[ii, 2] **that** [(*or*) it, for] **a**+**mortal**[viii, 13] **are**[i, 20] **they.** ‖ Make them understand their merely human character, and thus see how incompetent they are to cope with God. Ah! when will puny man in general learn his own frailty, and cease to arraign and rebel against Omnipotence? Never, we fear, until the last judgment shall reveal his mistake and sin, his madness and suicide; when it is too late to repent or remedy the disaster. **Suspension.**[iii, 14] ‖ With this climax of indignant supplication the Psalm appropriately closes.

[25] *higgâyôwn*, from *hâgah* (see note [i, 22]); a *musing*, or contemplation.

[26] *-h directive*, used (like *δε* of the Greek, and *-çi* of the French) to designate the place *whither*, of motion or tendency.

[27] *'ebyôwn*, from *'âbâh*, to *desire* (see note [iv, 14]); a term used of actual indigence, but usually of moral self-abasement, like *'âniy* (see note [21]), a saint.

[28] *tiqvâh*, from *qâvâh*, properly to *twist*, hence to *bind* (as with a *cord*), to *cling* with hope, and thus *wait* for.

[a]PSALM X.

1 [b] *David complaineth to God of the outrage of the wicked.* 12 *He prayeth for remedy.* 16 *He professeth his confidence.*

A. V.

Why standest thou afar off, O LORD? *why* hidest thou [c]*thyself* in times of trouble?

2 *The wicked in *his* pride [d]doth persecute the poor [In the pride of a wicked *man* a lowly *one* will burn]: †let them be taken in the devices that they have imagined.

3 For the wicked boasteth of his ‡[e]heart's desire, and §blesseth the covetous, *whom* the LORD abhorreth [and plundering curseth, contemneth the LORD].

* Heb.f *In the pride of the wicked he doth persecute.* † Ps.g vii, 16; ix, 15; Prov.h v, 22. ‡ Heb.f *soul's.* § Or,i *the covetous blesseth* himself,k *he abhorreth the LORD.*

1611. [a] PSAL. [b] [Summary in Roman] [c] thy selfe [d] doeth [e] hearts [f] *Heb.* [g] Psal. [h] prou. [i] *soules* [j] *Or,* [k] *himself,* [l] *Lord.*

A. R.

1 Why standest thou afar off, O [a]Jehovah? Why hidest thou thyself in times of trouble?

2 In the pride of the wicked [1]the poor [2]is hotly pursued;
[3]Let them be taken in the devices that they have imagined.

3 For the wicked boasteth of his heart's desire,
And the [4]covetous renounceth, *yea,* [5]contemneth [b]Jehovah.

[1] Or, *he doth hotly pursue the poor* [2] Heb. *is set on fire.* [3] Or, *They are taken* [4] Or, *blesseth the covetous,* but *contemneth* &c. [5] Or, *revileth*

[a] LORD [b] the LORD **British.**

X. The contents as well as the continued acrostic arrangement of this Psalm show that it is a sequel of the preceding, therefore by the same author and on the same occasion; and it describes the guerrilla disorders of that period still more graphically.

1. This Psalm, like the foregoing, consists of two principal sections, a plaintive one (verses 1–11), giving an account of the heathenish enemies' ravages, and a jubilant one (verses 12–18), anticipating Jehovah's relief from them; but they are disposed thus in the reverse order from that there pursued. **For+what, O**[ii, 57]**+Extant-one,**[i, 19] **wilt+thou+stand in+a+far+place,** ‖ This is not a peevish question of despair, but a remonstrance, which at the same time implies that there might be some good reason for the divine conduct in thus apparently abandoning the chosen people to destruction. The absence or inactivity of God is clearly recognized as the cause of defeat and misery; and this, whether in consequence of national sin or for other less scrutable purpose, is deeply deplored. **or wilt+thou+make**[ii, 19]**+thyself+vanish**[1] **for** [at]**+coursing-times**[i, 31] **in+the**[iv, 6] [our]**+tightness?**[ix, 18] ‖ Why, if not actually removed to a distance, should God conceal his presence from his people; and this at a crisis in their affairs? The distress was too great to allow his further non-intervention.

2. The Psalmist goes on to relate in detail the impious behavior of the enemy, and the consequent sufferings of the saints, with a view to moving God to interfere; this is entirely in consonance with the anthropomorphic views of Mosaism. **In+the**[i, 2]**+proudness**[2]**+of a+wicked**[i, 10]**+man will** [must]**+kindle**[vii, 46] **an+humble**[vii, 11]**+man:** ‖ The ruin of the lowly from the insolence of the marauder is depicted (under the figure of a conflagration) as certain unless God intervene. But this the Psalmist feels confident He will do, as the next clause shows. **they+will+be**[ii, 59]**+clutched**[3] **in+plotments**[4] **yonder which they+have+contrived.**[5] ‖ The subject of both verbs seems to be the wicked of the foregoing clause collectively regarded; and the sentence thus becomes a prediction of their disappointment, notwithstanding present appearances. This is in agreement with the implications of the verses following, and especially the conclusion of the Psalm. There is a latent figure like that in the preceding Psalm (verses 15, 16).

3. The self-confidence of the foe, which is at the basis of his haughty cruelty and impiety, is dwelt upon at length, not only as if to excite Jehovah's jealous anger, but more especially as ominous of a sudden and decisive overthrow. See Prov. xvi, 18. **Because has+greatly**[ii, 13]**+boasted**[v, 17] **a+wicked**[i, 10]**+man ascent-wise** [upon] **the**[i, 2]**+greediness**[6]**+of the**[i, 2]**+respiration**[iii, 10]**+of+him,** ‖ The introductory illative particle indicates this act as a symptom of probable defeat and ruin. See 1 Kings xx, 11. Unresisted by the helpless villagers east of the Jordan, and unopposed by divine Providence, the arrogant Bedouin natives there openly vaunted their success and threatened at last to gratify their long-cherished thirst for revenge against their Israelitish masters; they even gloated over their victims as if already within their power. **and+plundering**[7] **has+blessed**[8] [cursed]

X. [1] *'ûlam,* to *disappear* through dimness of distance or behind a veil (see note [v, 45]).

[2] From *gâ'âh,* to *tower* up, figuratively, *be supercilious;* akin with *gâbâh,* to *be gibbous,* and its congeners.

[3] From *tâphas,* to *capture* by seizing some part of the person, a general name for taking prey or an enemy.

[4] From *zâmam,* to *meditate* in an evil sense; of uncertain affinity.

[5] From *châshab,* to *manipulate* with earnest thought; hence to *invent, weave;* figuratively, to *regard* or *esteem, purpose,* etc.

[6] *taăvâh,* from *'âvâh,* to *crave;* akin with *'âbâh,* to *desire,* and its congeners.

[7] *bâtsa',* to *dash* in pieces or ravage; akin with *pâtsa',* to *wound.*

[8] *bârak,* properly, to *kneel;* in Piel to *bless* (see note [iii, 38]).

EVANGELICAL
SCHOOL OF THEOLOGY

A. V.

4 The wicked, through the pride of his countenance, will not seek *after God:* *God *is* not in all [*There* is no God, *is* all] his †thoughts.
5 His ways are always [a]grievous [His way they will *each one* twist]; thy [b]judgments *are* far above out of his sight: [c]*as for* all his enemies, he puffeth at them.

* Or, [d] *all his thoughts* are, There is[e] *no God.* † Ps. [f] xiv, 1; liii, 1.

1611. [a] grieuous, [b] judgements [c] as for [d] *Or, there is* [e] are [f] Psal.

A. R.

4 The wicked, in the pride of his countenance, *saith*, He will not require *it*.
All his thoughts are, There is no God.
5 His ways are [1]firm at all times;
Thy [a]judgments are far above out of his sight:
As for his adversaries, he puffeth at them.

1 Or, *grievous*

[a] Judgements **British.**

and + **thoroughly** [ii, 13] + **contemned**[9] **the** [ii, 25] + **Extant-one.** [i, 19] ‖ His desolating attacks were characterized and stimulated by a spirit of reckless blasphemy and rancorous hate of Jehovah as the tutelary God of their enemies. The Hebrews were accustomed to revere the name of Jehovah (and the king as his representative) so highly that they could not bear to use the proper word for *cursing* or maligning his person, and therefore by euphemism adopted the term "bless" instead of it for profanity and treason (see the decisive instances in 1 Kings xxi, 10, 13; Job i, 5, 11; ii, 5, 9).

4. These capital crimes were enhanced if possible, or at least underlaid, by a general temper of outright infidelity. **A** + **wicked** [i, 10] + **man,** as + **the** [i, 2] + **loftiness** [10] + **of the** [i, 2] + **snort** [ii, 30] [nose] + **of** + **him, in** [vii, 49] + **a** + **fail**[11] [not at all] **will** + **seek** + **God:** ‖ There is almost, if not quite, a picture here of the ungodly walking along with his face perched high, and therefore not deigning to notice ordinary mortals or even surrounding objects; much less will he condescend to pray (the common Hebraistic phrase for which is to *seek*, i. e., elliptically, the divine presence). "**There is** [i, 20] **nothing** + **of** [iii, 11] **an** + **Almighty!**" [iii, 13] **are** [i, 20] **complete** [i, 5] [all] **the** [i, 2] + **plotments**[4] + **of** + **him.** ‖ His whole mind is preoccupied with atheism, and hence his irreligious behavior. Why should he worship, if there be no Deity? The boldness of this assertion, it seems, has not been reserved for modern times; it is not even an original remark. There were brazen infidels in David's day (compare Psa. xiv, 1; liii, 1); but fortunately they did not then, as they do not now, belong to the most reputable class of society, if we may judge by the specimen in this Psalm. There are few, even among savage tribes, that have reached this stage of degradation. But there are still very many, and that, alas! in Christian countries too, who while they professedly acknowledge God's existence, do not practically recognize him; they do not take him into account in their plans and prospects. All their arrangements for this life are made as if they denied him; and as to the future life they equally ignore him. Yet they expect a cheerful day, when they virtually extinguish its very sun! More bitter by far will be their disappointment than even this of the poor deluded heathen of the text.

5. From this *exposé* of the sinner's attitude toward God the Psalmist proceeds to characterize his sentiments respecting his worldly relations in this and the following verse, and finds them equally self-conceited. First, as to his social surroundings, in three respects, which are denoted by the respective clauses of the present verse; namely, as depends upon himself, upon Providence, and upon his fellows. **They** + **will** + **writhe**[12] **each** [vii, 9] **the** [i, 2] + **head** [i, 11] + **of** + **him in** + **complete** [i, 35] [every] **coursing-time;** [i, 31] ‖ This most naturally and aptly refers to the *tortuous* methods pursued by ungodly men in their schemes, which is a leading trait in this entire portraiture. They continually seek to make wrong appear to be right, and this conduces to self-delusion and hypocrisy. There is nothing honorable and ingenuous about them. **in** [vii, 49] + **a** + **height** [vii, 33] [too high] **are** [i, 20] **the** [i, 2] + **judgments** [vii, 31] + **of** + **thee apart**[13] [from] + **the** [i, 2] + **front** [v, 18] + **of** + **him;** ‖ His view is too grovelling, being confined to the earth, to catch a glimpse of the divine plans, and therefore he does not see the punishment and defeat impending immediately over him and about to shut down in advance of him. He is blind as well as wilful. **complete** [i, 35] [all] **the** [i, 2] + **tightening** [vii, 20] + **ones** + **of** + **him, he** + **will** + **make** [ii, 19] + **puff**[14] **in** [on] + **them:** ‖ He

[9] *nâ'ats*, to *loathe;* often singularly mixed with its congeners, *nûwts* and *nâtsats*, to *glitter*, apparently through the idea of the *pungency* of the emotion.

[10] From *gâbahh* = *gâbâh*, *gâbab*, and their congeners, all essentially meaning to *curve* or *arch;* hence, figuratively, to be *proud*, etc.

[11] *bal*, from *bâlâh*, to *fail;* used as the absolute negative.

[12] *chîyl* (or *chûwl*), akin with *gîyl* (to *spin* round), properly denotes not an actual gyration (see note [ii, 24]), but a *wrenching* motion of the body without wholly turning it, especially in throes as of parturition; and the signification which some give it here, of *strengthening* as by twisting a rope, is very rare and doubtful in the verb itself, although attributable to some of its derivatives, especially *chêyl*, and *chayil*. Moreover, it would be inappropriate to the connection and false in fact to say that the wicked are always stable and prosperous. The Psalmist himself, in memorable language, confesses that he once fell into the mistake of supposing that bad men are the most fortunate, but he soon learned differently (Psa. lxxiii); and Ahab pursued a crooked policy, but it did not end well (1 Kings xxi, xxii).

[13] Comparative degree expressed by the proper *m-* = *than*.

[14] *pûwach*, a word imitating in sound the idea, like our *pooh* (and "puff"); akin with *nâphach*, to *blow*.

A. V.

6 He hath said in his heart, I shall not be moved: for *I shall* *never *be* [*I* who never *am*] in adversity.

7 †His mouth is full of [a]cursing and ‡[b]deceit and fraud: under his tongue *is* [are] mischief and §vanity.

8 He sitteth in the lurking places of the villages: in the secret places [c]doth he murder the innocent: his eyes ‖are privily [secretly] set against the poor.

*Heb. *unto generation and generation.* †Rom. iii, 14. ‡Heb. *deceits.* §Or, *iniquity.* ‖Heb. *hide themselves.*

1611. [a]cursing, [b]deceit, [c]doth [d]*Hebr.* [e]*Heb.* [f]*Or,*

A. R.

6 He saith in his heart, I shall not be moved: To all generations I shall not be in adversity.

7 His mouth is full of cursing and deceit and [1]oppression:
Under his tongue is mischief and iniquity.

8 He sitteth in the lurking places of the villages:
In the covert places doth he murder the innocent:
His eyes are privily set against the [2]helpless.

[1] Or, *fraud* [2] Or, *hapless*

British.

entertains and exhibits supreme contempt toward his opponents, however numerous or powerful, including the Almighty himself. To underrate one's enemies is a mark of unwisdom, and the prelude to disaster. The future of all these verbs indicate the settled determination of the headstrong man.

6. This verse, which is the counterpart of the preceding, denoting the obstinate and incorrigible worldling in second or *interior* aspect, as he surveys himself, likewise consists of three clauses, referring in a similar manner respectively to his private communings, his sense of self-support, and his calculation of probabilities. **he+has+said**[ii, 28] **in+the**[i, 2] **+heart**[iv, 22] **+of+him,** ‖ The thoughts are disclosed by the conduct even more truly than by words; and it is these that truly represent the real man. This Hebraistic phrase expresses the deliberate and habitual conclusion arrived at, and therefore practised upon. **"In**[vii, 49] **+a+fail**[11] [Not at all] **shall+I+be**[ii, 59] **+moved;** ‖ He will neither be dissuaded or diverted from his object, nor disappointed of it. He even chuckles with delight at the immediate prospect of securing it (verse 3). But "there is many a slip between the cup and the lip." He has "reckoned without his host;" one main factor—God—has been left out of the account. His overweening selfishness has overreached itself. **to+stay**[15] [age] **and+stay**[15] [age] **I am**[i, 20] **one which** [who] **not**[i, 7] **am**[i, 20] **in+bad."**[i, 51] ‖ He congratulates himself on his good luck in the past, and counts upon its indefinite continuance. But "it is a long road that has no turn;" the tide will surely ebb at length. He is playing a rash hand and with large stakes; and will yet lose all.

7. This verse adds still darker colors to the picture, and is a transition from the subjective side preceding to the objective one following. The bold infatuate breaks out into vulgar and violent expression of the sentiments just indicated as cherished by him against God and man. A figure, as usually is chosen for this portraiture: the heart was the seat of the foregoing soliloquy; the voice now becomes the organ of its publication. **Of**[vii, 49] **+oath**[16] **the**[i, 2] **+mouth+of+him has+been-full, and+betrayal**[17] **and+mediation**[18] [fraud]: ‖ Here two new and at first sight somewhat discrepant traits are ascribed to the haughty foe, namely, profanity and treachery; but we shall see that they are perfectly consistent with the rest of the description. An oath from the lips of an atheist is indeed an absurdity; but the most unbelieving in divine things are often the most credulous in human affairs, as the mass of modern spiritualists exemplify, and multitudes scarcely ever utter the name of God except when they take it in vain. Moreover the persons referred to in this Psalm are vituperative and abusive, and therefore freely indulge in execration as a part of their uncontrolled malignity. Dissimulation is a habit closely allied to the mean disposition of such low-bred natures, and the insidious methods portrayed in the following verses are in full keeping with this character. The whole is a graphic representation of savagery, such as the transjordanic Arabs present to this day; being about as godless and lawless a set as can well be found on the face of the earth, the terror of their western neighbors from early days (Judg. vi, 1–6, 11, 33; vii, 12), Ishmaelites of the most marked type (Gen. xvi, 12; literally, "a wild-ass of a man, his hand against all, and the hand of all against him"). **under+the**[i, 2] **+tongue+of+him are**[i, 20] **toil**[vii, 61] **and+naught.**[v, 21] ‖ Trouble to others and naughtiness in general are in these persons compared to the bag of deadly poison beneath the fangs of a serpent, ready to be injected with the malicious bite into all with whom they come in contact. The presence and language of such are a moral contagion. Compare Psa. v, 9; Rom. iii, 13; also Deut. xxxii, 32, 33; Matt. iii, 7, etc.

8. He+will+sit[i, 16] **in+the**[i, 2] **+lurking-place**[19] **+of courts;**[20] ‖ Ambuscade is a

[15] From *dûwr*, to *continue;* denoting perpetuity as symbolized by a life-time.

[16] *'âlâh*, supposed to be a denominative from *'êl*, *mighty* one, *i. e.*, God (see note [v, 13]); used especially of malediction.

[17] *mirmâh*, from *râmâh*, to *cast* or *shoot* (cognate with *rûwm*, to *be high*, through the idea of *lifting* a missile); figuratively, to *overreach* or deceive.

[18] *tôk*, *oppression*, from a presumed *tâkak*, to *defraud*, cognate with *tûwk*, to *bisect*, and thus identical with *tâvek*, the *middle*, through the idea of *curtailment*, or rather *duplicity* as a go-between.

[19] From *'ârab* (possibly akin with *'ârab*, the original of *Arab*), to *interlace*, *i. e.*, *lie in ambush* under a covert of boughs and leaves.

[20] From *châtsar*, a *stockade;* as a hamlet or fortification, or a meadow.

A. V.

9 He lieth in wait *secretly as a lion in his [a]den: he lieth in wait to catch the poor: he doth catch the [b]poor, when he draweth him into his net.

10 †He croucheth, *and* humbleth himself, that the poor may fall [So will crumble, will sink and fall wretched *ones each*] ‡by his strong ones.

11 [c]He hath said in his heart, God hath forgotten: §he hideth his face; [d]he will never see *it*.

* Heb. *in the secret places.* † Heb. *Het breaketh himself.* ‡ Or, *into his strong parts.* § Ps. xciv, 7.

1611. [a] denne, [b] poor when [c] Hee [d] hee [e] *Heb.* [f] *hee* [g] *Or,* [h] Psal.

9 He lurketh in the covert as a lion in his den: **A. R.**
He lieth in wait to catch the poor:
He doth catch the poor, when he draweth him in his net.

10 [1]He croucheth, he boweth down,
And the [2]helpless fall by his strong ones.

11 He saith in his heart, God hath forgotten:
He hideth his face; he will never see it.

1 a 2 Or, *hapless*

[a] Another reading is, *And being crushed.* **British.**

favorite strategy with all semi-barbarous tribes, and is proverbially the resort of Bedouin warfare, especially waylaying individuals, and thus cutting off the enemy in detail. The liability to this danger is very great in the sparsely inhabited tracts east of the Jordan, and the unwalled villages there (mostly a mere collection of hovels) are peculiarly exposed to it. **he + will + smite**[21] **an + innocent**[22] **+ one;** ‖ Nor is the attack confined to combatants, but unarmed and peaceful travellers, wholly uninterested in the fray (if there be a blood-feud in progress) and therefore unsuspicious of violence, are involved in the peril. Indeed there may be said to be a chronic state of hostility in most Arab countries, and strangers (i. e., persons not of their own clan) are never safe in venturing unguarded there. **the**[1, 2] **+ eyes + of + him for + a + wretched**[23] **+ one they**[i, 33] **+ will + secrete:**[24] ‖ This vividly describes the glare of the freebooter from his loop-hole at the passing victim. The futures are, as usual, expressive of purpose and habit.

9. This verse continues the portrayal in more figurative terms. **he + will + lurk**[19] **in + the**[iv, 6] [his] **+ screen**[25] **as + a + plucker**[vii, 11] [lion] **in + the**[1, 2] **+ entwined-thing**[26] [lair] **+ of + him;** ‖ The "king of beasts" usually occupies his den only during the daytime, and that chiefly in sleep, as he prowls for booty mostly at night. But when unsuccessful in his nocturnal foray, he sometimes roams by day for the same purpose, or may spend the hours more safely in watching for some passing prey. The aptness of the comparison to a murderous bandit is obvious. **he + will + lurk**[19] **to + capture**[27] **an + humble**[ix, 21] **+ one;** ‖ This is the object of his secreting himself, and the more simple-minded traveller is his readiest victim. **he + will + capture**[27] **an + humble**[ix, 21] **+ one by + drawing + him with + the**[1, 2] **+ possessing-thing** [net] **+ of + him:** ‖ Here the metaphor slightly changes in a manner common with Hebraistic writers, but not in consonance with modern rhetoric. The human form as of a hunter is for the moment resumed, and a net is imagined as thrown over the animal or person attacked. This is a common method of entrapping lions, as they are entangled in the meshes, giving time for dispatching them with a knife.

10. This verse concludes the simile, relating the process of the succumbing of the victim. **and + will**[i, 24] **+ be + crushed,**[28] **will + subside,**[29] **and + will**[i, 24] **+ fall by + the**[i, 2] **+ firm**[30] **+ ones + of him each**[vii, 9] **+ of the**[vi, 19] **+ wretched**[23] **+ ones.** ‖ The fatal weapons, whether of the beast or the assassin, are here referred to by a general term for implements, namely, the claws and teeth of the one, and the dagger of the other. Overwhelmed and debilitated by these, the hapless party assailed crumbles (as it were), sinks, and hopelessly surrenders to his fate.

11. The description of the bravado of the reckless marauder is here resumed in literal terms from verses 2–6, forming a transition to the direct appeal to God in the verse following. **He + has + said**[ii, 28] **in + the**[i, 2] **+ heart**[iv, 22] **+ of + him,** ‖ · The sinner's thoughts are here revealed, as we have seen in verse 6. If he admits that there is a God at all, he is careless to the fact, and recognizes only a being of limited faculties; or else he imagines one as indifferent to the welfare of others as he is himself. See Psa. l, 21; Isa. lv, 7–9. **"Has + forgotten the**[ii, 28] **+ Mighty-one**[v, 13]**;** ‖ This first misconception and misstatement respecting the Divine Being relates to one of his essential attributes, namely, omniscience, which includes perfect recollection of the past; the following two more especially involves God's knowledge of the present and the future. There is also hinted, even here, an indis-

[21] *hârag*, to strike with a deadly weapon or with intent to kill; thus differing from other words of less or greater force for homicide or slaughter.

[22] From *nâqâh*, to *be clean;* especially (figuratively) from guilt.

[23] *chêl^ekah*, of uncertain etymology (possibly from *châlaq*, through the idea of *wearing* down by rubbing), used (like our phrase, "a *poor* fellow") for a luckless wight.

[24] *tsâphan*, to *hide*, especially by burying; akin with *tsâphâh*, to act as a *sentinel* or guard (through the idea of secrecy).

[25] From *çâthar*, to *interlace* leaves, etc.; hence to form a shelter from the sun and rain; also a place of concealment, a *covert*.

[26] From *çâkak*, to *interweave*, as a fence or a booth; to *shelter*, etc.

[27] From *châtaph*, to seize by a sudden and violent motion, by *pouncing* upon.

[28] *dâkâh* (= *dâkâ'* and *dâkak*), properly, to fall in pieces or collapse (see note [ix, 17]).

[29] *shûach* (= *shâchâh*, and *shâchach*), to *sink* to the ground (see notes [v, 27; vii, 55]).

[30] From *'âtsam*, to be hard as a bone; hence brawny, powerful.

A. V.

12 Arise, O [a]LORD; O God, lift up thine [thy] hand: forget not the *humble.

13 Wherefore doth the wicked contemn God? he hath said in his heart, Thou wilt not require *it*.

14 Thou hast seen [c]*it;* for thou beholdest mischief and [c]spite, to requite *it* with thy hand [spite: to requite *is* in thy hand]: the poor †committeth himself unto [d]thee; thou art the helper of the fatherless.

* Or, [e] *afflicted.* † Heb. [f] *cleaveth.*

1611. [a] LORD, [b] *it,* [c] spite to [d] thee, [e] *Or,* [f] *Hebr.*

A. R.

12 Arise, O [a]Jehovah; O God, lift up [b]thy hand:
Forget not the [1]poor.

13 Wherefore doth the wicked contemn God,
And say in his heart, Thou wilt not require *it*?

14 Thou hast seen *it*; for thou beholdest [2]mischief and spite, to [c]requite it *with* thy hand:
The [3]helpless committeth *himself* unto thee;
Thou hast been the helper of the fatherless.

[1] Or, *meek* [2] Or, *travail and grief* [3] Or, *hapless*

[a] LORD [b] thine [c] take it into **British.**

position on the Almighty's part to take cognizance of his creatures' conduct. A secret thought akin to this, if not the very same, lies at the basis of much of human misconduct; bad men do not really believe that they will ever be called to account by their Maker. **he + has + made** [ii, 19] **+ screen** [25] **the** [i, 2] **+ face** [iii, 5] **+ of + him;** ‖ This second aspersion of Deity affects his moral character as if neglecting or voluntarily incapacitating himself from the charge of superintending the universe, especially the behavior and relations of mankind. All heathen have degraded notions on these points, and irreligious persons with revelation in their hands are practically self-heathenizers, without the excuse of pagans. See John iii, 19; xv, 22. **in** [vii, 49] **+ a + fail** [11] [not at all] **he + has + seen to + the** [ii, 25] **+ conspicuousness** [ix, 9] [end]." ‖ This final belittling of God asserts his narrow comprehension of view and penetration; he may know something about human affairs, but is unable or does not care to perceive the motives, bearings and results of men's conduct. Wicked men think that they know perfectly well "what they are about," but that no one else can be aware of it. What a shallow mistake! Even their neighbors understand them quite thoroughly, and God reads the inmost secrets of their hearts. Some day they will discover this to their eternal mortification. See Psa. cxiv, 9; Heb. iv, 13.

12. In the remainder of the Psalm Jehovah is called upon to vindicate himself from this calumny, and at the same time relieve his saints from their dishonor and sufferings. **Oh** [ii, 14] **+ rise + thou, o** [ii, 25] **+ Extant-one;** [i, 19] ‖ See on Psa. vii, 6. It was high time for God himself to act, and other agency was now inefficient. **o** [ii, 25] **+ Mighty-one,** [v, 13] **lift + thou the** [i, 2] **+ hand + of + thee;** ‖ The hand is the symbol of power, and raising it is the sign of exertion; this phrase therefore is equivalent to the request that almighty strength might be put forth. The next clause indicates the purpose and direction of its exercise. **nay** [iv, 19] **wilt** [mayest] **+ thou + forget humble** [ix, 21] **+ ones!** ‖ In the preceding verse the infidel foe had derided God as forgetful, especially of comparatively insignificant persons and things; here this assumption is to be refuted, and it is to be shown that those whom the world least esteems are most precious in the divine sight. The universe is administered in their interest. See Rom. viii, 28; 1 Cor. iii, 21–23. There were in verse 11 three counts in the impeachment against God as a judge, and there are in this verse three corresponding points in the reply asked for, but in the reverse order of their respective gravity: there it was *forgotten, overlooked, not seen,*—charges, by the way, contradictory to each other (for how can one forget or neglect what he has never been apprised of?); here it is (reading backward, but consistently) *remember*, raise the *hand*, arise *bodily,*—all now for the purpose of punishing, as it was then for excusing the culprit.

13. This verse is a sort of parenthesis interjected in the Psalmist's prayer, inasmuch as it seems to speak of God in the *third* person, instead of directly in the second; but this is no uncommon feature of Hebrew poetry. **Ascent-wise** [Upon] **what has + thoroughly** [ii, 13] **+ contemned** [9] **a + wicked** [i, 10] **+ man the** [ii, 25] **+ Almighty?** [iii, 13] ‖ We have seen that such sneering language and deportment is wholly unfounded and irrational; yet it has been persisted in to our own day. The Psalmist, as we, may well wonder at it. He ventures some slight explanation of it as a fact. **he + has + said** [ii, 28] **in + the** [i, 2] **+ heart** [iv, 22] **+ of + him,** ‖ See on verses 6 and 11. The sinner's thoughts of God are interpreted by his conduct, for of course he does not address him in prayer or otherwise, and the following clause seems to express his sentiments on this subject whenever he thinks of his accountability, as he is occasionally compelled to do in spite of his professed or practical Atheism (verse 4). **"Not** [i, 7] **thou + wilt + seek."** ‖ The object of the verb is intentionally left vague, so that we may supply either *it* (i. e., what I am doing) or *me* (personally), both of which amount to about the same thing. The godless do take the trouble to seek God, and they therefore imagine that he will not concern himself about them; but this they will yet learn to their sorrow is a great and fatal mistake. If they refuse to seek him in worship, service and love, he is bound by every consideration, as their Maker, Ruler and Judge, to look after them in retribution. They cannot be suffered to roam at large, maligning his character and government, and preying upon his other subjects, especially those who are his special friends.

14. Accordingly the Psalmist indignantly repels this libel, and appeals to God himself as his witness to its falsity. **Thou + hast + seen;** ‖ Again the verb is left objectless, but

A. V.

15 Break thou the arm of the [a]wicked and the evil [b]*man:* seek out his [c]wickedness *till* thou find none.
16 *The LORD *is* King for ever and ever: the heathen are [have] perished out of his land.

* Ps.[d] xxix, 10; cxlv, 13; cxlvi, 10; Jer.[e] x, 10; Lam.[f] v, 19.

1611. [a] wicked, [b] man: [c] wickedness, [d] Psal. [without *] [e] iere. [f] lam.

A. R.

15 Break thou the arm of the wicked;
And as for the evil man, seek out his wickedness till thou find none.
16 [a]Jehovah is King for ever and ever:
The [1]nations are perished out of his land.

[1] Or, *heathen*

[a] The LORD

British.

with the same import as before. God is all-seeing, that is, omniscient; and not the smallest act of the most insignificant creature escapes his notice (Luke xii, 6). What would become of us if he for one moment failed to keep us in mind? See Acts xvii, 28. This is a most profound—the very central—truth, not less in science than in theology. He is a wretch indeed, and a fool besides, who does not recognize it. But the Psalmist, like every other sound religionist, does not merely assert this; he offers to prove it. **because thou** [ii, 33] **it is who toil** [vii, 51] **and** [ay,]+**vexation** [vi, 25] **wilt**+**look**[31]+**at**:‖ It is God's special business to see that violence (here expressed by the emphatic Hebraistic repetition of nearly synonymous terms) is going on. See on Psa. ix, 12. We stagger at the thought of the divine forbearance when we consider the enormous and ceaseless amount of crime which the great Sovereign is compelled to witness on this comparatively small planet. Truly he deserves the title of the long-suffering One. But he is only waiting for the ripe time for punishment to arrive. See Exod. xxxiv, 6, 7. With him justice and mercy go hand in hand; they are not contradictory, but harmonious in all well-adjusted moral natures; they are, in fact, but the reciprocals of each other, the right and the left hand of sympathetic action. See Psa. lxxxv, 10. **to**+**give**+**back is** [i, 20] **in**+**the** [i, 2]+**hand**+**of**+**thee**:‖ Requital is the peculiar province of the divine Being; he alone has the right and the power to perform it. See Rom. xii, 19. Hence the persecuted saints are to leave their cause in his hands, and not seek to retaliate. This the Psalmist immediately deduces. **ascent-wise** [upon]+**thee will**+**leave a**+**wretched**[23]+**one**;‖ Once more the verb is left without an object expressed, but to be supplied by "his case and himself," as in the two preceding instances. This doctrine is the constant one of the Scriptures, both in the Old and the New economy; in fact, "here is the patience and the faith of the saints" (Rev. xiii, 10), and it is a most comforting lesson to the spiritually docile. **an**+**orphan**[32] **thou** [ii, 33] **it is who hast**+**been**+**extant** [become] **one**+**helping.**‖ The divine condescension and benignity of this statement are among the most beautiful and frequent declarations of Mosaism (see Exod. xxii, 22–24; Psa. xlviii, 5; Jer. xlix, 11; Hos. xiv, 3; etc.). The numerous orphanages of Christianity are a striking imitation of this attribute.

15. Accordingly the Psalmist now explicitly calls upon God to exhibit this eminent trait of his paternal character in the most emphatic and efficient manner, namely, to prevent—rather than be compelled to relieve—this hard estate. **Shatter** [iii, 36]+**thou the** [i, 2]+**sowing-part** [arm]+**of a**+**wicked** [i, 10]+**man,**‖ A fractured arm is tantamount to a total disability for violence, at least on the part of a person. Compare the figurative expression of the same idea in Psa. iii, 7. The individual is Hebraistically put as a type of his class. **and** [ay,]+**as**+**to**+**a**+**bad** [ii, 51]+**man thou**+**wilt** [mayest thou]+**seek the** [i, 2]+**wickedness** [v, 15]+**of**+**him till in** [vii, 49]+**a**+**fail**[11] [not at all] **thou**+**wilt** [canst]+**find any.**‖ This parallelistic clause reports the idea in another form: God is besought to search out (and punish accordingly) the crimes of such culprits so thoroughly that no more shall remain uncastigated or even repeated. Thus retribution and reformation are ever seen to be the combined aim of divine punition in this world.

16. Here the Psalmist's exuberant sense of Jehovah's supremacy breaks out again through his disconsolate wails over human wrong-doing and suffering; and it naturally takes a two-fold aspect, both suggested by the circumstances, namely, as universal and perpetual Sovereign, and as the special conservator of his chosen people. **The** [ii, 23]+**Extant-one** [i, 19] **is** [i, 20] **king** [ii, 7] **for** [vii, 49]+**the** [ii, 25]+**vanishing-point** [v, 49] **and** [ay,]+**course** [ix, 46] [terminus]:‖ This absolute and permanent rule is set in contrast with the finite and perishing character of human domination in the clauses preceding and following. Compare Psa. ix, 7, and the comment there. **have**+**lost** [i, 5]+**themselves nations** [ii, 2] **apart** [from]+**the** [i, 2]+**earth** [ii, 8]+**of**+**him.**‖ The extermination of the heathenish foe is spoken of as already virtually accomplished, partly because David had actually realized it in a very great degree, but still more because he counted upon divine help to effectuate it entirely. After his reign we hear little if anything directly attributable to the original population of Palestine proper, and even the surrounding Canaanites were comparatively peaceable until near the times of the captivity, when the divine tutelage, having been forfeited, was withdrawn.

[31] *nûbaṭ* (used only causatively in Piel and Hiphil, hence transitively), properly, to *lean* out of a window, and thus *peer* up and down.

[32] *yâthôwm*, supposed to be from an obsolete *yâtham*, to bereave, especially of parents, in particular the father, as the more important for support and defence.

A. V. 17 LORD, thou hast heard the desire of the humble: thou wilt *prepare [establish] their heart, thou wilt cause thine [thy] ear to [a]hear:
18 To judge the fatherless and the oppressed, that the man of the earth may no more †oppress [that he may no more harass men out of the land].

* Or, [b] *establish*. † Or, [b] *terrify*.

17 [a]Jehovah, thou hast heard the desire of **A. R.** the meek:
Thou wilt [1]prepare their heart, thou wilt cause thine ear to hear:
18 To Judge the fatherless and the oppressed,
That man [b]who is of the earth may be terrible no more.

[1] Or, *establish*

1611. [a] heare, [b] *Or*,

[a] LORD [b] which **British.**

17. The Psalm closes (in this and the following verse) with David's usual anticipation of a speedy and complete answer to his prayer. **The**[i, 2] + **greediness**[6] [longing] + **of humble**[vii, 11] + **ones** **thou** + **hast** + **heard, o**[ii, 57] + **Extant-one**:[i, 19] ‖ Their intense desire the Psalmist expresses as an act of supplication, for what the pious soul wishes it naturally prays for. Yet it patiently awaits the divine pleasure for its accomplishment, as the meek term here employed to designate the saints denotes. Such are most sure of a response from the Almighty (Isa. lxvi, 2). **thou** + **wilt** + **make**[ii, 19] + **fixed**[vii, 38] **the**[i, 2] + **heart**[iv, 22] + **of** + **them,** ‖ What the writer had just stated as a fact, or rather in pursuance of that fact, he now asserts as a prophecy or certain result. The mental and moral fortitude or encouragement here assured is bestowed in two ways, namely, by spiritual support under trials, and by eventual deliverance from them. See 1 Cor. x, 13. The patient endurance thus engendered has been the wonder of all spectators, especially of those who have never experienced its sweet and secret power. **thou** + **wilt** + **make**[ii, 6] + **hearken**[v, 7] **the**[i, 2] + **ear** + **of** + **thee;** ‖ The attentive listening of Jehovah to the petitions of his votaries, especially when in distress, is very often adduced in Scripture. See on Psa. ix, 12.

18. to + **judge**[ii, 61] **an** + **orphan**[32] **and** [ay,] + **a** + **crushed**[ix, 17] + **one,** ‖ We have already seen (on verse 14) that the helpless oppressed are peculiarly the object of the divine care, especially if they are pious. Whether immediately relieved or not, they will eventually be vindicated (Eccles. v, 8). **till in**[vii, 49] + **a** + **fail**[11] [not at all] **he**[33] [one] + **will** + **make**[ii, 19] **add**[34] + **repeatedly**[35] **to** + **harass**[36] **a** + **mortal**[viii, 13] **apart**[13] [from] **the** + **earth.**[ii, 0] ‖ Jehovah would arrest and put a final stop to these marauds of Palestine by the means indicated in the preceding clause, namely, by punishing their authors. This is the burden of the entire Psalm, thus fitly summed up.

[33] Subject indefinite (as often in Hebrew), and thus to be supplied (as constantly) from the person and gender of the verb. This is a far more natural and idiomatic solution of the ellipsis than to make the noun following the subject of the verb, either alone (for in that case something must be supplied as the object, so Gesenius, "man oppress [them]," which is very harsh) or in connection with its attributive ("man of the earth," which cannot legitimately be extracted from the Hebrew, since that is here "man *from* the earth," an unparalleled phrase in this sense).

[34] *yâçaph*, akin to *'âçaph*, to *gather;* is often used (especially in Hiphil) to denote a repetition or continuation of an act.

[35] *'ôwd*, from a root essentially synonymous or identical with that of *'ad* or *'êd*, continuous *duration* and *testimony* (see notes [iv, 12] and [ix, 6]).

[36] *'ârats*, to *worry*, frighten, and distrain; probably akin with *rûwts*, to *rush*, *i. e.*, run; and (so Fürst) also with *qârats*, to *pinch* or dismember.

[a] PSALM XI.

1 [b] *David* [c] *encourageth himself in* [d] *God against his enemies.* 4 *The providence and justice of God.*

A. V. [e] To the chief Musician, [f] *A Psalm* of David.
In the LORD put I my trust: how say ye to my soul, Flee *as* a bird to your mountain?
2 [g] For, lo, the wicked bend [h] *their* bow, they make ready their arrow upon the [i] string, that they may * privily [secretly] shoot at the upright in heart.

* Heb. [j] *in darkness.*

1611. [a] PSAL. [b] [Summary in Roman] [c] incourageth [d] GOD, [e] ¶ To [f] A [g] For loe, [h] their [i] string: [j] *Hebr.*

For the Chief Musician. *A Psalm* of David. **A. R.**
1 In [a] Jehovah put I my trust:
How say ye to my soul,
Flee [1] *as* a bird to your mountain?
2 For, lo, the wicked bend the bow,
They make ready their arrow upon the string,
That they may shoot in darkness at the upright in heart.

[1] Or, *ye birds*

[a] the LORD **British.**

XI. This Psalm, attributed to David in the title, appears to have been composed on his first flight from Saul's court (1 Sam. xix, 1–7), and graphically describes his own peril (1–3) and the divine protection (4–7). Its key-note is the usual Davidic contrast between the two classes who have always divided society, the good and the bad, with their respective conduct and fate.

Title [Heb. ver. **1** in part]. **Assigned to** [iv, 1] **+ the + very** [ii, 13] **+ conspicuous** [iv, 2] **+ one** [precentor]: **ascribed to** [iv, 1] **+ Darling.** ‖ See the explanation of these terms in Psa. iv.

1. This is an expostulation of the Psalmist with his enemies on the injustice of their persecution towards him, and is prefaced—instead of followed (as logically and usually it would be)—by a statement of his reason for refusing to be disconcerted by it. **In + the** [ii, 25] **+ Extant-one** [i, 19] **I + have + trusted:** [ii, 71] ‖ Despite his danger, indeed as a fixed rule under all circumstances, David here, as everywhere, expresses his entire and supreme confidence in Jehovah's guidance and protection. This reliance he was entitled to exercise on general grounds as a follower of the kind and faithful Being revealed in Scripture (see especially Exod. xxxiv, 6, 7), but especially as the individual specially selected and anointed as future king; thus guaranteed safety and success by a double covenant, national and personal. **how**[1] **will** [why should] **+ you + say** [ii, 28] **to + the** [i, 2] **+ respiration** [iii, 10] [self] **+ of me,** ‖ The parties addressed are the questioner's enemies, as the clause following indicates; and these persons were so vividly present to David's mind, on account of their fierce and persistent attacks and pursuit, that he turns short about in his retreat to hold a momentary parley or remonstrance with them. Of course they were not personally in sight, for their remark or advice is cited as being only made to his *spirit* or inner consciousness, i. e., in imagination. **"Nod**[2] **+ ye**[3] **to the** [i, 2] **+ mount** [ii, 36] **+ of you as a + twitterer** [viii, 26] **!"?** ‖ He is warned to take instant refuge in some secure place; but this counsel is given as a menace and in spite, not as a friendly recommendation, and the contemptuous epithet, "a sparrow," is added to give it point. David was in the habit of resorting to lonely hills (especially wooded ones as being more covert) for greater security than the open plain (1 Sam. xxiii, 14, 15, 19; xxiv, 2; xxvi, 1, 13), and in one hairbreadth escape the eminence was his sole protection (1 Sam. xxiii, 26). Hence the hillock is here tauntingly called "*your* mountain." The plural refers to the "troop" or gang of men who usually accompanied David on these occasions. Birds, whether small or great, but especially the former, naturally seek, like men and beasts, shelter from their hunters, both human and animal, in the fastnesses of lofty places. But the Psalmist has already met this insolent suggestion of his courtly pursuers by the statement preceding his own derisive questions, as above noted; and he therefore for the present disdains any further retort.

2. He merely goes on to describe further their preparations to attack him. **Because, lo! the** [i, 4] **+ wicked** [i, 10] **+ men they** [i, 33] **+ will + tread the** [vi, 19] **+ arch,** [vii, 44] ‖ Accordingly he introduces this detail with the illative particle; but as the particulars are very striking and dangerous, he adds the exclamatory particle of surprise or attention. Having failed to intimidate the object of their hostility by scornful threatening, they now resort to more violent measures. For the process of preparing and using the bow and arrow for fight depicted in this verse, see on Psa. vii, 12, 13. The future tense in this clause expresses the determination and persistency of the foe.

XI [1] *'êyk*, probably a compound of *'ay* (construct *'êy*), *where?* and *k-*, *as*, the particle of resemblance (itself apparently the initial of *kûwn*, to *fix* (see note [vii, 38]), and allied to *kiy*, *because;* and to *kên*, *so*, etc.

[2] *nûwd*, properly to *wag* or wave, hence to *flee;* equivalent to the kindred *nâdad*, and *nâdâh* (Gesenius compares the English *nod*, and we may add the Latin *nuto*, etc.)

[3] The margin has *nôdîy*, *nod thou*, feminine singular in order to agree with the feminine *nephesh*, *i. e.*, "soul;" but this is an unnecessary refinement, and forbidden by the plural pronoun used in the following term.

A. V.

3 If the foundations be [a]destroyed, what can the righteous do?

4 *The LORD *is* in his holy [b]temple [in the temple of his sanctuary], the [c]LORD['s] [d]throne *is* in heaven: his eyes behold, his [e]eyelids [f]try, the children of men.

5 The LORD trieth the righteous: but the wicked and him that loveth [g]violence his soul hateth.

6 Upon the wicked he shall rain snares, fire and brimstone, and †an horrible tempest: *this shall be* the portion of their cup.

* Hab. i 13, 20. † Or, *a burning tempest.*

A. R.

3 [1]If the foundations be destroyed,
What can the righteous do?

4 [a]Jehovah is in his holy temple,
[a]Jehovah, his throne is in heaven;
His eyes behold, his eyelids try, the children of men.

5 [a]Jehovah trieth the righteous:
But the wicked and him that loveth violence his soul hateth.

6 Upon the wicked he shall rain snares;
Fire and brimstone and burning wind shall be the portion of their cup.

[1] Or, *For the foundations are destroyed; what hath the righteous wrought?*

1611. [a] destroyed: [b] Temple, [c] LORDS [d] Throne [e] eyelids [f] trie the [g] violence, [h] Abak. [i] *Or,* [a] The LORD **British.**

3. The Psalmist continues the description of the seemingly hopeless state of the country at large, coupling it with his own individual situation and relation; and for that purpose asks another question (see verse 1), designed to exculpate himself for the condition and prospect of affairs, inasmuch as the burden of the former inquiry and the enmity evinced by it implied a charge of blame upon him. This time a preamble is prefixed to the question, as there a threat was appended to it. The parties addressed were substantially the same. **Because the+placed-things[4] will+be ii, 59+toppled,[5]** ‖ The props of society are here evidently meant, i. e., the leading officers of state, including of course and especially the king and courtiers. This shows that some political convulsion or "change of ministry" (as we nowadays term it) had taken place, likely to produce a crisis in the nation; such as often occurred in David's history, and were particularly marked during the Saulinе persecution of himself in his early career. **a+just i, 49+man what has+he i, 33+practised? v, 20** ‖ The Psalmist disclaims any responsibility for the public danger; that rested upon the *unjust* or iniquitous men above portrayed, namely, the party in power, who were ostracising the best citizens like David, and perhaps including the sacerdotal order so ruthlessly proscribed and sacrificed by Saul (1 Sam. xxii, 16). Of this David indeed was the innocent occasion (1 Sam. xxii, 22), but not the guilty cause.

4. In contrast with this unrighteous sentence of an earthly tyrant, the Psalmist appeals to the divine tribunal as more discerning and final. **The ii, 25+Extant-one i, 19 is i, 20 in+the i, 2+able-place v, 28** [palace] **+of the i, 2+holy-thing ii, 37** [sanctuary] **+of him;** ‖ The temple (or at this time, if we have rightly conjectured the occasion of the present Psalm, the tabernacle or its remains at Shiloh or elsewhere in Samuel's day) is regarded as Jehovah's abode, and therefore his terrestrial seat of dispensing justice or retribution; reviewing the decision of the inferior court of the king. He would therefore eventually rectify any erroneous or corrupt decision of the national monarch. **The ii, 25+Extant-one, i, 19 in+the+sky ii, 23 is i, 20 the i, 2+incased-place ix, 4+of+him:** ‖ But God's higher and ultimate bench as supreme Judge is on high, and from the verdict and mandate of that judicature there is no appeal or escape. **the i, 2+eyes+of+him they i, 33+will+behold, the i, 2+fly-flies[6]+of+him they i, 33+will+probe vii, 39, the+building-ones ii, 42** [sons] **+of the vi, 19+ruddy-one viii, 15** [Adam (*or*) man]. ‖ The divine vision (emphasized by the Hebraistic repetition) is so minute and penetrating as not only to notice, but thoroughly scan, all human conduct and motives. This omniscience prevents all oversight or mistake. See on Psa. x, 14.

5. This sublime and important truth is enlarged upon by the Psalmist, especially in order to note its discriminating quality and effect. **The ii, 25+Extant-one i, 19 he i, 33 a+just i, 49+man will+probe; vii, 39** ‖ Good and bad alike come within the purvey of that searching Glance, but with this essential difference: saints are tested (yes, they too, indeed they specially, see Matt. v, 10–12; Heb. ii, 10) in order to acquittal and improvement; but sinners in order to condemnation and punishment. **and** [but] **+a+wicked i, 10+man and** [ay,] **+one+loving iv, 14 violence vii, 58 will+hate v, 19 the i, 2+respiration iii, 10** [spirit] **+of+him.** ‖ The character is described intensively by the frequent Hebraistic duplication of equivalent terms, to denote perhaps in this case the finally incorrigible offender and a particular aspect of the crime. The word for disapproval is correspondingly severe. Humanitarians and latitudinarians make too much of the divine love and pity when they exclude a holy resentment of wrong-doing. Scripture has little sympathy with such sentimentalism; it uses honest, downright and wholesome language on the subject. See on Psa. vii, 11; which is entirely parallel with this verse.

6. Accordingly this sentence of displeasure is followed up by signal penalty, which is here figuratively portrayed in the strongest terms. **He+will+make ii, 19+rain ascent-**

[4] *shâth*, from *shîyth;* a *pillar* or pedestal; figuratively a nobleman.

[5] *hâraç*, to *overthrow;* akin with *châratz*, *'ârats*, *rûwts*, *rótsats*, etc., through the common idea of *violent* motion. It is used properly of buildings, and is antithetic to *bânâh*, *he built.*

[6] *'aph'aph*, by repetition from *'úph;* the *blinker* or eye-lid or eye-lash, from its rapid motion.

A. V. 7 For the righteous LORD loveth [a]righteousness; his countenance doth behold the upright.

7 For [a]Jehovah is righteous; he loveth **A. R.** [1]righteousness:
[2]The upright shall behold his face.

[1] Or, *righteous deeds* [2] Or, *His countenance doth behold the upright*

1611. [a] righteousness: [a] the LORD **British.**

wise [upon] **wicked**[1, 10] + **men traps,**[7] ‖ This last term is used in the metaphorical sense of disaster and ruin, such as ensue upon capture. Calamities are not always mere misfortunes, nor are they even simple accidents; but are the result of imprudence or malice, and as penal inflictions are directed by divine Providence. **fire**[8] **and** [of] + **sulphur**[9] **and** [ay,] + **a** + **wind**[1, 45] + **of desiccations**[10] **as the**[1, 2] + **partition** + **of the**[1, 2] + **cup**[11] + **of** + **them.** ‖ A shower of burning brimstone or bitumen was once the actual doom of a guilty city (Gen. xix, 24), and the language here probably reflects this awful incident: a similar metaphor is used to describe the final sufferings of the lost (Rev. xxi, 8). It is intensified by the addition of a sirocco current of air producing complete combustion; and it is set forth as if a draught properly assigned to the wicked, and eventually pressed to their burning lips. The multiplication of not altogether incongruent figures is agreeable to Hebrew rhetoric, which emphasizes by accumulation. It is no light or temporary punishment surely, that is thus vividly represented.

7. The Psalmist finally reverts (see verse 5) *per contra* to the opposite treatment of the righteous. **Because just**[1, 49] **is**[1, 20] **the**[ii, 25] + **Extant-one;**[1, 19] ‖ Accordingly he introduces this conclusion with the illative particle. Jehovah is impartial, and therefore allots an equitable fate to the good as well as to the bad. **justice**[v, 30] **he** + **has** + **loved:**[iv, 14] ‖ This applies to the past and consequently to the present and the future likewise, since God never changes. He not only admired righteousness in others, but delights in exhibiting it himself. This clause is thus a transition link from the divine character to his conduct. **a** + **level** + **man will** + **behold the** + **face** + **of** + **him.** ‖ The grammatical number of the Hebrew proves that the latter noun (literally *faces*) is the subject of the verb (which is plural), and the former is placed first for emphasis: God looks with approval upon the good only. Consequently saints will enjoy exclusively the communion and benediction of the heavenly Judge. This is the Christian doctrine of the divine fatherhood, not by creation merely, but by blessed and conscious adoption. See John i, 12; 1 John iii, 1, 2. The Psalm closes with this delightful and consolatory reflection. Whatever men may think or say of us, it is enough if God thus regards us. Compare Psa. xvii, 15, correctly rendered.

[7] *pach*, from a presumed *pachach* (which is perhaps rather a denominative from the noun); strictly a *plate*, hence a spring-net or trap-stick for ensnaring animals or birds.

[8] *'êsh*, apparently a primitive word (Gesenius compares the Latin *æstus*, etc.).

[9] *gâphrîyth*, apparently akin with *gôpher*, *pitch*, from similar inflammability and smell.

[10] *zal'âphâh* (by insertion of a liquid), from *zâ'aph*, to *blaze* or burn; a term for utter conflagration (hence the plural here).

[11] *kôwç*, apparently from *kânaç*, to *collect* or hide, as a receptacle; a lot or portion regarded here as from God; figuratively the refreshment and sustenance of drink.

[a]PSALM XII.

1 [b c]*David, destitute of human comfort, craveth help from God.* 3 *He comforteth himself with* [d]*God's* [e]*judgments on the wicked, and confidence in* [d]*God's tried promises.*

A. V.

[f]To the chief Musician *upon [g]Sheminith [the eight-*stringed lyre*], A Psalm of David.*

†Help, [h]LORD; for the godly man ceaseth; for the faithful fail from among the children of men.

2 They speak vanity every one with his neighbour: *with* flattering [i]lips *and* with ‡a double heart do they speak.

* Or, *upon the eighth.* † Or, *Save.* ‡ Heb. *an heart and an heart.*

1611.

[a] PSAL. [b] [Summary in Roman] [c] David destitute [d] Gods [e] judgements [f] ¶ To [g] Sheminith. [h] LORD, [i] lips, [j] *Or,* [k] *Hebr.*

A. R.

For the Chief Musician; set to [1]the Sheminith. A Psalm of David.

1 Help, [a]Jehovah; for the godly man ceaseth;
For [2]the faithful fail from among the children of men.

2 They speak [b]falsehood every one with his neighbour:
With flattering lip, and with a double heart, do they speak.

1 Or, *the eighth* 2 Or, *faithfulness faileth*

[a] LORD [b] vainty **British.**

XII. This Psalm seems to have been composed by David (to whom the title attributes it) on occasion of the duplicity of Saul and his courtiers concerning him (1 Sam. xviii, 17–27), and forcibly depicts their schemes for his destruction (as in the preceding Psalm), which he is nevertheless convinced will be frustrated by divine Providence to his justification. It is pervaded by the Davidic contrast between the sinner and the saint.

Title [Heb. ver. **1**]. **Assigned to**[iv, 1] **+ the + very**[ii, 13] **+ conspicuous**[iv, 2] **+ one** [precentor]; **with an accompaniment ascent-wise** [upon] **the + eighth** [eight-stringed lyre]: **a + thrummed-thing,**[iii, 1] **ascribed to**[iv, 1] **+ Darling.** ‖ These terms or others corresponding to them have been previously explained.

1 [Heb. **2**]. **Oh**[ii, 14] **+ save**[iii, 21] **+ thou, o**[ii, 57] **+ Extant-one**[i, 19]; ‖ This earnest entreaty implies extraordinary danger; but the verb being left without a grammatical object, we are to understand the writer and his colleagues to be specially meant (1 Sam. xxii, 1, 2). **because has + ceased**[vii, 36] **a + kind**[1] **+ man,** ‖ Gentleness (i. e., tenderness combined with meekness) has ever been an accompaniment of piety (see Psa. xxxvii, 11), and the saint is the true "gentleman." Such unoffending ones were now the mark of persecution, and likely to perish, especially as they refused to resort to retaliation or even self-defence (1 Sam. xxvi, 8, 9). Their expulsion from society was indeed already an accomplished fact: David and his followers were actual outlaws, with a price set upon their heads. **because have + disintegrated**[2] **stable**[3] **+ ones apart** [from] **+ the**[i, 2] **+ built-ones**[ii, 42] [sons] **+ of the**[vi, 19] **+ ruddy-one**[viii, 15] [Adam (*or*) man]. ‖ These brave and truly loyal men, who, if properly treated, would have been the prop of the government (see on Psa. xi, 3), were dispersed by the royal ban (1 Sam. xxiii, 13; xxvi, 19), and fleeing for their lives, encountering treachery even from those whom they defended (1 Sam. xxiii, 5, 12).

2 [**3**]. The Psalmist now turns to describe the moral character and conduct of the opposite party, who had caused the ruin and banishment of the virtuous citizens whose loss is above deplored, especially the treacherous and illicit methods by which they had effected this calamity. **Wastefulness**[4] **they + will + speak**[ii, 28] **a + man**[i, 5] **nigh**[5] **the**[i, 2] **+ fellow**[6] **+ of + him** [mutually], ‖ In a word they were *hypocrites*, and that between themselves as well as to others. They were playing a double (or rather a triple) game; while professing friendship to David, they were secretly accusing him to Saul; while pretending to be loyal to the latter, they were but seeking to displace a rival in order to advance their own promotion at court; and while appearing to be "hand in glove" with their associates, they were all the time intent upon serving "number one" (i. e., their individual selves) at the expense of everybody else. Supreme selfishness was their sole motive, and dissimulation their chief means A dreadful picture indeed, but in the main the true sketch of a thoroughbred *politician:* unprincipled, dastardly, tricky, false. **with**[vii, 49] **a + lip + of lot-**

XII [1] *châçîyd*, from *châçad*, to *be gentle* (see note [v, 25]), a frequent synonym for a religious person. See Psa. iv, 3. Compare the equivalent term *'ánîy, humble* (see note [ix, 21]).

[2] *pâçaç*, a rare word apparently meaning to *go to pieces;* akin with *pâshâh*, to *spread*, and its congeners; also probably with *pûwts*, to *scatter*, and its congeners.

[3] *'âmûwn*, passive participle Kal of *'âman*, to *be trustworthy;* probably akin with the base of *yâmîyn*, the *right hand*, as the one chiefly to be depended upon; likewise with *mânâh*, to allot or *appoint*, from the idea of *authority.*

[4] *shâv'*, supposed to be from *shâ'âh*, which appears to mean primarily to *crash*, hence to desolate; hence *shôw'*, ruin (a variation of the present word): in general a *sham* or mere pretence (from its delusive and therefore destructive influence).

[5] *'êth* (the preposition), presumed to be from *'ânâh*, in the sense of approaching, and thus denoting *proximity* or close connection, like *apud, cum, σύν, with*, etc.

[6] *rêa'*, from the prolific root of *ra'* (see note [ii, 51]), meaning a *neighbor* or *friend*, perhaps from adjoining *pasture* (*râ'âh*, to *feed*, especially sheep), and this in some obscure way akin with *râ'a'*, to *mar*, perhaps by *cropping* the grass, or the converse.

A. V. 3 The LORD shall cut off all flattering lips, *and* the tongue that speaketh *proud [a]things:
4 Who have said, With our tongue [b]will we [c]prevail; our lips *are* our own: who *is* lord over us?
5 For the oppression of the poor, for the sighing of the needy, now will I [d]arise, saith the LORD; I will set *him* in safety *from him that* ‡puffeth at him.

* Heb.[e] *great things.* † Heb.[e] are[f] *with us.* ‡ Or,[g] *would ensnare him.*

1611. [a] things. [b] wil [c] preuaile, [d] arise (saith the LORD,) [e] *Hebr.* [f] *are* [g] *Or,*

3 [a]Jehovah shall cut off all flattering lips, **A. R.**
The tongue that speaketh great things:
4 Who have said, With our tongue will we prevail;
Our lips are [1]our own: who is lord over us?
5 [b]Because of the spoiling of the poor, [c]because of the sighing of the needy,
Now will I arise, saith [d]Jehovah;
I will set him [2]in safety at whom they puff.

1 Heb. *with us.* 2 Or, *in the safety he panteth for*

a The LORD b For c for d the LORD **British.**

ments v, 39 [perfect smoothness]; ‖ The Hebrew accents (punctuation) require us to join this clause thus with the preceding, as indicating the external complaisance and plausibility of the secret traitors' language. Compare Psa. vi, 9. **with**+a+**heart** ix, 22 **and**+a+**heart** iv, 22 **they**+**will**+**speak.** ii, 28 ‖ That is, with one heart outside and another inside: double-hearted, insincere, in short, liars. See Psa. vii, 14.

3 [4]. This duplicity may succeed with men and even with earthly princes, but it will utterly fail before Jehovah's penetrating glance, and will recoil to the discomfiture and destruction of its practisers under his righteous retribution. To this resource therefore David, as ever, now reverts (see verse 1). **Will**+**make** ii, 19+**cut the** ii, 25+**Extant-one** i, 19 **complete** i, 35 [all] **the** i, 2+**lips**+**of lotments** v, 39 [utter smoothness], ‖ Smiting upon the mouth is a natural rebuff of falsehood (Acts xxiii, 2), and cutting off the lips of a liar would be an appropriate punishment. The organ of crime ought to be the first to suffer. **and**+a+**tongue speaking** ii, 28 **great**+**things:** ix, 1 ‖ The tongue, as the principal instrument of speech, might well be cut out of the convicted liar's mouth, especially if he has perjured himself by false testimony, thus offending against both God and man. See on Psa. vii, 15, 16. For the language here referred to is not only false, but also injurious, indeed destructive to others; hence it is here called *great*, i. e., arrogant and damaging. See the verses following, and compare Psa. xi, 5.

4 [5]. Falsehood and braggadocio generally go together; indeed the latter is but an impudent and conceited form of the other. The wily villains spoken of in this Psalm know not only how to fawn on their royal master and feign comity with their equals, but, like other base wretches, they betray their arrogance toward inferiors and the unfortunate or isolated. The "great things" just alluded to as the burden of their speech are characteristic of reprobates (2 Pet. ii, 18; Jude 16), at once impious and injurious. **which** [who] **have**+**said,** ‖ This is the general purport of their private utterances among themselves in their schemes and methods. **"As to**+**the** i, 2+**tongues**+**of**+**us we**+**will**+**be**+**stalwart;"** ‖ They seek especially to justify and bolster each other up in their blustering and abusive as well as threatening language towards the objects of their hostility, namely, the saints (verses 1, 5). Their words, however, are but the index of their purposes and acts; so that their expression here reaches to the confident assertion of their determination and the prediction of its success. **the** i, 2+**lips**+**of**+**us are** i, 29 **nigh**[5]+**us:** ‖ They declare their absolute ownership and control of our faculties and the exercise of them, as if this were a simple truism or self-evident right. But they forget Him who gave them these powers, and who holds them responsible for their use. There is a vein of infidelity and godlessness running through the whole of this harangue of the wicked, which argues ill for their logic or their self-control. **who is** i, 20 **lord**[6]+**to**+**us?"** ‖ This is the culmination of the lawless spirit of sinners; reckless of others' rights and rebellious towards God, the "carnal mind" is never subject to his law (Rom. viii, 7).

5 [6]. But these blasphemers have, as usual, "reckoned without their host:" their insult to heaven is not unnoticed, nor their refusal of allegiance overlooked (Psa. x, 14). God is very jealous of his authority, and will not surrender it (Exod. xx, 5, and parallels). Accordingly we have here the immediate response of Jehovah to the foregoing boast of the unbeliever. **"Apart** [from]+**the** i, 2+**ravage**[9]+**of humble** ix, 21+**ones,** ‖ On account of this violent language and conduct towards the unoffending and helpless pious, as well as in vindication of his own glory, God is moved to action. See Luke xviii, 7, 8. **apart** [from] **the** i, 2+**moan** vi, 16+**of consentative** ix, 27 [needy] **ones,** ‖ The appeal of those unjustly suffering is ever heeded by the Almighty Ruler. See on Psa. ix, 12. **coursingly** [now] **I**+**will**+**rise,"** vii, 27 **will**+**say** ii, 28 **the** ii, 25+**Extant-one;** i, 19 ‖ God is long patient with sinners (Exod. xxxiv, 6; 2 Pet. iii, 9), but at length and in due time he will arouse himself for their full and final punishment. **"I**+**will**+**place** iii, 30 **each of them** vii, 9 **in**+**safety,"** v, 8

[7] *gâbar*, akin perhaps with *gâbah* (to *be lofty*) and its congeners (see note x, 10), through the idea of *eminence;* the term for personal vigor or prowess.

[8] *'âdôwn*, from *'âdan* (see note viii, 15), akin with *dîyn* (see note vii, 34), and the basis of *'Adônây* (see note ii, 26), a *master* or controller.

[9] *shôd*, from *shûwd* or *shâdad*, to lay waste; one of the many nearly synonymous Hebrew words for desolation.

A. V.

6 The words of the LORD *are* pure words: *as* silver tried in a furnace of [a]earth, purified seven times.

7 Thou shalt keep them, [b]O LORD, thou shalt preserve †[c]them from this generation for ever.

8 The wicked walk on every side, [d]when ‡the vilest men are exalted.

* 2 Sam. xxii, 31; Ps. xviii, 30; cxix, 140f; Prov. xxx, 5.
† Heb. *him*, that is, *every one of them.* ‡ Heb. *the vilest of the sons of men are exalted.*

1611. [a] earth purified [b] (O LORD,) [c] them, [d] when the ‡vilest [e] psal. [f] ver. 140. [g] prou. [h] *Heb.* [i] *him. i. euery*

6 The words of [a]Jehovah are pure words; **A. R.**
As silver tried in a furnace on the earth,
Purified seven times.

7 Thou shalt keep them, O [b]Jehovah, [ever.
Thou shalt preserve them from this generation for

8 The wicked walk on every side,
When vileness is exalted among the sons of men.

[a] the LORD [b] LORD **British.**

whoever may [vii, 56] + puff [x, 14] to [at] + him." ‖ The contemptuous insolence of the wicked, which leads them to speak and act thus violently toward the good, is here reverted to. See on Psa. xi, 1. Little do the ungodly think that they are despising and maltreating the children of God and the heirs of heaven.

6 [7]. These last dicta of Jehovah, which the Psalmist puts forth as the substance of innumerable passages of Holy Writ, are now appropriately characterized as choice and very precious promises. The [i, 2] + sayings + of the [ii, 25] + Extant-one [i, 19] are [i, 20] sayings clean;[10] ‖ All God's words are pure and infallible truth, and this is here implied, as they have no adulteration or defilement of error or failure. But the cheering declaration preceding is not only this; it is also very dear and available to the saint. This special aspect is therefore continued and illustrated by a figurative parallelism. fond-thing[11] [silver] fused[12] in + an + operator[13] [furnace] assigned to[14] + earth, [ii, 8] thoroughly [ii, 13] + filtered[15] seven-times.[16] ‖ The usual medium of exchange is here employed, rather than gold, which is the proper symbol of value, apparently for two reasons: (1) it is more appropriate as an estimate of appreciation, which is here the main idea; and (2) it is more suitable to the figure of clarification, inasmuch as gold is commonly if not always found in a pure state, being not easily liable to oxidation or other deterioration. A clay crucible of course is the best for reducing the ore or crude material. The Hebrew round number (seven) is the frequent type of perfection. God's words, like his, are absolutely immaculate. The whole Psalm cxix (the longest in the entire collection) is devoted to the illustration of this sublime and fundamentally important doctrine, which is indeed reiterated in all the teachings and history of the book itself. It is the only sure basis of genuine faith.

7 [8]. Having laid down dogmatically this incontrovertible foundation of pious hope, the Psalmist appeals to God himself, who is its author and support, to verify it in the case in hand, despite its apparent contravention for the present. Thou, O [ii, 57] + Extant-one, [i, 19] thou [ii, 83] + wilt + keep + them; ‖ The persons to be thus protected safely are of course the saints spoken of in verse 5, verse 6 being regarded in the lax Hebrew rhetorical construction as parenthetical. Jehovah has not forgotten his promise to them; his covenant is sure, and they who are its subjects, if faithful, will be essentially and finally secure. thou + wilt + guard + them apart [from] the + stay [x, 15] yon to + the [vi, 19] + vanishing point. [v, 45] ‖ This clause repeats the idea with stronger emphasis of special protection, not only now, but perpetually. The immediate danger is more particularly described in the next verse.

8 [9]. The Psalm concludes with a specification of the social demoralization deplored at its outset (verse 1). Surroundingly [iii, 29] wicked [i, 10] + men they [i, 33] + will + walk + about, [ii, 16] ‖ The flaunting effrontery of these political tricksters is depicted in verses 2, 4. They were public characters of great but unsalutary influence, as the next clause intimates. as + the [i, 2] + being-high + of riotness[17] to + the [i, 2] + building-ones [ii, 42] [sons] + of the + ruddy-one [viii, 15] [Adam (*or*) man]. ‖ The outburst of immorality, which is the ground idea of the complaint throughout the Psalm, is here compared to a freshet overwhelming the community. The general disorder induced by the misrule of Saul is potent from the sacred narrative, culminating in the disastrous battle of Gilboa (1 Sam. xxxi). It was not merely the frequent and daring incursions of the Philistines to the very heart of the country, but the incompetency of the Israelitish monarch, who alienated by his savage insanity the noblest and most patriotic portion of his subjects, notably the whole priesthood, David and his own son. The final collapse of such a reign, and the succession of a worthier incumbent are not obscurely hinted in the present Psalm, where the writer represents the better class of his people. Compare Psa. xi, 3.

[10] *ṭâhôwr*, usually applied to the distinction between sacred and profane things, or those ceremonially pure.

[11] *keçeph*, as the usual material of *coin*, the chief currency of merchandise.

[12] *tsâraph*, to melt, especially in the process of the reduction of metals.

[13] *'alîyl*, from *'âlal*, to *effect* (see note [viii, 4]), as something *artificial* or manufactured.

[14] A modification of the *lâmed auctoris* (see note [iv, 1]), denoting the substance employed.

[15] *zâqaq*, apparently the only representative of its family; properly to *strain;* hence to *smelt, i. e.*, to cleanse in any way from impurity.

[16] *shib'âthâyim*, an adverbial multiplication from *sheba'*, the complete number; doubtless akin with *sâba'*, to *satisfy*, through the idea of full complement.

[17] *zullûwth*, from *zâlal*, to *be rampant*, hence to shake apart, like its congener *zuwl;* apparently also akin with *'âzal*, to *troll;* and with *nâzal*, to *trickle;* through the same idea of *dissipation.*

[a]PSALM XIII.

1 [b]*David complaineth of delay in help.* 3 *He prayeth for preventing* [c]*grace.* 5 *He boasteth of divine mercy.*

A. V.

[d]To the *chief [c]Musician, [f]A Psalm of David.

How long wilt thou forget [g]me, O LORD? for ever? how long wilt thou hide thy face from me?

2 How long shall I take counsel in my soul, *having* sorrow in my heart daily? how long shall mine enemy be exalted over me?

3 Consider *and* hear me, O LORD my God: lighten mine eyes, lest I sleep the *sleep of* [h]death;

* Or, [i] *overseer.*

1611. [a]PSAL. [b][Summary in Roman] [c]Grace. [d]¶ To [e]Musician. [f]*A Psalme* [g]mee (O LORD) for ever† [h]death. [i]*Or,*

A. R.

For the Chief Musician. A Psalm of David.

1 How long, O [a]Jehovah, wilt thou forget me for ever?
How long wilt thou hide thy face from me?
2 How long shall I take counsel in my soul,
Having sorrow in my heart all the day?
How long shall mine enemy be exalted over me?
3 Consider *and* answer me, O [a]Jehovah my God:
Lighten mine eyes, lest I sleep the *sleep of* death;

[a] LORD **British.**

XIII. This Psalm, which the title attributes to David, may have been composed on his retreat to Ziklag from Saul's persecution (1 Sam. xxvii, 1–4); and it aptly reflects his despair of his circumstances (verses 1–4), which, however, eventuates in confidence in God (verses 5, 6). It thus sounds the usual Davidic key-board from the minor to the major strains.

Title [Heb. ver. 1]. **Assigned to**[iii, 2] + **the** + **very**[ii, 13] + **conspicuous**[iv, 2] + **one** [precentor]; **a** + **thrummed-thing**[iii, 1] **ascribed to**[iii, 2] + **Darling.**[iii, 3] ‖ On these musical and authenticating terms see the titles to Psa. iii, iv.

1 [Heb. **2**]. **In**[vii, 49] + **course**[iv, 12] + **of** [till] **whither,**[1] **o**[ii, 57] + **Extant-one,**[i, 19] **wilt** + **thou** + **forget** + **me?** ‖ This style of interrogative complaint or rather remonstrance, even with the Almighty, is a frequent one with David, especially in beginning his Psalms (see x, 1; xxii, 1; etc.), from which it is borrowed by the apocalyptic prophet (Rev. vi, 10). Of course it is only meant that God *seems* to have forgotten his saint. It is so trying to be obliged to *wait* for Him! Yet we are continually reminded of the necessity of this patience (Psa. xxvii, 14; xxxvii, 7, 9, 34; James i, 3, 4; etc.). **shall it be for**[vii, 49] + **a** + **conspicuousness?**[ix, 9] ‖ It seems necessary to regard this as a prolongation or quasi-repetition of the question, in order to avoid the manifest tautology or rather contradiction ("how long forever"). Compare Psa. xliv, 23; lxxiv, 1; lxxvii, 7, 8; lxxix, 5; lxxxv, 5, 46; etc. **In**[vii, 49] + **course**[iv, 12] + **of** [till] **whither**[1] **wilt** + **thou** + **screen**[x, 27] **(to-wit)**[ii, 15] **the**[i, 2] + **face**[iii, 5] + **of** + **thee apart** [from] + **us?** ‖ The veiling of the face for secrecy (especially with females) is so prevalent an Oriental custom as to pass for a scarcely perceptible figure for ignoring a person. See on Psa. x, 11. The thought is entirely parallel with that of the first clause of this verse.

2 [**3**]. Previously God had been represented as the objective point of delay; now it is the suppliant, whose wants and sufferings have really been the reason of urgency in both aspects of the case. **In**[vii, 49] + **course**[iv, 12] + **of** [till] **whither**[1] **will** [must] + **I** + **place**[iii, 30] **counsels**[i, 9] **in** + **the**[i, 2] + **respiration**[iii, 10] [spirit] + **of** + **me,** ‖ Consultation (in the plural, for Hebrew emphasis), and that alone with oneself, is here put as a synonym for perplexity and discouragement; for we only seek advice in doubtful emergency. **yea, sorrow**[2] **in** + **the**[i, 2] + **heart**[iv, 22] + **of** + **me daily?**[i, 22] ‖ It is best to construe these two clauses thus alike dependent upon the interrogative, as their evident parallelism requires. The phraseology is a little more intense, for the anxiety has deepened into grief, which has become constant or habitual. Affairs had reached a crisis with the Psalmist. **In**[vii, 49] + **course**[iv, 12] + **of** [till] **whither**[1] **shall** + **be** + **high the**[vi, 19] + **one** + **being** + **an-enemy**[iii, 33] **ascent-wise** [upon] + **me?** ‖ Here the third party is brought into view, and his existence and relation and activity appear as the ultimate cause of the whole distress and difficulty. David, as we historically know, was finally reduced to the dilemma of expatriating himself, and that among his traditionary and national enemies—heathens, too— in order to escape the tyranny and violence of his own king and countrymen (1 Sam. xxvii, 1).

3 [**4**]. Although thus secure for the present, the Psalmist does not forget that his real and permanent safety must lie in a higher than human protection and a wiser counsellor than his own judgment. He therefore, as in all other straits, betakes himself to his liege lord and covenant God, and this in the only practicable and warranted way—the path of believing supplication. **Oh**[iii, 14] + **look**[x, 31] + **thou, heed**[iii, 22] + **thou** + **me, o**[ii, 57] + **Extant-one,**[i, 19] **the**[i, 2] + **Almighty-one**[iii, 13] + **of** + **me;** ‖ Jehovah is implored, in the anthropomorphic terms familiar with Orientals, to exercise the two principal senses of observation in the writer's behalf, namely, sight and hearing, and this on the two-fold ground of His eternity and power as pledged to His servant. Not that the Omniscient needs to be in-

XIII [1] *'ânâh* (the interrogative), from *'ân, where,* with the directive enclitic *-âh.*
[2] *yâkôl,* a congener of *kâlal,* to *complete* (see note [i, 35]).

A. V. 4 [a]Lest mine [b]enemy say, I have prevailed against [c]him; *and* those that trouble [d]me rejoice when I am moved.
5 But I have trusted in thy [e]mercy; my heart shall rejoice in thy salvation.
6 I will sing unto the LORD, because he hath dealt bountifully with me.

4 Lest mine enemy say, I have prevailed against him;
Lest mine adversaries rejoice when I am moved.
5 But I have trusted in thy [a]lovingkindness;
My heart shall rejoice in thy salvation:
6 I will sing unto [b]Jehovah,
Because he hath dealt bountifully with me.

A. R.

1611. [a]Least [b]enimie [c]him: [d]mee, rejoiyce, when [e]mercy,

[a]mercy [b]the LORD **British.**

formed, but the language implies a gentle form of complaint (as in the preceding verses) at the seeming divine neglect. **oh**[ii, 14] + **make**[ii, 6] + **thou** + **shine** [illuminate] **the**[i, 2] + **eyes** + **of** + **me,** ‖ Jehovah is besought further to enable the Psalmist likewise to use his own senses by bestowing the requisite light for that purpose. **lest**[vii, 8] **I** + **will** [should] + **sleep**[iii, 24] **in**[vii, 4] + **the**[ii, 6] [my] + **death:** ‖ The object of asking enlightenment is not only for guidance, although this is very important, but also for comfort and safety; and especially to assure the petitioner from his now imminent and mortal danger. David did not know for certain (except as he was confident through faith in God's protection, which he here therefore craves for that end), when he retired at night or any other time for rest, that he would wake up alive. Compare Psa. iii, 5.

4 [5]. This verse explains more particularly the peril just referred to. **lest**[vii, 8] **will** [should] + **say**[ii, 28] **the**[vi, 12] + **one** + **being** + **an-enemy**[iii, 33] + **of** + **me,** ‖ The open taunts of the Psalmist's foes are dreaded, as expressed in Psa. xii, 3, 4. **"I** + **have** + **been-able**[2] + **as** + **to**[vii, 49] + **him!"** This phrase looks back to verse 2. It moreover implies a defeat of God himself, as the champion of the Psalmist. David was ever fully conscious of his own weakness and ignorance. **ay, lest the**[i, 2] + **tight**[iii, 9] + **ones** [distressors] + **of** + **me they**[i, 33] + **will** [should] + **whirl**[ii, 64] **with joy because I** + **will** [would] + **be**[ii, 59] + **moved.** ‖ The mortification and ruin of such a triumph of wicked adversaries are pungent not merely for the effect upon the individual sufferer, but as a discouragement to virtue generally; and in this light it is the province and (so to speak) duty of divine justice to avert that result.

5 [6]. On the contrary the Psalmist fully anticipates relief as an answer to his faith, which he here gladly avows to the divine honor. **And** [But] + **I**[ii, 33] **in** + **the**[i, 2] + **kindness**[v, 25] + **of** + **thee I** + **have** + **confided;**[iv, 35] ‖ David had not really lost hope in his ultimate success, because he was insured by the divine promise both explicit and implied; and he very often expresses himself to that effect. **will** + **whirl**[ii, 64] **with joy the**[i, 2] + **heart**[iv, 22] + **of** + **me in** + **the**[i, 2] + **salvation**[iii, 12] + **of** + **thee.** ‖ This deliverance, to be realized in future, as it had been in the past, from Jehovah's help, was the Psalmist's chief source of happiness, and sustained him in all his trials and perils.

6. He therefore concludes, as is his wont, with a musical tribute of praise for such condescending and timely benefaction. **Oh**[ii, 14] + **I** + **will** + **sing to** + **the**[vi, 11] + **Extant-one,**[i, 19] **because he** + **has** + **treated**[vii, 18] **graciously ascent-wise** [upon] + **me.** ‖ Adoration is a luxury to all devout hearts, ascending spontaneously as flame from the heaven-kindled fire of spiritual life within their soul. Fortunate, too, are they who have so cultivated the natural gift of song as to make it a vehicle and accompaniment of their rapturous utterances. Their jubilant notes will swell higher, clearer, sweeter, stronger in the glorified state (Rev. xv, 3), and their theme is the same ever-new yet olden one of redemption through the Atonement (Rev. v, 8, 9).

[a]PSALM XIV.

1 [b]*David describeth the corruption of a natural man.* 4 *He convinceth the wicked by the light of their conscience.* 7 *He glorieth in the salvation of God.*

A. V. [c]To the chief [d]Musician, *A Psalm* of David.

The *fool hath said in his heart, *There is* no [e]God. They are corrupt, they have done abominable works, [f]*there is* none that doeth good.

2 The LORD looked down from heaven upon the children of [g]men, †to see if there were any that did [h]understand, *and* seek God.

* Ps.[i] x, 4; liii, 1. † Rom. iii, 10.

1611. [a] PSAL. XIIII. [b] [Summary in Roman] [c] ¶ To [d] musician, [e] God; [f] there is [g] men; [h] understand *and* [i] Psal.

A. R. For the Chief Musician. *A Psalm* of David.

1 The fool hath said in his heart, There is no God.
They are corrupt, they have done abominable works;
There is none that doeth good.

2 [a]Jehovah looked down from heaven upon the children of men,
To see if there were any that did [1]understand,
That did seek after God.

[1] Or, *deal wisely*

[a] The LORD **British.**

XIV. This Psalm, although ascribed in the title to David, like Psa. liii, with which it is substantially identical, is not specially appropriate to any one known occasion of his life, unless perhaps to that of his horror on learning the wholesale massacre of the priests by Saul (1 Sam. xxii, 18). It has always been a main proof-test of the native depravity of the human heart (see Rom. iii, 9–12), of which that atrocity was a shocking exhibition. It traces this to a root principle of infidelity (verse 1), and deduces (verse 4–6) the natural inference of hostility to whatever is spiritually good (compare Rom. viii, 7). The conclusion (verse 7) sounds like a liturgical addition of a later date (compare Psa. cxxvi, 1).

Title [Heb. 1]. **Assigned to** [iv, 1] **+ the + very** [ii, 13] **+ conspicuous** [iv, 2] **+ one. Ascribed to** [iv, 1] **+ Darling.** [iii, 3] ‖ The two Hebrew terms of which this is composed have been previously explained. See Psa. xi, the inscription of which is precisely similar.

1. Has + said [ii, 28] **a + wilted-one** [i, 34] **in + the** [i, 2] **+ heart** [iv, 22] **+ of + him,** ‖ It is a frequent practice of the Psalmist to lay bare the inner sentiments of the wicked (compare Psa. ii, 3; iii, 2; x, 6, 11; xi, 1; xii, 4; xiii, 4; etc.); for he speaks in the name of One who descries the most secret thoughts of man (Psa. vii, 9). Nor is he content with merely loading such shallow reasoners as are here described with justly deserved epithets of obloquy, as here; he also knows how to send them to a very simple school for refutation (see Psa. viii, 2). **"There is** [i, 20] **nothing** [iii, 11] **+ of an + Almighty!"** [iii, 13] ‖ See on the parallel expression, Psa. x, 4. The bald atheism of the present day is said to have once been well rebuked by the venerable "Father Behm," who retorted to a professional boaster of this sort, "Most unbelievers, like the fool in the Psalms, have sense enough left to keep their blasphemous opinion to themselves; but you, great idiot, *blab it right out.*" **They**[1] **+ have + made** [ii, 6] **+ themselves + decay,** [vi, 55] ‖ The active form of the verb (used as a reflexive, when without an object expressed) indicates that this depravity is self-developed, and not merely germinal or innate: hence its guilt is brought home to them. **they + have + made** [ii, 19] **+ abominable** [v, 24] **an + operation:** [ix, 20] ‖ The corruption has proceeded so far as to render them an offence to others: the figure of putrefaction underlies the description, as in Psa. vi, 9. It also now breaks out into openly scandalous behavior, as it is sure eventually to do (see Matt. xv, 19; James i, 15). **there is** [i, 20] **nothing** [iii, 11] **+ of one + doing** [i, 37] **good.** ‖ The universality of this denial is, as the whole context shows, to be understood as referring to *moral* or religious action, especially with regard to God. It is furthermore to be qualified as applying to human beings in their natural or *unregenerate* condition (see 1 John i, 8–10), and in this sense it is cited by Paul (Rom. iii, 10–12).

2. Let no mortal, however, imagine that this spectacle is a matter of indifference to the supreme Creator and Judge (Psa. x, 11–14; Eccles. viii, 11). **The** [ii, 25] **+ Extant-one,** [i, 19] **apart** [from] **+ the** [vi, 19] **+ sky** [ii, 23] **he** [i, 33] **+ has + peeped**[2] **ascent-wise** [upon] **the** [i, 2] **+ built-ones** [ii, 42] [sons] **+ of a + ruddy-one** [viii, 15] [Adam (*or*) man], ‖ Although so enthroned on high, he has his eye constantly upon his human subjects (see Psa. ii, 4), and notes all their conduct with a view to holding them to a strict account. **to + see** [iv, 36] **whether**[3] **+ there + exists** [vii, 15] **one + acting** [ii, 19] **+ prudently,** [ii, 58] ‖ The Bible record is full of evidences and instances of this divine supervision (see Gen. iv, 6, 9; vi, 5, 12; xii, 5; xviii, 21, etc.). The good sense of piety is here set in contrast with the folly of irreligion (verse 1). See Psa. cxi, 10. **one + seeking**[4] **(to-wit)** [ii, 15] **the** [ii, 25] **+ Almighty.** [iii, 13] ‖ This explains what

XIV [1] Plural of the class, in exchange for the singular of the species.

[2] *shâqaph* (Fürst suggests as akin with *kâphaph*, to *cover* with the wings, etc.), to *roof* or *arch* over; hence to *bend* forward in order to peer forth.

[3] *-hă*, the interrogative prefix, supposed by Gesenius to be for an older *hal-* (but this is negatived by the characteristic absence of the Daghesh), better by Fürst an abbreviation of the exclamatory *hah* = *hêach*, etc.

[4] *dârash*, to *pursue* a person or thing, and thus differing from *bâqash* (see note [iv, 15]), which is simply to *look around* for.

A. V.	A. R.
3 They are [have] all gone aside, they are [have] *all* together become *filthy: [a]*there is* none that doeth good, [b]no, not one.	3 They are all gone aside; they are together become filthy; There is none that doeth good, no, not one.
4 Have all the workers of iniquity no knowledge? who eat up my people *as* they eat bread, and call not upon the LORD.	4 Have all the workers of iniquity no knowledge? Who eat up my people *as* they eat bread, And call not upon [a]Jehovah.
* Heb. *stinking.*	
1611. [a] there is [b] no not [c] *Heb.*	[a] the LORD British.

kind of wisdom is meant above; it consists in *following* God, namely, by worship and obedience. What multitudes are sharp enough in looking after earthly friends and interests, and yet totally unconcerned about God and heaven!

3. Special stress is laid in this verse, by the usual Hebrew method of emphatic repetition, upon the universality and the totality of this moral dereliction. **The+complete**[i, 35] [whole] **he**[i, 33] [it]+**has+turned;**[vi, 28] ‖ This indicated an original state of purity and righteousness; the abrupt departure was in the fall of Adam, by which the entire race has become involved in sinfulness by heredity. Moreover, the original taint has been cultivated and intensified by personal indulgence, until the habit and practice have become universal. As a matter of fact, whether tested by observation or practice, mankind are found to be corrupt the world over, especially in their relations to God and virtue; and the exceptions are due not to self-restoration or inherent recuperation, but to sovereign and undeserved grace through the Atonement and influence of the Holy Spirit. Thus only can man be reconciled and renewed in the Trinity. **in**[vii, 49]+**the**[i, 2]+**unities**[iv, 43]+**of+him** [it] **they**[i]+**have+been**[ii, 50]+**self+rancid:**[5] ‖ Here the diffusion of the virus is more distinctly exhibited by another figure, still expressing the essential thought of alienation from purity and peace. Self-complacent evolutionists may teach the gradual improvement of the human species from a bestial ancestry, and flattering humanitarians may preach man's progress from a barbarous original; but history and Scripture unite in proving that the race, whenever left to itself, has invariably degenerated, and only as recreation has come to the rescue has it survived its own suicidal tendencies. Redemption is the sole saving development, and Christianity alone has proved adequate as an antiseptic and curative remedy for this primal taint—the *disease of sin*. **there is**[i, 20] **nothing**[ii, 11]+**of one+doing**[i, 37] **good; there is**[i, 20] **nothing**[iii, 11]+**of also** [even] **one.** ‖ The assertion of verse 1 is repeated with enlargement, to express its absolute truth, and is to be understood as there explained. It is of course not meant that there are no righteous persons on earth, or none who have achieved by divine help a pure and sound moral character; but that popularly speaking, and on the whole no self-constituted moral goodness exists among men; yes, further, that, in the strictest sense, no individual human being (the God-man only excepted) has been perfectly correct in his spiritual nature and conduct throughout his life. In a word, all men are by nature sinners, and have occasion (as our Lord himself has taught us) to pray daily for pardon. Nor is this important truth inconsistent with the doctrine even of Christian perfection, when both are properly understood, as we might easily show, were this the appropriate place; but it is not necessary here, because, as above remarked, the *unregenerate* man is depicted in this Psalm.

4. From this general survey the Psalmist turns to a special class of evil-doers, the public functionaries, who should be patterns of virtue instead of specimens of vice. The following objurgation is exceedingly abrupt and elliptical, as usual with vivid, poetical representations in Hebrew. **Whether**[3]+**not**[i, 7] **have+known complete**[i, 35] [all] **the**[i, 2]+**practising**[v, 26]+**ones+of naught?**[v, 21] ‖ The object of the verb is left indefinite on purpose; we may therefore take in the widest sense, and supply *anything*, as if it were asked, Are they absolutely demented? The thought looks back to that of verse 1; truly sinners are the greatest possible fools. But they are not mere simpletons; they are wilfully ignorant of what is good—good for themselves as well as toward others. Their essential crime is summed up in the two charges following; from which it appears that they are habitually and wantonly breaking both tables of the moral law, and violating their most sacred obligation both to God and man. These offences are here stated in a cumulative order. **the**[i, 2]+**eating+ones+of the**[i, 2]+**conjunction**[iii, 28] [people]+**of+me,** ‖ It is, on the whole, better to understand the speaker here to be the Psalmist rather than Jehovah, as the latter is immediately thrice mentioned in the third person, notwithstanding the seeming parallel of Amos iii, 3, which is purely accidental. It would be, perhaps, more graphic to introduce the Almighty as thus addressing the persecutors, but it is too abrupt and harsh, without any direct intimation to that effect in the text. Moreover, verses 5 and 6, which are in a similar strain, and evidently proceed from the same lips, are not so appropriate in the divine mouth as in David's. He, as king (although but in prospect), or even as a patriot,

[5] *'dlach*, a rare verb, of doubtful affinity (Gesenius thinks primarily to become *sour*, Fürst *muddy*), stronger than *châmêts*, the usual term for simple fermentation, and therefore probably denoting putrefaction.

A. V. 5 [a]There [*]were they in great [b]fear: for God *is* in the generation of the righteous.
6 Ye have [c]shamed the counsel of the [d]poor, because the LORD *is* his refuge.

* Heb. [d] *they feared a fear.*

1611. [a] †There were [b] feare; [c] poore; [d] *Heb.*

A. R. 5 There were they in great fear:
For God is in the generation of the righteous.
6 Ye put to shame the counsel of the poor,
[1]Because [a]Jehovah is his refuge.

[1] Or, *But*

[a] the LORD British.

might well call the people *his*, and justly rebuke, both indirectly (as in this and the following verse) and directly to their face (as in verse 6), such an outrage, whether that which we have suggested in the introduction to this Psalm or any other supposed instance. The grammatical construction of this clause, placing it in apposition to the preceding, is simpler than to supply a relative. The figure of *devouring* for *destroying* is too common to require special elucidation; and seems to have been adopted here for the sake of introducing the following clause. **they**[i, 33] + **have** + **eaten** **the**[vi, 10] + **devoured-thing**[6] [bread], ‖ This construction likewise is simpler than to insert a particle of resemblance, where contrast is rather intended: there is indeed a play upon the word *eating* (as the Hebrew delights in paronomasia even in the most solemn and pathetic passages); but the following clause shows that ingratitude for blessings enjoyed is the point of accusation. The parties in question had injured their fellow-men, the compatriots also of the Psalmist; and although enjoying the bounties of Providence, they had refused allegiance to the supreme Giver. Here was inconsistency as well as malice, both in their human and their divine relations. **and** [but] + **the**[ii, 25] + **Extant-one**[i, 19] **not**[i, 7] **they** + **have** + **called**[iii, 19] + **upon.** ‖ This is the *gravamen* of their guilt, neglect of God; and that not merely through indifference—which is insulting enough, but through spite—which is blasphemous. They have not invoked Deity by recognition, by prayer, for help or for safety; on the contrary, they have scorned him and his friends, have disowned his authority, and denied his very being (verse 1).

5. This arrogant contumely of the wicked, however, has not been eminently successful, nor by any means secure; having no basis except self-conceit, it has lacked the stability which a conscious hold upon infinite resources alone can inspire or procure. The infidel has his hours of misgiving, and even his seasons of terrible apprehension that it is not right with him after all his braggadocio. Such periods of revulsion are disclosed in the present verse. Conscience cannot be altogether smothered. **There** **they** + **dreaded** **a** + **dread**; ‖ At the very time and in the identical spot when and where they were indulging in their vituperation of God and the good, they secretly feared retribution and discomfiture. Unbelief is a negative thing, and therefore has no positive power; faith only strengthens the soul. Men of firm convictions are men of force, and piety has made moral giants of women and children. If we are correct in our conjecture (see the introductory remarks to this Psalm) that David is here alluding to such heathen miscreants as Doeg the Edomite, who was one of the royal officials, or even to the irreligious Saul, who listened to his infamous suggestion, we may see here finely depicted the cowardly spirit of the former in attacking an unarmed company of peaceful priests (or possibly some ceremonial infliction hinted at in the peculiar phrase "detained [literally, *shut up*] before Jehovah," 1 Sam. xxi, 7, the memory of which may have rankled in his bosom till this opportunity of vengeance arrived), as well as the dastardly fear of conspiracy expressed by the latter respecting David (1 Sam. xxii, 8, 13). However this may be, a latent dread of saints on account of their intimate relation to the divine Helper is often experienced by persecutors, even to superstitious timidity, as the next clause intimates. **because** **the**[ii, 25] + **Almighty**[ii, 13] **is**[i, 20] **in** + **a** + **stay**[x, 15] **just.**[i, 49] ‖ This last term designates God's people as a perpetual community, with Himself resident among them as the tutelary Presence. The Shekinah frequently overawed the rebellious Israelites in the emergencies of Moses, and the vindications of Providence are not seldom displayed in favor of persecuted saints. Such signal instances ought to inspire respect in their behalf, and will eventually do so.

6. The connection of thought in these verses is subtle but profound. Here the Psalmist breaks out into open objurgation of the impious oppressors. **The**[i, 2] + **counsel**[i, 9] + **of** **an** + **humble**[ix, 21] + **one** **you** + **will** [would] + **make**[ii, 19] + **shamed**;[vi, 31] ‖ They sought to defeat (disappoint) the plan of the pious, namely, by opposing arrogance and violence to meekness and patience. The weapons of the saint are not carnal like the worldling's, yet they are mighty through God to the demolition of more pretentious forces (2 Cor. x, 4), as the next clause explains. **because** **the**[ii, 25] + **Extant-one**[i, 19] **is**[i, 20] **the**[i, 2] + **trusty**[ii, 71]-**place** + **of** + **him.** ‖ Here again is the secret of the good man's power; he takes shelter in the Almighty. The introductory conjunction here has a double construction not possible to be expressed by a single English particle; it is both *that* (explanatory of the "counsel"

[6] *lechem*, from *lâcham*, to *fight* (properly, it would seem, to *consume* with the sword; akin with *lâham*, to *gulp* down; etc.), the common term for *food* in general.

A. V. 7 *Oh that the salvation of Israel *were come* out of [a] Zion! when the LORD bringeth back the captivity of his people, Jacob shall rejoice, *and* Israel [b]shall be glad.

*Heb. [c] *Who* [d] *will give,* [e] &c.

1611. [a] Sion! [b] shalbe [c] *Heb.* [d] *who* [e] *give?*

7 Oh that the salvation of Israel were come out of Zion! A. R.
When [a]Jehovah [1]bringeth back the captivity of his people,
Then shall Jacob rejoice, *and* Israel shall be glad.

1 Or, *returneth to*

[a] the LORD British.

preceding) and *but* (showing the impotence of the enemy's attempt). This paragraph began (verse 4) by exposing the ignorance (or folly) of the wicked, and it ends (here) by establishing the prudence of the righteous.

7. This addendum, if originally a part of the Psalm, would certainly be inconsistent with the occasion to which we have surmised above that it may belong; but is not contradictory to the Davidic authorship, inasmuch as Zion was the seat of divine worship during nearly all of that monarch's reign, and in other Psalms ascribed to him the sanctuary there is spoken of as a source of national protection (see Psa. xx, 2; cx, 2). Nor is the figure of "turning the captivity" of the chosen people necessarily indicative of the period of the exile, for it is used as early as the book of Job (xlii, 10) in a general way for a reversal of circumstances or the restoration of prosperity. Nor is it in this sense at all incongruous with the prevailing tenor of the rest of the Psalm, especially as a gladsome anticipation of relief so common at the close of David's effusions, even the most doleful. On the whole, however, we prefer to regard it as a sequel subjoined by a later edition, like doxologies appended to the several books; and this opinion relieves the whole subject from embarrassment both in interpretation and in point of substantial authenticity. **Who will + give apart** [from] **+ Parched-place**[ii, 35] **the**[i, 2] **+ salvation + of the**[i, 2] **+ Prince + of + the**[ii, 25] **Mighty?**[k] ‖ This is in effect a prayer for the triumph of the saints, and is therefore appropriate to any political or ecclesiastical emergency. The deliverer requested in the first words is supplied in the last words, namely, Jehovah himself, whose headquarters are in his fane on the sacred hill of the metropolis. The same solution of the problem is looked forward to in the next clause. **in + the**[i, 2] **+ returning + of**[9] **the**[ii, 25] **+ Extant-one the**[i, 2] **+ exilement + of the**[i, 2] **+ conjunction**[iii, 28] [people] **+ of him,** ‖ Captivity of a conquered people meant and involved, according to the barbarous usage of Oriental warfare, their deportation and enslavement in a foreign land, and the endurance of untold hardship and misery. The release from this state of bondage was therefore a lively image of the greatest relief that could be experienced by any class of persons. It is noteworthy that, in all the menaces of this extreme penalty for idolatry and unfaithfulness to their covenant Sovereign recorded in the statutes of Mosaism (especially Deut. xxviii–xxx), there is ever held out the promise of a return from banishment upon due repentance (compare 1 Kings viii, 22–53). **will + whirl**[ii, 64] **+ with + joy Heel-tripper,**[10] ‖ The progenitor of the Jewish people, by a frequent Hebraistic metonymy, stands for his descendants. **and** [ay] **+ will + be-glad the**[i, 2] **+ Prince + of + the**[ii, 25] **Mighty.**[8] ‖ A parallelistic expression emphasizing the thought by (Hebraistic) reiteration.

[7] *mîy-yittên*, Hebraistic formula for a *wish*.

[8] *Yisrâ'êl*, from *sârâh*, to dominate, and *'êl*, *God* (see note [v, 13]), as explained in Gen. xxxii, 28.

[9] The infinitive construct has a double construction, with its subject as a verb and with its object as a noun.

[10] *Ya'ăqôb*, from *'âqaḥ*, a denominative verb from *'âqêb*, the *heel;* itself akin with *qâbab*, *nâqab*, etc., all essentially denoting a *hollow* or *curve*.

[a]PSALM XV.

[b]David describeth a citizen of Zion.

A. V.

[c]A Psalm of David.

LORD, *who shall †abide in thy tabernacle? who shall dwell in thy holy hill [the hill of thy sanctuary]?

2 ‡He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.

3 *He that* backbiteth not with his tongue, nor [d]doeth evil to his neighbour, nor §taketh up a reproach against his neighbour.

*Ps. xxiv, 3, &c. †Heb. *sojourn.* ‡Is. xxxiii, 15. §Or, *receiveth*, or, *endureth.*

1611. [a]PSAL. [b][Summary in Roman] [c]¶ A [d]doth
[e]Psal. [f]*Heb.* [g]Esa. [h]*Or,* [i]*or*

A Psalm of David.

A. R.

1 [a]Jehovah, who shall sojourn in thy [1]tabernacle?
Who shall dwell in thy holy hill?
2 He that walketh uprightly, and worketh righteousness,
And speaketh truth in his heart.
3 [2]He that slandereth not with his tongue,
Nor doeth evil to his friend,
Nor taketh up a reproach against his neighbour.

1 Heb. *tent.* 2 Or, *He slandereth*

[a]LORD **British.**

XV. This Psalm, which the title attributes to David, is appropriate to the occasion of the final removal of the Ark to Jerusalem (2 Sam. vi, 17), and seems to have been sung responsively by the Levitical musicians as they entered the city (compare Psa. xxiv, 7–10). It prescribes the qualification for residence there.

Title [Heb. 1]. A+**thrummed-thing**$^{iii,\,1}$ **ascribed-to**$^{iv,\,2}$ **Darling.**$^{iii,\,3}$ ‖ On these phrases see the explanations in previous Psalms.

1. This verse we may imagine as proceeding from the advance guard of the Levites already arrived at the city gate, and demanding the passport of the cortége in the name of Jehovah as the presiding Power. **O**$^{ii,\,57}$+**Extant-one,**$^{i,\,19}$ **who will** [may]+**sojourn**$^{v,\,16}$ **in+the**$^{i,\,2}$+**tent**[1]+**of+thee?** ‖ Jerusalem, as the future abode of Deity, namely, in the "tabernacle" improvised for the purpose by David on Mount Zion, was henceforth "the Holy City," and therefore no person or thing impure or profane must be allowed to enter it, even for a single night, despite the ordinary loose laws of Oriental hospitality. Compare Rev. xxi, 27; xxii, 15, 16. Priests only were privileged to the Holy Place, and that but temporarily. **who will** [may]+**dwell**$^{vii,\,26}$ **in+the**$^{i,\,2}$+**mount**$^{ii,\,36}$+**of the**$^{i,\,2}$+**holy-thing**$^{ii,\,37}$ [sanctuary]+**of+thee?** ‖ Mount Zion especially, as the immediate seat of Jehovah's residence, was the center of sanctity, and therefore in this parallelistic clause is set forth as intolerant of any unholy occupant, certainly so for a permanency. That was always regarded as the *élite* quarter of the city; and its tenants were the royal or official class.

2. Here we have the reply or *visé* of the passport from the officer in command of the gate, and it is in extended terms, showing the strictness of the examination and the detail of the requirements. This verse prescribes personal character in positive elements. **One+walking**$^{i,\,8}$ **perfect,**[2] ‖ Unblemished virtue in general conduct is here the distinctive point, like the customary phrase "a good moral character," as if a certificate in broad terms to begin with. **and+practising**$^{v,\,20}$ **justice,**$^{iv,\,5}$ ‖ Honest in all his dealings, especially those evincing a proper appreciation of the rules of equity. This is somewhat more technical and conventional than the preceding. **and+speaking**$^{ii,\,28}$ **stability,**[3] **in+the**$^{i,\,2}$+**heart**$^{iv,\,22}$+**of+him;** ‖ That is, one whose words express his exact thought or intention. We have therefore thus far three phases of the truly upright individual as a member of a community: integrity, in life, in law, in language. One would think that this covers everything; but we shall presently see that it does not do so absolutely, and therefore requires some further stipulation.

3. Individuals may be very good sort of people in a general way, indeed they may be irreproachable as citizens or even as church members, and yet may not be desirable as close neighbors; they may have some objectionable or offensive habits. These, therefore, the testimonial in question goes on to specify; and it does it with a thoroughness not inquisitorial nor aristocratic in its spirit, but such as an owner of real estate likely to be affected in value by the reputation of his tenants might well be solicitous to institute. Happy indeed would it be for this or any other country to make similar inquiries concerning the candidates for naturalization papers. First come faults in the use of the tongue, that unruly member, which is an exponent of the inner nature (James iii, 2–6); the thought has been suggested by the last clause preceding, but it is here put negatively, and thus for elimina-

XV [1] *'ôhel*, from *'âhal*, to *glisten* afar (akin with *hâlal*, see note $^{v,\,17}$), itself afterwards used (in Hiphil) as a denominative, to *tent;* always referring to a canvas roofed dwelling.

[2] *tâmîym*, a reduplicated form from *tôwm* (see note $^{vii,\,35}$), often used adverbially.

[3] *'emeth*, a form of *'ămûnâh* (see note $^{xii,\,3}$), and denoting *truthfulness* or trustworthiness.

A. V. 4 In whose eyes a vile person is contemned; but he honoureth them that fear the [a] LORD. [b] *He* [c] *that* sweareth to *his own* hurt, and changeth not.

5 **He that* putteth not out his money to usury,

* Ex.[d] xxii, 25; Lev.[e] xxv, 36; Deut.[f] xxiii, 19; Ezek.[g] xviii, 8; xxii, 12.[h]

1611. [a] LORD: [b] he [c] that [d] Exod. [e] Leuit. [f] Deu. [g] Ezech. [h] xxii, 12, and xviii, 8.

4 In [1]whose eyes a reprobate is despised; But he honoureth them that fear [2]Jehovah. [2]He that sweareth [3]to his own hurt, and changeth not. **A. R.**

5 [4]He that putteth not out his money to usury,

[1] Or, *his* [2] Or, *He sweareth* [3] b [4] Or, *He putteth*

[a] the LORD [b] Some ancient versions have, *to his friend.* **British.**

tion. not[i, 7] he+has+footed[4]+it ascent-wise [upon] the[i, 2]+tongue+of+him; ‖ This does not necessarily mean downright slander or intentional misrepresentation, but rather here a free and eager gossip, which usually insinuates by question and innuendo and half-revelation what it would not presume to affirm or directly state concerning another person. It is amazing how much of this kind of talk is indulged in by even professing Christians, whose conversation usually turns upon *men and manners* for lack of more substantial and profitable topics. See Eccles. vii, 21, 22. Such chatterboxes are a nuisance in a neighborhood. No one is safe from their tongue that travels at so random a rate. not[i, 7] he+has+done[i, 37] to+the[i, 2]+fellow[xii, 6]+of+him a+bad[ii, 51]+thing;[vii, 15] ‖ From the connection, this appears to denote not so much a wrong act as wrong speech, which often inflicts greater pain and injury than the other. If the babbler were as sensitive of his neighbor's feelings and reputation as he usually is of his own, he would avoid this grievous fault. Whoever talks much about the absent is likely to fall into it. and+reproach not[i, 7] he+has+lifted ascent-wise [upon] the[i, 2]+near[v, 35]+one+of+him: ‖ If he hears a report, especially a damaging or scandalous one, the tattler is sure to spread if not to exaggerate it; forgetful of that charity which hides the sins and foibles of others. These may seem trifling matters to recount thus at length in this grave recital of the metropolitan citizenship; but it is the very importance of the latter theme that makes them of serious moment in that connection, and they are so near an approach to falsehood, and so real an exhibition of selfish unkindness as to disqualify the subject for the true kingdom of God and of heaven. David himself has suffered too keenly from detraction to be willing that persons addicted to it should be his neighbors, and his generous nature scorned their narrow jealousy.

4. Another important element of good citizenship, especially in such close quarters, lies in the tastes and affinities of the proposed candidate: his likes and dislikes have much to do with his own comfort and that of those with whom he is to be associated; there must be earnest sympathy and cordial fellowship. Chief of all are the moral aptitudes and religious sentiments to be regarded in such a cohabitation. These are delineated in this verse by two bold lines of demarkation. despised in+the+eyes+of+him is[i, 20] a+spurned+one, ‖ It is a little uncertain which of these participles is the subject and which the predicate, but it makes little difference in the interpretation, as the terms are nearly equal in strength. The general idea obviously is that the applicant for admission to the select circle must be one who holds a *mean* person in contempt: the point is one of honor and chivalry, and those who are thus high-minded only can become fast friends. and [but]+(to-wit)[ii, 15] the[i, 2]+fearing+ones+of the[ii, 25]+Extant-one[i, 19] he+will+make[ii, 19]+heavy [esteem]: ‖ This brings out the deeper principle of *devoutness* as the strongest bond of union; a common love and service of God, which lies at the basis of the truest magnanimity; the brotherhood of saints. Compare Psa. cxxxiii. Such are the genuine aristocracy. The next clause puts the nobility and unselfishness of this worthy to the severest test, and his honesty as well. he+has+severed[5]+himself[ii, 5] to+the[iv, 6] [his]+bad,[ii, 51] ‖ His promise is inviolable, even though it proves to his own disadvantage: there is no quibbling nor attempt at evasion. Many a man of high religious pretension has been known to back out of an engagement which turns out inconvenient or unprofitable to him—even in church subscriptions. See Eccles. v, 4–6. and [but]+not[i, 7] he+will+barter:[6] ‖ Nevertheless he refuses to take or invent any excuse, and faithfully fulfills his obligation. This clause has always stood as a proverbial touch-stone of business trustworthiness.

5. Accordingly the thought is pursued more in detail by two specifications which are eminently apt in Oriental manners and social usuage with relation to pecuniary transactions; for the *pocket* is the most sensitive part of a sordid man. the[i, 2]+fond-thing[xii, 11] [silver]+of+him not he+has+given[i, 30] in+biting [extortion], ‖ The Mosaic law was so absolutely prohibitory of interest on money borrowed from a fellow Hebrew that any return of the kind on a loan was regarded as usury; yet temptations to exact it were very common, however odious. The instinctive tendency of the race, from the days of Laban,

[4] *râgal*, usually defined to mean primarily *to travel*, but practically used only as a denominative from *regel*, the *foot*, in the figurative sense of traversing, traversting, and thus depreciating other people's character.

[5] *shâba'*, literally to repeat *seven* times, as a formula for adjuration.

[6] *mûwr*, akin with *yâmar*, to *exchange*, and probably also in some obscure way to *mârar*, to *be bitter*, and its congeners.

A. V.	A. R.
nor taketh reward against the [a]innocent. He that [b]doeth these [c]*things* shall never be moved.	Nor taketh reward against the innocent. He that doeth these things shall never be moved.
1611. [a]innocent: he [b]doth [c]things,	British.

Rachel and Jacob down, has been abnormally sharpened in modern times by the oppression of Christians, until "to *Jew*" has unfortunately become a synonym for unscrupulousness in this respect. Many noble exceptions, we are glad to know, have been found, and many more undoubtedly exist among that traduced people. We pray that a genuine conversion to Christ may wholly extirpate the disposition and the reproach. **and**+a+**bribe ascent-wise** [upon] **an**+**innocent**[x, 22]+**man** **not**[i, 7] **he**+**has**+**taken.**[vi, 30] ‖ The venality of Eastern (especially Turkish) courts and judges is notorious, and is therefore here taken as a type of public corruption, as the preceding clause was of private. In the present day, and alas! in our own free country none the less, these abuses have grown to the most fearful proportions, so that the problem of their cure has become a truly religious and Christian one as well a political and humanitarian one. It would almost seem as if the Psalmist were gifted with prevision in placing this item at the close of his list of civil dangers. It should be remembered that public virtue is but the aggregate or exponent of private integrity, and that malfeasance in official station can only be effectually rebuked by the general and united voice of the people. We still believe that there is intelligence and integrity enough in a republic under Christian direction to remedy the evil; and that education and the Gospel—the common school and the free church—will eventually triumph over illiterate votes and partisan misrule, as well as over anarchy and infidelity. To this conclusion the Psalmist's habit of a hopeful ending of his effusions leads us in this instance. **One**+**doing**[i, 37] **these**+**things, not he**[i, 38]+**will**+**be**[ii, 5]+**moved to**+**the**[vi, 19]+**vanishing-point.**[v, 46] ‖ This we suppose to be the joint utterance of both the Levitical parties at the gate of Zion, welcoming the worthy inmate, and assuring him of a permanent abode. It implies that none of the immoral and destructive forces ever present in this fallen world and among sinful men shall be permitted to disturb his essential peace, nor to deprive him of his divinely given citizenship. At least, or rather in its highest sense, it promises the real saint that his home in God's eternal mansion shall be secure to him, for once admitted to that holy home he shall go out no more, nor be disturbed any more by sin or sorrow. See Rev. xxi. The earthly Jerusalem is the type of the heavenly city. It matters comparatively little what comforts the pilgrim may have or lack while on his way thither. Compare Heb. xi, 16.

[a]PSALM XVI.

1 [b]*David, in distrust of himself, and hatred of idolatry, fleeth to God for preservation.* 5 *He sheweth the hope of his calling, of the resurrection, and life everlasting.*

A. V. [c]* Michtam [A poem] of David.

Preserve me, O God: for in thee do I put my trust.

2 *O my soul*, thou hast said unto the LORD, Thou *art* my Lord: †my goodness *extendeth* not to [d]thee:

3 *But* to the [e]saints that [f]*are* in the earth, and [g]*to* the excellent, in whom *is* all my delight.

* Or,[h] *A*[i] *golden* Psalm *of David.* † Job[j] xxii, 2; xxxv, 7; Ps.[k] l, 9.[l]

1611. [a] PSAL. [b] [Summary in Roman] [c] ¶ ‖ [d] thee: [e] Saints, [f] are [g] to [h] *Or*, [i] *a* [j] Iob. [and placed after citation from Psa.] [k] Psal. [l] 10.

Michtam of David. **A. R.**

1 Preserve me, O God: for in thee do I [a] take refuge.

2 [1][b] *O my soul*, thou hast said unto [c]Jehovah, Thou art [2]my Lord:

I have no good beyond thee.

3 [3]As for the saints that are in the earth,

[4]They are the excellent in whom is all my delight.

[1][d] [2] Or, *the Lord* [3] Or, *Unto* [4] Or, *And the excellent . . . delight: their &c.*

[a] put my trust [b] I have said [c] the LORD [d] So the Sept., Vulg. and Syr. The Hebrew text as pointed reads, *Thou hast said*, O my soul. **British.**

XVI. This Psalm, ascribed in the title to David, seems to have been one of those composed by him on the occasion of Nathan's prediction of the perpetuity of his dynasty (2 Sam. vii), and describes his gratitude and devotion for a pledge which prefigured the restoration of the Messiah from the grave (verses 9, 10; compare Acts ii, 25–31), as a type of the general resurrection. Although eminently cheerful in its tone it cannot wholly refrain (verse 4) from the usual Davidic antithesis of the idolatrous worldling.

Title [Heb. 1]. **A + burrowed-thing,**[1] **assigned + to**[iii, 1] **Darling.**[iii, 3] ‖ The first and only peculiar term in this inscription seems etymologically to designate this as one of the more artistically constructed Psalms, although its structure is not specially idiomatic or striking; yet it involves some of the most profound doctrines of the Mosaic theocracy.

1. It sets out with the customary invocation of divine aid, and profession of loyalty to Jehovah. **Keep**[2] **+ thou + me, o**[ii, 57] **+ mighty-One,**[v, 13] ‖ Preservation not only, nor perhaps so much, from danger is here implored, for no particular peril seems impending; but rather in general fidelity and spiritual security. Hence the attribute of power is selected for the designation of Deity. **because I + have + trusted**[ii, 71] **in + thee.** ‖ This plea is assigned as a ground of claim for two reasons: (1) it entitled the petitioner to protection, as well as guidance and comfort, as a votary of Jehovah; (2) it indicates his entire dependence upon this source of aid; in other words, the justice and the kindness of God are both appealed to. Ah, how powerful are the assurances of humble faith!

2. This verse brings out still more clearly this relation of the pious soul to its Maker. **I**[2′] **+ have + said**[ii, 28] **to + the**[ii, 25] **+ Extant-one,**[i, 19] **"The**[i, 2] **+ Lord**[ii, 26] **+ of + me art**[i, 20] **thou;** ‖ The royal Psalmist gladly owns supreme allegiance to his sovereign Liege, and publicly avows it on all suitable occasions by word and deed. **the**[i, 2] **+ good-thing**[ix, 1] **+ of + me is**[i, 20] **a + fail**[x, 11] [not at all] **ascent-wise** [above] **+ thee:"** ‖ God is not only his Master, but also his chief joy, his *summum bonum*. Compare Psa. lxxiii, 25. What cheerful homage and service does love ever inspire! It fulfills the law of both Testaments.

3. "Like loves like" everywhere, and does not stop at narrow boundaries: the Psalmist therefore extends his cordial affection to all true votaries of Jehovah. **as to + holy + ones which** [who] **are**[i, 20] **in + the + earth**[ii, 8] **they**[3] [themselves], ‖ These are partakers of the divine sanctity (2 Pet. i, 4), although still occupying their terrene station; and therefore needing human sympathy. **and** [even] **+ the**[i, 2] **+ ample**[viii, 2] **+ ones + of it,**[4] ‖ Saints are indeed the broadest minded and choice persons among mankind, and those who really know them well soon come to appreciate them. The spiritual have a special kinship with them as the common children of a heavenly Father. See 1 John v, 1. They are "the best society." Compare Psa. xv. **complete**[i, 35] [all] **the**[i, 2] **+ pleasure**[i, 21] **+ of + me is**[i, 20] **in + them.** ‖ Such are each other's principal and most satisfactory associates. The delights and advantages of church fellowship, and the still closer ties formed by the inner circle of kindred souls within that pale, are the charm and safeguard for the sake of which the institution was mainly established. David was one of its warmest adherents, and he piteously mourned even a temporary deprival of its sacred privileges. See Psa. lxiii, 1, 2, and parallels.

XVI [1] *miktâm*, from *kâthâm*, to *excavate* ore or mineral; hence to *engrave;* akin to *kâthab*, to *write*, etc.; apparently denoting an *elaborate* composition, or *poem* (Gr. ποιέω).

[2] *shâmar*, denoting guardianship in a very wide sense, including custody and culture.

[2′] It is simpler to understand *'âmart* here to be an apocopated form for *'âmartiy* (like *leânêth*, 1 Kings viii, 48; *yâda't*, Job xlii, 2; Psa. cxl, 12 [13]; *'asîyth*, Ezek. xvi, 59) than to change the text or to supply *naphshiy* for a feminine subject in the second person.

[3] To be construed as supplementary with the relative (see note [i, 43]).

[4] An extraordinary ellipsis, which cannot otherwise be supplied.

A. V. 4 Their sorrows [a]shall be [b]multiplied *that* *hasten *after* another [c]*god:* their drink offerings of blood will I not offer, nor take up their names into my lips.

5 †The LORD *is* the portion ‡of mine [my] [d]inheritance and of my cup: thou maintainest my lot.

6 The lines are [have] fallen unto me in pleasant [e]*places;* yea, I have a goodly heritage.

*Or, *give gifts to another.* †Deut. xxxii, 9; Lam. iii, 24. ‡Heb. *of my part.*

1611. [a]shalbe [b]multiplied, [c]*God:* [d]inheritance, [e]places; [f]*Or,* [g][Lam. placed before citation from Deut.] [h]*Heb.*

4 Their sorrows shall be multiplied that A. R.
[1a] give gifts for another *god:*
Their drink offerings of blood will I not offer,
Nor take their names upon my lips.

5 [b]Jehovah is the portion of mine inheritance and of my cup:
Thou maintainest my lot.

6 The lines are fallen unto me in pleasant places;
Yea, I have a goodly heritage.

[1] Or, *exchange* the LORD [c]

[a] exchange *the* LORD [b] The LORD [c] Or, *give gifts* British.

4. From the consideration of the pious and their mutual joys, the Psalmist characteristically passes on to repudiate the senseless worship of idolaters such as were the surrounding nations over which he and his successor were to triumph. **Shall**$^{iii,\,8}$+**be-abundant**$^{iii,\,8}$ **the**$^{i,\,2}$+**hurtnesses**[5]+**of**+**them who are**+**after-one** [other god] **have**+**sped:**[6] ‖ There is apparently a paronomasia upon two meanings of the last two words of this clause, which it is difficult to transfer in single rendering, but which essentially conveys the idea that the parties in question are eager to exchange the true for a false deity; in other words, they have abandoned monotheism and therefore forsaken Jehovah. The result to them will be disastrous and is already distracting. Polytheism is confusion, for the worshipper has to placate many rival gods; and heathenism is necessarily unsatisfactory, because none of its gods have any real power or existence. Moreover, the true God will punish all such apostates both here and hereafter. If the difficulties of a genuine faith are great, those of a false one are immeasurably greater; and if misery on account of sin is the lot of mortals, how much more when there is no divine relief from that sin! The pious are by no means the only persons in trouble; but they have a great Consoler in their griefs. **In**$^{vii,\,49}$+**a**+**fail**$^{x,\,11}$ [not at all] **will**+**I**+**make**$^{ii,\,19}$+**libate**$^{ii,\,34}$ **the**$^{i,\,2}$+**libations**+**of**+**them apart** [from]+**blood,**$^{v,\,22}$ ‖ The sacrifices of such pagan gods are usually cruel, often consisting of human victims, especially those of the Canaanites; and therefore the Psalmist recoils with horror from their murderous character, which, moreover is a terrible requisition upon the idolatrous communities themselves. **and**+**in**$^{vii,\,49}$+**a**+**fail**$^{x,\,11}$ [not at all] **will**+**I**+**lift** (**to-wit**)$^{ii,\,15}$ **the**$^{i,\,2}$+**names**$^{v,\,48}$+**of**+**them ascent-wise** [upon] **the**$^{i,\,2}$+**lips**+**of**+**me.** ‖ He would not even deign to mention their deities, whose titles were often horrid and blasphemous, as their rites were profane and disgusting. In fact, David, as well as the other Old Testament writers, studiously ignores these false gods, using epithets and euphemisms for idols themselves (e. g., "a lie," "vanity," a "nothing," etc.)

5. In noble opposition to all these shams and bestialities Jehovah is now set forth as the all-sufficient Being of the Psalmist's faith and satisfaction. **The**$^{ii,\,25}$+**Extant-one**$^{i,\,19}$ **is**$^{i,\,20}$ **the**$^{i,\,2}$+**part**[7]+**of the**$^{i,\,2}$+**lot**$^{v,\,39}$+**of**+**me** ‖ An allotted portion, assigned by divine appointment and accepted by human choice—the *synergism* of Bible religion. Oh, what a glorious, what an exhaustless heritage! The sacred writers of both Testaments are never weary of extoling it. **and**+**the**$^{i,\,2}$+**cup**$^{xi,\,11}$+**of**+**me:** ‖ God is not only the saint's in promise or prospect, but likewise in fact and at once: conscious experience assures the subject of this astounding fact; he has the "earnest" (ἀρραβών, pledge, part-payment) already in his heart, and the full possession is reserved for heaven (1 Cor. i, 22; v, 5; Eph. iii, 14). The *cup* is the symbol of actual enjoyment (Psa. xxiii, 5). Compare verse 2. **thou art**$^{i,\,20}$ **one**+**maintaining**[8] **the**$^{i,\,2}$+**pebble**[9] [allotment]+**of**+**me.** ‖ Meanwhile the same divine Being is the guardian of the minor, taking care of and preserving and protecting this valuable estate until he shall attain his majority. Enough of the income (to carry out the beautiful and impressive figure) is expended for or given to the heir, as he grows up, for his maintenance, education, and comfort; but the principal or property itself, that has been bequeathed or set apart by the will, is reserved intact for the celestial investiture. The same metaphor is used by Paul in Gal. i, 1–7, though it is there applied to the Gospel heirship in this world; but in Rom. viii, 17, 18, it approaches the final significance as here expressed. Compare Psa. lxxiii, 26.

6. The same idea of a spiritual inheritance is here dwelt upon, but in a more immediate

[5] From *'âtsab*, to *carve;* hence to *worry* or pain.

[6] *mâhar*, to be *prompt;* hence also to *barter;* between which two senses interpreters fluctuate here.

[7] *mânâh*, from the verb of the same form, meaning to *partition* out by weight or measure; whence comes the inseparable preposition *min*, apart *from.*

[8] *tômîyk*, irregular active participle Kal of *tâmak*, to *support* or *shore up;* hence to *conserve* or defend.

[9] *gôwrâl*, from an otherwise unused *gâral*, thought by Gesenius to be akin with *gârar*, to *scratch*, and its congeners denoting a *grating* motion; applied to the small smooth stone used as a *die* for casting lots; hence to the *prize* so secured, especially an inheritance so distributed.

A. V. 7 I will bless the LORD, who hath given me counsel: my reins also instruct me in the night seasons.
8 *I have set the LORD always before me: because *he is* at my right hand, I shall not be moved.
9 Therefore my heart is glad, and my glory rejoiceth: my flesh also shall †rest in hope.

* Acts ii, 25. †Heb. *a dwell confidently.*

1611.

7 I will bless [a]Jehovah, who hath given me counsel:
Yea, my reins instruct me in the night seasons.
8 I have set [a]Jehovah always before me:
Because he is at my right hand, I shall not be moved.
9 Therefore my heart is glad, and my glory rejoiceth:
My flesh also shall dwell [1]in safety.

[1] Or, *confidently*

[a] *Heb.* [a] the LORD

A. R. British.

and circumstantial adaptation. **Twists**[10] [boundaries], **they**[i, 33] + **have** + **fallen to** + **me in** [among] + **agreeable**[11] + **ones**; ‖ The Psalmist's personal associations are delightful even now: secure upon the throne, prosperous in war, assured of a permanent succession, and surrounded with the means of worship and comfort, he might be felicitated as a monarch and a man; and all this he gratefully acknowledges as the gift of an indulgent Providence. **yet**[12] [indeed] **a** + **streaming**[ii, 47] [inheritance] + **of brilliancy**[13] **is**[i, 20] **ascent-wise**[ii, 41] [upon] + **me.** ‖ The connecting words "fallen" and "upon" in both these parallel clauses mark the good fortune as a divine conferment; as indeed the whole connection indicates. Hence there is no improper pride in David's appreciation of his estate and privileges.

7. Especially is he thankful for his religious advantages, chief among which he counts the sacred truth revealed to him. **I** + **will** + **bless**[x, 8] **(to-wit)**[ii, 15] **the**[ii, 25] + **Extant-one**[s, 19] **which**[i, 6] [who] + **has** + **counselled**[14] + **me**: ‖ The necessity of spiritual guidance is felt and confessed by every scrupulous person, and David, like the other Psalmists, is frequent and earnest in expressing this consciousness. This light can only come from God the central Sun to whom it leads, and it is a matter of the profoundest gratitude that he has so freely afforded this essential direction. Of course, the Bible is the grand depository of this knowledge, and we, who have it so much more extended than David, ought to be proportionately thankful. **yet**[12] [moreover] **at**[vii, 49] + **nights**[i, 23] **will** + **thoroughly**[ii, 13] + **chastise**[ii, 6] + **me the**[i, 2] + **finishings**[vii, 40] [kidneys] + **of** + **me.** ‖ By a strong Hebraism these most interior and sensitive organs are put for the *conscience*, which in the silent watches of the night castigates the offender for the omission of duty as well as the commission of sin, as instructed by the divine word, the only infallible rule of faith and practice. How orthodox and sensible is all this; indeed, how truly philosophic and even scientific! The function of the Holy Spirit in applying the truth to the heart is of course implied; and we have thus a complete outline of the process of conviction and interior discipline.

8. The effect of this self-examination and religious culture immediately follows. **I** + **have** + **thoroughly**[ii, 13] + **adjusted**[15] **the**[ii, 25] + **Extant-one**[s, 19] **to** + **the**[i, 2] + **front**[v, 18] + **of** + **me constantly**: [16] ‖ The Psalmist means that he habitually and closely compares himself with the divine law (which is but the exponent of Jehovah himself); and this, as every experient knows, is the true and only method of holy living. The consciousness of the omniscient Presence is a safe-guard as well as a relief. **because He is apart** [out from, i.e., on] **the**[i, 2] + **right-hand**[17] + **of** + **me, in**[viii, 49] + **a** + **fail**[x, 11] [not at all] **will** + **I** + **be**[ii, 59] + **moved.** ‖ Jehovah thus voluntarily instated accepts the position, and even stands beside his servant to prevent his swerving or being pushed out of the right path. The figure is a forcible, beautiful, and encouraging one; fully justified by numerous representations of Scripture, both metaphorical and literal. See the marginal references and others.

9. We are now approaching the final outcome or gist of the whole Psalm, for which a train of thought has been carefully laid by the preceding statements of experience; and the sentiment about to be expressed is exceeding profound, sublime, and far-reaching. **For** + **so** [Therefore] **has** + **been**—**glad the**[i, 2] + **heart**[iv, 22] + **of** + **me,** ‖ The conclusion is accordingly introduced by the illative particle. It begins by a reiteration of the joy previously spoken of (verses 2, 5, 6), which, however, here assumes a future and ulterior

[10] *chebel*, from *châbal* (see note [vii, 48]), properly, a *cord;* hence (as a measuring line) the limits or area of a plot of ground.

[11] From *nâ'am*, to be *sweet* or pleasant; thought by Gesenius to be akin with *lâcham*, etc., through the idea of *sucking* or *tasting*. The masculine form seems to indicate persons as if associates, rather than a locality.

[12] *'aph*, of uncertain affinity (not connected with *'aph*, the *nose* (see note [i, 30]), a particle of addition and distinction, difficult to render exactly.

[13] From *shâphar*, akin with *sâphar*, to *write*, and its congeners containing the common idea of *scratching;* properly to *polish;* hence to be *lustrous* or beautiful.

[14] *yâ'ats*, the primitive of *'estâh* (see note [i, 9]).

[15] *shâvâh*, thought by Gesenius to be akin with *tsâvâh*, to *command* (see note [vii, 32]), means primarily to lay one thing alongside another for the purpose of *comparison*.

[16] *tâmîyd*, from *mâvad*, a scarcely used equivalent of *mâdad*, to *stretch* (a line upon), hence to *measure;* and properly denotes *extension;* it is used as a noun, adjective, or adverb.

[17] *yâmîyn*, the base of *y'mîynêy* (see note [vii, 5]).

A. V.		A. R.
10 *For thou wilt not leave my soul in hell [Sheol]; neither wilt thou suffer thine [thy] *Holy One [holy ones] to see corruption.	10 For thou wilt not leave my soul to Sheol; Neither wilt thou suffer [a]thy [1]holy one to see [2]corruption.	
* Acts ii, 31; xiii, 35.	1 Or, *godly* 2 Or, *the pit* Another reading is, *holy ones* [b] Or, *beloved*	
1611. [a] holy one	[a] thine [b] Or, *godly* [only]	British.

aspect, as immediately follows. **and** [ay,] **has**[ii, 21] + **whirled**[ii, 64] [with joy] **the**[i, 2] + **heavy-thing**[iii, 17] [glory] + **of** + **me**: ‖ A state of semi-ecstacy is denoted by this forcible Hebraistic phrase. The Psalmist's soul is thrilled by the anticipation of what awaits him; and he at first expresses it in vague terms. **yet**[12] [indeed] **the**[i, 2] + **fresh-part** [flesh] + **of** + **me, he**[i, 33] [it] + **will** + **dwell**[vii, 26] **to** + **a** + **confidence.**[iv, 47] ‖ This clause is the pivot of the entire passage, and a careful interpretation of it is therefore most necessary. It is usually understood as having reference to the rest of the body in the grave in hope of a final and blissful resurrection. But surely that is a great stretch of exegesis; for even with the help of the following clause (which we hope to show does not warrant that allusion), it is making vastly more out of the words than they naturally contain, and is besides anticipating a doctrine reserved for the New Testament revelation. Properly speaking, the *secure abode of the flesh* can only mean its safety in the present world, for it certainly perishes at death; and if we take the terms here used in their strictly literal sense, they simply state an expectation of surviving the dangers and disasters of human life, or at most the perils which the Psalmist deprecates in verse 1. But we opine that they have a higher import than this meager and common-place one; and we find the clue to this grander signification in verses 5, 6, which express David's happy circumstances as a *king*, only requiring an assurance of perpetuity for his lineage, since he must, of course, himself in due time vacate the throne. *Flesh* here is therefore a synonym of posterity or succession, inasmuch as this depended upon his bodily issue. He was blessed as a *saint* indeed, and this is by no means overlooked; but as Jehovah's representative (the "son" or *heir*, as expressed in Psa. ii, 7; where see the explanation), his fortune was a singular one, and its permanence or continuation in a direct legal line, or by natural descent, was of the highest moment. With this line of thought we shall find all the subsequent peculiarities of phraseology in this Psalm coincident.

10. The somewhat obscure or indefinite language above employed by the Psalmist is here further elucidated, as the introductory particle shows. **Because not**[i, 7] **thou** + **wilt** + **leave the**[i, 2] + **respiration**[iii, 10] [spirit (*or*) self] + **of** + **me to** + **the**[ii, 25] + **Asked-place**[vi, 13] [Sheol]; ‖ Observe that it is the *life* or person, and not the *body* or flesh, that is here spoken of; the latter has no position or relation in the other world. The whole clause legitimately means only that God would not abandon the Psalmist to *death;* in other words would keep him alive, precisely as the preceding clause literally signifies. A multitude of parallel passages confirm this sense (see especially Psa. xviii, 4, 5; xxx, 3; xlix, 14, 15; lxxxvi, 13; lxxxviii, 3; cxvi, 3). If a fatal catastrophe should occur to him through his numerous enemies, of course his personal descent would be prematurely cut off and the succession fail or be endangered. But this the pledge of Nathan forbade, and he therefore felt secure on this head. A parallelistic clause is added, which has substantially the same import. **Not**[i, 7] **thou** + **wilt** + **give**[i, 30] **the**[i, 2] + **holy** + **ones** + **of thee to** + **see the**[ii, 25] + **subsidence**[vii, 56] [pit-fall]. ‖ The margin reads "holy one," instead of the plural of the text; but this is too obviously an accommodation to the context to be authoritative; nor will the change make any essential difference in the interpretation as to the Psalmist individually and personally. (The Messianic import we will presently examine separately.) The rendering "corruption" (by a different etymology) for a word of so common and explicit a use is wholly uncalled for (see Gesenius: whose views as usual Fürst antagonizes, but feebly). David here couples himself with the other saints as in verse 3. All are under the same divine care.

Thus far we have expounded this Psalm in its primary purport only, that is, with regard to David himself in his person and station; but the citation of verses 8–11 by Peter on the memorable day of Pentecost (Acts ii, 25–28), and his explicit reference of it (verses 29–31), under the influence of inspiration, to the resurrection of Christ, as well as Paul's briefer application of it to the same event (Acts xiii, 35–37), proves conclusively that it has a higher significance like all other Messianic prophecies of a typical character. We do not indeed feel compelled to regard these New Testament quotations as vouching for the verbal accuracy of the translation, which, of course, was taken from the Septuagint as the then current or popular version; for there are other passages, if not this, thus appealed to for doctrinal or illustrative purposes, which in some particulars are unquestionably incorrectly rendered: but their substantial pertinence is certainly authoritatively endorsed. Nor does this occasion any difficulty in the present instance, inasmuch as we freely admit and have extensively developed a similar "double sense" in the other great passage relating to the same subject (Psa. ii, 7–12). We have there pointed out the fact, and shown its exemplification in detail, that this prophecy—and it is but a specimen of all eschatological declara-

A. V.	A. R.
11 Thou wilt shew me the path of life: ——— in thy presence *is* fulness of [a]joy; at thy right hand *there are* pleasures for evermore.	11 Thou wilt shew me the path of life: In thy presence is fulness of joy; In thy right hand there are pleasures for evermore.
1611. [a] joy,	British.

tions in the Scriptures—continually vibrate in their terms between these two aspects, the nearer and the remote; some expressions being more especially appropriate to the former and others to the latter, while the general idea is common to them both. But, as in every metaphor, however simple, the literal interpretation must be made the bases of the figurative; so, and more emphatically even, in typology the present application must be the guide to the future: and especially must it be borne in mind that no two objects, persons, occurrences, or themes are exactly parallel in all particulars, however closely they may agree in certain main features. Upon these last, therefore, it is necessary to fix the attention chiefly or exclusively. Accordingly the essential point of analogy between David and the Messiah, as taught in this Psalm, is their *royalty;* one secular and earthly, the other spiritual and heavenly; but both divinely guaranteed, coterminous with the people of God, and destined to be continuous through an uninterrupted lineage until it reaches the one endless Heir. Out of the many lessons of the entire passage the two apostles above noticed select the one great fact that Christ takes the place and throne of David as his immortal successor, and the survivorship, which in the case of the former was by proxy, was in that of the latter in person. This harmonizes the teaching and exposition perfectly. Both applications are strictly true and homogeneous.

11. The concluding verse of the Psalm magnificently twines together these two strands of sentiment into a firm cord of anticipation, of which all genuine believers (as in verses 3 and 10) may lay hold with full assurance for themselves likewise; for, as we shall see, it stretches to the anchor of Atonement that is cast within the veil, whither the Forerunner is for us already entered, and by it every faithful soul may pull safely through the stormy waves of this troublesome world into the haven of everlasting rest. **Thou + wilt + make** [ii, 19] **+ me + know the** [i, 2] **+ travelling-place** [viii, 29] **+ of life:** [vii, 25] ‖ The "life" here referred to is the continuation of physical and spiritual existence, both personal and representative, as well of David himself as of the Messiah, and of all mankind through this sacred line. The exhibition of the pathway thither begins at conversion, is continued in all the stages of probationary discipline, and is consummated in the vista of the final judgment. It leads, as the remainder of the verse declares, to the immortal joys of the divine communion celebrated in the former part of the Psalm (verses 1, 2, 4–7). **satedness + of gladnesses** [vii, 25] **is** [i, 20] **nigh** [xii, 5] **the** [i, 2] **+ face** [iii, 5] **+ of + thee;** ‖ God's conscious presence is a constant and the highest source of joy, and it will constitute the great charm of heaven: in the Gospel we learn more definitely that this Shekinah is manifested in the person of the Redeemer, revealed to the soul by the Spirit here, and openly beheld hereafter. **agreeable + things** [vii, 17] **are** [i, 20] **in** [at] **+ the** [i, 2] **right-hand** [17] **+ of + thee to** [vii, 49] **+ conspicuousness** [ix, 9] [perpetuity].] The right was the side of favor and the post of honor as well as of support. See on verse 8. The bliss of piety and the blessedness of salvation, begun below and completed above, are of course the unalloyed happiness here contemplated. Observe that these enjoyments are in the *present*, and not merely in the future. The celestial mansions are already fitted up and reserved for the finally approved. The several parts of this verse contain the two important elements of our Lord's teaching to his disciples concerning that celestial state: "*Because* I live, ye shall live also" (John xiv, 19), and "*Where* I am, there shall also my servant be" (John xii, 26). The promise of Jehovah to David assured all these privileges to him, to his lineage (if faithful), and in any case to his ultimate Successor; and the sacrificial death and spontaneous resurrection of our Lord (who is the same Jehovah and Successor) secured them likewise to all persevering saints. The statement or adumbration of this glorious truth unifies the diversified representations of this Psalm. Like the royal bard's other effusions, as we have repeatedly pointed out, the present one, well entitled "Michtam of David," beginning with the plaintive "Preserve me," ranges through the vicissitudes of time till it jubilantly ends in the beatification "for evermore."

[a]PSALM XVII.

1 [b c]*David, in confidence of his integrity, craveth defence of God against his enemies.* 10 *He sheweth their pride, [c]craft, and eagerness.* 13 *He prayeth against them in confidence of his hope.*

A. V.

[a]A Prayer of David.

Hear [f] * the right, O LORD, attend unto my cry, give ear unto my prayer, *that goeth* †not out of feigned lips.

2 Let my sentence come forth from thy [g]presence; let thine [thy] eyes behold the things that are equal.

3 Thou hast proved mine [my] [h]heart; thou hast visited *me* in the [i]night; thou hast tried me, *and* shalt find [j]nothing; I am purposed *that* my mouth shall not transgress.

* Heb. [k] *justice.* † Heb. [k] *without lips of deceit.*

A. R.

A Prayer of David.

1 Hear the right, O [a]Jehovah, attend unto my cry;
Give ear unto my prayer, that goeth not out of feigned lips.
2 Let my sentence come forth from thy presence;
[1] Let thine eyes look upon equity.
3 Thou hast proved [b]my heart; thou hast visited me in the night;
Thou hast tried me, and [2]findest nothing;
I am purposed that my mouth shall not transgress.

[1] Or, *Thine eyes behold with equity purpose in me; my mouth &c.* [2] Or, *findest no evil*

1611. [a] PSAL. [b] [Summary in Roman] [c] Dauid in [d] craft and [e] ¶ A [f] the *right, [g] presence: [h] heart, [i] night, [j] nothing: [k] *Heb.*

[a] LORD [b] mine British.

XVII. This Psalm, attributed to David in the title, seems appropriate to the occasion of Jonathan's covenant with him (1 Sam. xxiii, 16–18), and expresses his confidence in God's protection of his innocent servant from the malicious machinations of his foes. It is full of poetic fire and spirit, and presents the usual Davidic themes with great freshness and variety: consisting largely of petition, it traces the character and destiny of the wicked very vividly, and terminates in an exultant strain.

Title [Heb. ver. 1]. **An+intercession;**[iv, 10] **ascribed to**[iv, 1]**+Darling.**[iii, 3] ‖ On these two terms see the explanation in preceding Psalms.

1. As the first word of the title would lead us to expect, we have at the outset an earnest appeal to Jehovah. **Oh**[ii, 14]**+hear**[iv, 9]**+thou, O**[ii, 67]**+Extant-one,**[i, 19] **justice;**[iv, 5] ‖ The Psalmist claims his rights, yet in an observatory form; for he has in his covenant-relation the assurance of mediation. See Heb. iv, 16. **oh**[ii, 14]**+make**[ii, 19]**+thyself+hearken**[v, 7] **to the**[i, 2]**+shouting**[v, 49]**+of+me;** ‖ This parallelistic phrase is somewhat more intensive than the preceding, betokening the petitioner's importunity. **oh**[ii, 14]**+give**[ii, 19]**+thou+ear to the**[i, 2]**+intercession**[iv, 10]**+of+me, which is with+not**[i, 7] **lips+of betrayal:**[v, 23] ‖ The prayer for audience is once more repeated (for emphasis), with an additional reason, namely, its sincerity. Compare Psa. lxix, 27. We thus have the three essential elements of successful pleading with God (tersely combined in James v, 16), faith, perseverance, honesty.

2. The subject-matter of the Psalmist's request, broadly hinted at in the first clause above, is now more distinctly disclosed: he still demands simple justice; not so much from God, as from man through God; for he does not propose to take the law into his own hands. See on Psa. vii. **apart** [from]**+as+to+the**[i, 2]**+face**[iii, 5]**+of+thee the**[i, 2]**+judgment**[vii, 31]**+of+me, will** [let] **it**[i, 33]**+issue;** ‖ He is unwilling to receive sentence from a human tribunal, even if royal; but insists upon the divine judicature, for two evident and sufficient reasons, namely: because thus only is he sure of a fair decision, and because he acknowledges no other jurisdiction in his case, for he is himself a king elect, and moreover the appointee of heaven, and an humble servant of Jehovah. What the cause in dispute was no one who reads David's psalms can doubt; it was of course his defence from the calumnies and persecutions of his Saulinc enemies, as the sequel of this Psalm indicates, especially verses 7–12. **the**[i, 2]**+eyes+of+thee, they**[i, 33]**+will** [*or*, let them]**+behold levelments**[xx, 14] [full equity].[vii, 26] ‖ The divine integrity and impartiality as a Judge are celebrated throughout the Scriptures, a great and consolatory truth to the righteous, which we, who know little personally of the notorious selfishness and narrowness of heathen deities, are in some danger of failing to appreciate.

3. Next the Psalmist takes occasion to asseverate his own innocence, pursuing somewhat the forensic course displayed in Psa. vii, but not so regularly or strictly carried out. **Thou+hast+probed**[vii, 39] **the**[i, 2]**+heart**[iv, 22]**+of+me;** ‖ He begins this defence of himself by an appeal to God as the Searcher of hearts, thus continuing his recognition of the divine justice in the preceding verse, and implying an omniscience and minute acquaintance with the secrets of human beings greater than they possess of themselves. When this testing had taken place he does not definitely say, but leaves it to be understood as a constant act of supervision, coming down to the latest moment. **thou+hast+visited**[viii, 16] **me by**[v, 4]**+night;**[i, 23] ‖ The night is the most obscure and therefore unguarded season, and also one peculiarly favorable to candor of confession: hence a search instituted at that hour, with the examination involved, would be most likely to discover any fault. The self-interrogations of conscience, which is particularly active in the darkness and silence, seem likewise to be

A. V. 4 Concerning the works of men, by the word of thy [a]lips I have kept *me from* the paths of the destroyer.
5 Hold up my goings in thy paths, *that* my footsteps *slip not.
6 I have called upon thee, for thou wilt hear me, O God: incline thine [thy] ear unto me, *and hear* my speech.

4 As for the works of men, by the word of thy lips
I have kept me from the ways of the violent.
5 My steps have held fast to thy paths,
My feet have not slipped.
6 I have called upon thee, for thou wilt answer me, O God:
Incline thine ear unto me, *and* hear my speech. A. R.

.* Heb. [b] *be not moved.*

1611. [a] lips, [b] *Heb.* British.

hinted at as if God's spy upon the soul. The elliptical style of Hebrew composition allows the omission of the pronominal subject of this inquiry, which is, of course, to be supplied from the adjoining clauses. **thou+hast+fused**[xii, 12]**+me, and** [but]**+in**[vii, 49]**+a+fail**[x, 11] [not at all] **thou+wilt** [canst]**+find anything wrong:** ‖ A still stronger figure is employed in this emphatic reiteration of the thought, taken from the smelting or melting of metals in order to free them from alloy or other impurity. David had indeed been severely tried by external circumstances, but these were as nothing compared to the spiritual trials which he had undergone, and which, as now he is thankfully and proudly conscious, had witnessed to his sincerity and loyalty both to his earthly and his heavenly sovereign, as the all-seeing Eye knew, whether man recognized it or not. There is nothing self-righteous or improper in this manly avowal, as we will presently see more fully. **I+have+plotted**[1] **that in**[vii, 49]**+a+fail**[x, 11] [not at all] **shall+pass**[vii, 20] **the**[1, 2]**+mouth**[viii, 2]**+of+me.** ‖ Not only was he innocent of crime in the past, but he was resolved to be so in the future; it was with him a fixed principle of action. It extended also to his language, for he was well aware that the tongue as well as the hand may give expression to heart sin. See on verse 1; and compare Psa. xv. He had experienced great provocation to speak disrespectfully of Saul, but his reticence and even generous encomium of him at last (2 Sam. i, 22–24) are remarkable.

4. Here we have the secret source of this wonderful self-command disclosed: divine grace through the Scriptures is the only effectual safe-guard. See Psa. cxix, 9. **As to+the**[1, 2]**+practised**[v, 20]**+things**[ix, 1]**+of a+ruddy-one**[viii, 16] [man], ‖ In distinction from the usual conduct of mankind (in their natural state, Psa. xiv), which would otherwise have led him into the same example, the Psalmist had an eye upon them as a warning. **by+the**[1, 2]**+speech**[vii, 2]**+of the**[1, 2]**+lips+of+thee** ‖ Next in pertinence to the subject of personal innocence after this general statement of human depravity, and prime in its influence as a preventive, is the word of God, here expressed as the direct utterance of Jehovah's unsullied mouth, of which his own (verse 3) should be a copy. There is no mincing of phraseology here, in speaking of the Bible; its divine origin and authority is unqualifiedly expressed. There is anthropomorphism, of course, as there must be in any popular or poetical statement of the fact, but the meaning is unmistakable. **I+myself,**[ii, 33] **I+have+kept+me from**[vii, 49] **the**[1, 2]**+travelling-places**[viii, 29]**+of a+breaker:**[2] ‖ Here was his safety from the violent and destructive habits of the wicked, with whom he forms a contrast. The *synergism* of his own effort is clearly recognized, while the gracious efficiency of the divine counsel is equally acknowledged. Comp. Psa. xvi, 7.

5. In accordance with this sense of dependence upon divine resources and influences, the Psalmist prays to be preserved continually in the emergencies yet before him. **maintain**[xvi, 8]**+thou the**[1, 2]**+happy-places**[3] [steps]**+of+me in+the**[1, 2]**+tracks**[4]**+of thee,** ‖ David is anxious to walk exactly in the lines which Jehovah has marked out for him, like one pursuing the footsteps of a guide, and thus confident of safety; but he feels his need of support to do this, and therefore humbly craves it of God, the only infallible leader. How greatly favored are we who have the example of One who always did his Father's will perfectly in all the avenues and lanes of this life! **so that in**[vii, 49]**+a+fail**[x, 11] [not at all] **shall+have**[5]**+been**[ii, 59]**+moved the**[1, 2]**+thumps**[6] [paces]**+of+me.** ‖ Then the Psalmist is sure that he will not err or be pushed out of the true path. The distracting and discouraging influences of worldly association are the great moral danger of the piously disposed soul.

6. Before proceeding to specify more particularly the precise request which he has to

XVII [1] *zamam*, compared by Gesenius with *hâmâh*, to *murmur;* but rather akin to *dâmam*, to *be silent* (see note [iv, 33]), through the idea of *secretly* concocting a plan; therefore usually (but not necessarily) used in a nefarious sense.

[2] From *pârats*, akin with *pâra'*, *pâraq*, etc., through the common idea of *disruption* or dismemberment.

[3] *'ăshuwr*, passive participle Kal of *'âshar* (see [i, 3]), and thus meaning an *upright* or *straight* thing.

[4] *ma'gâl*, from *'âgal*, to *roll* as a wheel (akin with *gâlal*, etc.) properly, a *rut* in which a wagon runs.

[5] Præter taking the force of the Future from the conditional particle (conjunction) implied in the connection.

[6] From *pâ'am*, to *pound* as with a hammer; applied to the *stroke* of the foot in walking, and hence to an occasion or *instance* as an occurrence.

A. V. 7 Shew thy marvellous [a]lovingkindness,
O thou *that savest by thy right [b]hand
them which [that] put their trust *in* [c]*thee* from
those that rise up *against them*.
8 Keep me as the apple of the [c]eye, hide me
under the shadow of thy wings,
9 From the wicked †that oppress me, *from* ‡my
deadly enemies, *who* compass me about.

*Or, *save them which trust* in thee *from those that rise up against thy right hand.* †Heb. *that waste me.* ‡Heb. *my enemies against the soul.*

1611. [a]louing kindnesse, [b]hand, [c]*thee*, frō [d]eye.
[c]Or, [f]Heb.

7 Shew thy marvellous lovingkindness, O thou that savest them [a]that put their trust *in thee*
[1]From those that rise up *against them*, by thy right hand.
8 Keep me as the apple of the eye,
Hide me under the shadow of thy wings,
9 From the wicked that [b]oppress me,
My deadly enemies, that compass me about.

A. R.

[1] Or, *From those that rise up against thy right hand*

[a] which [b] spoil **British.**

make, the Psalmist again (see verse 1) begs Jehovah to listen to him, as if realizing that, being a personal favor, and that of a somewhat worldly character, it might not, on general ground and for spiritual reasons, otherwise command the divine attention. This does not imply a lack of faith in God, whether in point of covenant or providence; but the urgency of the case compels him to break through natural modesty, and urge his petition with a redoubled earnestness which is by no means displeasing to the Almighty Father. **I+myself, I**[i, 23]**+have+called**[iii, 19]**+upon+thee;** ‖ David here refers not only to the present invocation, but to all previous acts of prayer, which had been habitual with him; and this in contrast with his enemies who had sought help anywhere but in God. **because thou+wilt+heed**[iii, 22]**+me, O**[ii, 57]**+mighty-One:**[v, 12] ‖ His knowledge that Jehovah is a prayer-answering God is his reason for thus supplicating Him. **make**[ii, 19]**+thou+incline**[7] **the**[i, 2]**+ear+of+thee to+me,** ‖ An anthropomorphic equivalent to the preceding, couched in an imperative form and by a different figure. **and** [ay]**,+hear**[iv, 9]**+thou the**[i, 2]**+say**[v, 3]**+of+me.** ‖ An emphatic reiteration of the request in literal terms.

7. Now, at length, we have after the above diffident and yet confident preliminaries, the substance of the Psalmist's petition, or the special kind of deliverance besought. **Make**[ii, 19]**+thou+distinct**[iv, 17] **the**[i, 2]**+kindness**[v, 23]**+of+thee,** ‖ Even yet there is a gradual unfolding of the subject-matter of the prayer. The thing demanded is to be an extraordinary exhibition of God's care toward his servant, something beyond the usual comforts and blessings of life; in short, the petitioner had reached an emergency which required sovereign intervention. **O**[ii, 57] **one+saving trusting**[ii, 71]**+ones apart** [from]**+ones+making+themselves**[ii, 8]**+rise**[vii, 27] **by+the**[i, 2]**+right-hand**[xvi, 17]**+of+thee:** ‖ The rescue from opponents is finally suggested as an attribute or customary act of Jehovah rather than directly expressed. His power alone is sufficient for the case in hand, and is therefore thus adoringly appealed to.

8. The thought once ventured is now urged imperatively, but in the tenderest terms. **keep+thou+me as+the**[vi, 19]**+little-man**[8] [pupil] **the**[i, 2]**+built-one**[ix, 24] [daughter]**+of the**[vi, 19]**+eye;** ‖ The eyeball is the most delicate and sensitive organ, and is therefore instinctively guarded with the utmost vigilance. This phrase has become a proverb. **in+the**[i, 2]**+shade+of the**[i, 2]**+wings+of+thee wilt** [mayest]**+thou+screen**[xv, 27]**+me,** ‖ Another beautiful metaphor, or rather, combination of similes, the mother bird acting both as a comfort and a protection. The two parallelistic clauses taken together imply preservation from outward harm and interior weakness.

9. This verse at last indicates with full explicitness the source of the peril apprehended. **apart** [from]**+the**[i, 2]**+face**[iii, 5]**+of wicked**[i, 16]**+men you who have ravaged**[v, 5]**+me,** ‖ The Psalmist directly refers to his impious foes, yet without naming them personally. See the introduction to this Psalm. **the**[i, 2]**+ones+being-enemies**[iii, 33]**+of+me in+respiration**[iii, 10] [spirit]**,** ‖ Determined (rather than strictly fatal) adversaries are denoted by this expression. **who+will** [would]**+(make**[ii, 19]**+) inclose+me.** ‖ The Psalmist was hemmed in on every side by the toils of these malicious and unscrupulous assailants; no way of escape appeared except what the divine arm might open for him. Such is often the condition of the saint, especially in his spiritual contests; but God has never forgotten nor forsaken him. See 1 Cor. x, 13.

At this point David branches out into a graphic and largely figurative portraiture of the enemies referred to, as if to move the divine compassion in his behalf. At the outset of our examination of this description we may, once for all, anticipate the peevish exclamation of some dull or captious reader: What is the use or dignity of thus parading one's private troubles in prayer? In reply we freely admit that it is a frequent practice of the sacred writers generally and of the Psalmist in particular. We concede also that it is not necessary in order to inform the Omniscient of our griefs and exposures, nor for the purpose of interesting the heavenly Father in his children's condition; it has a much higher and

[7] *nâtâh*, to *stretch*, perhaps akin with *nâta'*, to *plant*; hence to *tip* downward or away.

[8] *'iyshôwn*, an extension (here diminutive or comparative) of *'iysh*, a male person (see note [i, 5]), a *mannikin*. The gender is neglected in the accompanying figure.

A. V.

10 They are inclosed in their own fat: with their mouth they speak proudly.
11 They have now compassed us in our steps: they have set their eyes bowing down to the [a]earth;
12 *Like as a lion *that* is greedy of his prey, and as it were a young lion †lurking in secret places.

* Heb.[b] *Thee likeness of him* (that is, *of*[d] *every one of them*) *is as a lion* that *desireth to ravin.* †Heb.[b] *sitting.*

1611. [a] earth: [b] *Heb.* [c] *the* [d] (i. *of*

A. R.

10 [1]They are inclosed in their own fat: With their mouth they speak proudly.
11 They have now compassed us in our steps: They set their eyes to cast *us* down to the earth.
12 He is like a lion that is greedy of his prey, And as it were a young lion lurking in secret places.

[1] Or, *They have shut up their heart:*

British.

deeper design in the economy of probation and salvation. In the first place, the habit is a perfectly natural one, and as such it is encouraged rather than reproved by God himself. We freely pour our sorrows into the willing ears of kind associates, and why should we not be allowed to do it with our best and most efficient Friend? Jesus never rebuked the tale of human woe, and his Father never spurned the petition of a humble sufferer, however detailed. It relieves the burdened soul to share the load with a commiserating heart, even of a human fellow who can give only sympathy and tears (Rom. xii, 10, 15); and for this reason the great High Priest took our nature upon him, so that he might the more readily enter into the feelings of the afflicted (Heb. ii, 14–18; v, 2, 7, etc.). Stoicism is no trait of Biblical piety. In the second place, we must not forget that these spontaneous exhibitions of personal emotion, and the delineations of hostility which evoke them, are not intended merely as a vent of pent-up griefs which would break the heart if not thus communicated, but they are likewise and more especially pictures for the instruction and comfort of others in like circumstances through all time (Rom. xv, 1–7; Heb. xi, xii). It is these lights and shadows of narrative and allusion which render the Psalter so charming and profitable to the pilgrims through the same vale of tears to the present day. With this vindication, then, of a characteristic feature of Holy Writ, we resume the exegesis in detail.

10. This verse describes the vain-glorious character of the Psalmist's enemies; first in the spirit, and secondly in their language. **With**[vii, 49] **+ the**[i, 2] **+ fat**[9] **+ of them they + shut**[10] **+ themselves in;** ‖ The metaphor is that of an obese glutton enveloped in his layer of adipose as an emblem of pampered self-sufficiency and stupidity. **with**[vii, 49] **+ the**[i, 2] **+ mouth**[viii, 5] **+ of + them**[ii, 17] **they + have + spoken**[ii, 28] **in + proudliness:**[11] ‖ Arrogance of disposition breaks out into egotistic and usurping expression and treatment toward others. Compare Psa. x, 2; xii, 3, 4. Braggadocio is the prevailing trait of the impious persecutor.

11. The more violent and dangerous demeanor of the haughty wicked is next delineated in a few bold strokes borrowed from the chase. **in**[vii, 49] **+ the**[i, 2] **+ happy-places**[3] [steps] **+ of + us coursingly**[ii, 5a] [now] **they + have + surrounded + me;** ‖ David here couples his associates with himself in this predicament (compare verse 7), but immediately returns to himself as specially beset. The figure is that of an animal hemmed in on all sides along its usual pathway of foraging; and thus apparently doomed to speedy capture. **the**[i, 2] **+ eyes + of + them they + will + place to + incline**[7] **in** [on] **+ the + earth:**[ii, 6] ‖ When the prey is thus driven to bay, the hunters skulk close to the ground, peering through the thicket so as to watch its movements and catch it by surprise. These two clauses thus expose the insidious nature of the plans and processes of the Psalmist's wily foes.

12. The peril culminates in this verse, where the figure is reversed, the hunted beast becoming the aggressive party—a change wholly congenial with Hebrew rhetoric, but for which the clause immediately preceding has prepared the way, inasmuch as the animal is likewise closely watching his pursuers from his covert. **the**[i, 2] **+ likelihood**[12] **+ of + him is**[i, 20] **as + a + plucker**[vii, 11] [lion] **that will + be + fond**[13] **to + tear,**[vii, 10] ‖ This proud beast, like all the cat tribe, warily approaches his prey, first circling around it if in the open field, narrowing the range gradually, creeping with eyes lowered, intent upon it, until within springing distance. **and** [ay,] **+ as + a + covered-one**[14] [young lion] **sitting in + screened-places.**[15] ‖ Such vigorous but inexperienced specimens are bolder and more desperate (having sharper teeth and claws) than older ones of the species; but already animated by the characteristic instinct of furtiveness. The many hairbreadth escapes of David from the clutches of Saul and his myrmidons amply verify this picture. Saints, too, in all ages, both publicly and privately, have experienced like hazards. See 1 Pet. v, 8.

[9] *cheleb*, from a presumed root, probably akin with *chalaph*, to *glide*, as slippery (compare *châlaq* [note v, 35]); whence *châlâb*, *curd*, as creamy.

[10] *çâgar*, to *close*; akin with *çâkar*, etc.

[11] *gê'ûwth*, a derivative of *gâ'âh* (see note x, 2).

[12] *dimyowm*, from *dâmâh*, to *resemble*, also to *be dumb*, showing an identity with *dûwn* (see note iv, 33) through some obscure connection of thought.

[13] From *kâçaph*, the base of *keçeph*, *silver* (see note xii, 11).

[14] *k'phîyn*, from *kâphar*, to *cover* (perhaps with a mane); a full-grown cub.

[15] *miçtâr*, from *çâthar* (see note x, 27); a *covert*, especially of leaves or bushes.

A. V.

13 Arise, O LORD, *disappoint him, cast him down: deliver my soul from the wicked, †*which* [who] *is* [*by*] thy sword:
14 ‡From men *which* [who] *are* [*by*] thy hand, O LORD, from men of the world, *a**which* [who] *have* their portion in *this* life, and whose belly thou fillest with thy hid *treasure:* §*b*they are full of children, and leave the rest of their *c**substance* to their babes.
15 As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness [when thy likeness awakes].

*Heb. *d prevent his face.* †Or, *e* by *thy sword.* ‡Or, *e From men by thine hand.* §Or, *e their children are full.*

1611. *a* which *b* They *c* substance *d Heb.* *e Or,*

A. R.

13 Arise, O *Jehovah,
[1]Confront him, cast him down:
Deliver my soul from [2]the wicked by thy sword;
14 From [3]men, by thy hand, O *Jehovah,
[4]From men of the world, whose portion is in *this* life,
And whose belly thou fillest with thy treasure;
They are satisfied with children,
And leave the rest of their substance to their babes.
15 As for me, [5]I shall behold thy face in righteousness:
[6]I shall be satisfied, when I awake, [b]with *beholding* thy [6c]form.

[1] Or, *Forestall* [2] Or, *the wicked, which is thy sword* [3] Or, *men which are thy hand* [4] Or, *From men whose portion in life is of the world* [5] Or, *let me* [6] See Num. xii, 8.

a LORD *b* with thy *c* likeness *d* Heb. *form.* See Num. xii, 8. **British.**

13. In this and a part of the following verse the Psalmist returns to his direct request of deliverance from these cruel enemies. **Oh**[ii, 14] **+rise**[vii, 27] **+thou, Extant-one,**[i, 19] ‖ This is David's favorite phrase for urging Almighty intervention (Psa. iii, 7; vii, 6; ix, 19; x, 12, etc.). **oh**[ii, 14] **+precede**[16] **+thou the**[i, 2] **+face**[iii, 5] **+of+him,** ‖ The singular is used to individualize the stealthy opposition of which Jehovah is urgently implored to get the start. **make**[ii, 19] **+thou+him+stoop:**[17] ‖ That is, fell or cow him by an early and vigorous blow; disable him from further attack. The three parallelistic clauses are progressive and conclusive. **oh**[ii, 14] **+make**[ii, 13] **+thou+escape**[18] **the**[i, 2] **+respiration**[iii, 10] [self] **+of+me apart** [from] **+the**[vi, 19] **+wicked**[i, 10] **+man by**[vii, 49] **+the**[i, 2] **+knife**[vii, 42] **+of+thee,** ‖ The figure here slightly changes, the sword being introduced as a weapon for prostrating the assassin so that the threatened person may elude his grasp.

14. Having reverted (as in verses 8–12) to the character of his opponents ("wicked"), the Psalmist adds a parallelistic clause and then proceeds (as before) to describe them, but this time in literal terms. **apart** [from] **+folks**[19] **by**[vii, 49] **+the**[i, 2] **+hand+of+thee, O**[ii, 57] **Extant-one,**[i, 19] ‖ This defines more closely the preceding clause by ascribing the overthrow directly to divine power. **apart** [from] **+folks**[19] **apart** [out of] **+the**[ii, 25] **+world:**[20] ‖ That is, *worldly-minded people*, as the following specifications show. **the**[i, 2] **+lot**[21] **+of+them is**[i, 20] **in+the**[ii, 6] [their] **+life-time,**[vii, 25] ‖ Such individuals do not expect or wish, and are therefore not entitled to receive, any apportionment of good beyond the bounds of earthly being. They have no spiritual and eternal affinities or aspirations. A most apt but terrible characterization! Little better than the brutes that perish. **and+with**[vii, 49] **+the**[i, 2] **+secret-thing**[22] [store] **+of+thee thou+wilt+fill the**[i, 2] **+belly+of+them;** ‖ Providence nevertheless bestows its wealth upon such persons, if they are prudent, economical, and respectably virtuous, irrespective of their religious character (Matt. v, 45). Indeed their parsimony and selfishness often contribute to their pecuniary prosperity. **they+will+be-sated with**[vii, 49] **building-ones**[ii, 42] [sons], ‖ Ordinarily they have as numerous and healthy children as pious people. This is accounted the other great blessing of life among Orientals. **and+they+will**[i, 42] **+make**[ii, 10] **+rest the**[i, 2] **+excess+of+them to+the**[i, 2] **+operating+ones**[viii, 4] [infants] **+of+them.** ‖ They may of course bequeath whatever surplus they possess to their helpless offspring, just like other men, however holy. All these are exemplifications of mere secular or domestic success, with whatever satisfaction may be got out of it. But unless there is conscientious peace with God, and a cultivation of the higher faculties of the soul, there can be no profound happiness here nor any treasure laid up hereafter. Better off was Lazarus really than Dives.

15. With this brighter side of human experience, therefore, the Psalmist most appropriately concludes his communion with God and his lesson to his fellows. **I+myself, in+justice**[iv, 5] **I**[ii, 23] **+will+behold the**[i, 2] **+face**[iii, 6] **+of+thee;** ‖ That is a vision permitted and possible only to the pure in heart (Matt. v, 8); the wicked and the persecuting are excluded from it now and forever. There would be neither justice nor mercy in admitting them to the kingdom of heaven even were such a thing practicable. **I+shall+be-sated+fully**[ii, 14] **in+the**[i, 2] **+making**[iii, 25] **+of the**[i, 2] **+partment**[23] [likeness] **+of+thee.** ‖ God has "no body or parts" and therefore cannot be literally represented by any

[16] *qâdam*, to *go before*, *i. e.*, anticipate or confront, chiefly in Piel.

[17] *kâra'*, to bend the entire body, knees, back and shoulders.

[18] *pâlaṭ*, to *slip* away from danger or capture.

[19] *m'thîym*, plural masculine of a presumed *math*, probably in some obscure way akin with *mûwth*, to die (possibly from the idea of *mortality*); denoting human beings in general as a population.

[20] *cheled*, from a presumed *châlad*, supposed to mean to *be slippery* (akin with *châlab*, *châlaph*, etc.); denoting human *life* as transitory; the present stage of existence.

[21] *cheleq*, from *châlaq* (see note [ii, 39]).

[22] *ts'phîyn*, for *tsâphûwn*, from *tsâphan*, to *conceal* (note [x, 34]) as coin in the ground.

[23] *t'mûwnâh*, from a presumed *mûwn*, akin with *mânâh*, to *part* or distribute in portions (note [xvi, 7]); used in the sense of a physical *image* (as a portrayal of the several parts or features of the original object), especially of a deity.

picture or figure or delineation; he can only be embodied in his nearest resemblance, man (Gen. i, 27), and photographed by his Spirit's rays upon the tablet of the human soul. Jesus alone is "the express image of his person" (Heb. i, 3), and all saints are eventually to be like him, and see him as he is (1 John iii, 2). But David does not seem to be here thinking or speaking directly of either of these forms of theophany, whatever may have been his ultimate idea or the deeper meaning of the inspiration at the time prompting him to pen this remarkable language. He was already a man, and the resurrection or glorified state he knew little if anything about. He is evidently expecting some immediate and earthly manifestation of God to him personally; and this we apprehend from the connection of the entire Psalm, could only have been the providential and spiritual appearance of God in his behalf and in his soul. A correct and natural translation (such as we give above) makes the "awaking" to be of the divine likeness or face, and not of man *in* or *with* that likeness. (The figure of the awaking of the Almighty or of his faculties in defence of his people is a frequent one in the Scriptures [see Job viii, 6; Isa. li, 9], especially in the Psalms [vii, 6; xliv, 23; lix, 4; lxxviii, 65].) When Jehovah should thus be revealed to (or if any prefer *in*) him, the Psalmist declares he would be perfectly content, and cease his fears and plaints. Whether that blissful (but not beatific) state ever came to him on earth, is a question which history alone can properly determine; but we are convinced, as was he also, that such an experience is possible even in this life, and all we have to do is to pray, hope, believe and live for its attainment. In that case we may rest assured that its higher realization most certainly awaits us in the other world.

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